

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

VOLUME LXXVII, NUMBER 4

THURSDAY, DECEMBER 20, 1990

35¢ PER COPY

Candlelighting At The State House



A special State House Chanukah Candlelighting Ceremony took place on Monday, December 17, adjacent to the original charter from King Charles II granting Rhode Island religious freedom.

This year's ceremony took on additional significance, according to the event's organizers. "Recent events in the Middle East and Soviet Russia have underscored the fact that the people of all nations cherish the message of peace and hope. By coming together and lighting the Menorah, which has eight branches coming out of one shaft, we want to emphasize the fundamental unity and goodness which is inherent in the world," said Rabbi Yehoshua Laufer, Director of Chabad-Lubavitch of Rhode Island.

Recently arrived immigrants from Soviet Russia, who are celebrating Chanukah openly for the first time in their lives here in Rhode Island, lit the candles. A special presentation of songs of hope was sung by Jewish Russian children, who have arrived here in past months.

The event was held to reaffirm Rhode Island's historical message and commitment to Hope and Liberty.

The ceremony was sponsored by Chabad-Lubavitch of Rhode Island, an affiliate of the world-wide Lubavitch Chasidic movement.

The Few, The Proud, The Forgotten

by Kathy Cohen
Associate Herald Editor

Although there were few Jewish Americans held in captivity by the Nazis during the Holocaust, evidence that these prisoners — both civilian and military — were segregated, mistreated, and sometimes executed was ignored by the U.S. government at the time, and is still widely unknown.

In a documentary on American prisoners of war, "P.O.W. Americans in Enemy Hands," a World War II veteran told the ugly story of how he and his fellow Jewish prisoners were segregated from the rest of the P.O.W.s and sent to slave-labor camps.

According to Mitchell G. Bard, author of "American Victims of the Holocaust" (*The Jewish Veteran*, July — August 1986) rather than denying the fact that Jewish Americans were indeed killed during captivity, the American government did little or nothing with the information they had about these atrocities.

"The apparent failure of the United States to investigate mistreatment of Jewish

P.O.W.s implies that Nazi propaganda was correct: The United States did not even care about its own Jews," reports Bard.

German P.O.W. camps were not as harsh as the concentration camps, but they were horrible enough and thousands of American soldiers died. In fact, according to Bard, "the death toll for prisoners during World War II reached an unprecedented level, estimated at between six million and ten million."

"Approximately 11 percent of all British and American prisoners, and 60 percent of the Russians captured, died in captivity, most from malnutrition and neglect," said Bard.

In 1941, when Hitler ordered all political representatives to be killed, he intended this to affect all Soviet Jews and Jewish P.O.W.s from the eastern front. British, French, and American Jews were left out for fear that these nations would not take kindly to the mistreatment of their armies, and would treat German P.O.W.s likewise.

(continued on page 16)

Sharon And Peretz At Loggerheads

by David Landau and Cathrine Gerson

JERUSALEM (JTA) — Two Israeli Cabinet ministers crossed swords recently over poor conditions at immigrant absorption centers.

But observers saw the public clash between Housing Minister Ariel Sharon and Absorption Minister Yitzhak Peretz as a battle over turf, at a time when the influx of Soviet Jewish immigrants is putting enormous demands on the country's resources.

Peretz, formerly of the Orthodox Shas party and now an independent Cabinet member, was angered by Sharon's consistent allegations that the absorption process is being mismanaged by Peretz's ministry.

He called a news conference at which he said he would demand that Prime Minister Yitzhak Shamir "cut Sharon down to size" when Shamir returns from his current visit to the United States.

Sharon, an outspoken mem-

ber of Likud, is known as the "absorption czar" because he chairs the Ministerial Absorption Committee, a senior Cabinet panel that sets policy in that area. Sharon has cultivated the image of a "bulldozer" approach to absorption and housing problems, often bypassing other duly constituted authorities to get the job done.

After several weeks of Israel Television reports focusing on overcrowding, disorder and confusion at absorption centers in the Tel Aviv area, Sharon took credit for initiating a solution which, he implied, had eluded Peretz.

The Absorption Ministry branches in Tel Aviv, Holon and Ramat Gan were clearly too small and understaffed for the thousands of immigrants who came to them every day, some lining up as early as 4 a.m. to make sure they would get processed.

Abortion Distortion

By Avi Shafran

It has become commonplace to see the misrepresentation of the position of Jewish law on the issue of the burning moral issues of our era.

The issue is abortion, and the most recent parody of the authentic Jewish position was perpetrated at the Senate confirmation hearings for Assistant Supreme Court Justice David Souter.

One of the witnesses called before the Senate committee was a representative of the National Council of Jewish Women. Senator Edward Kennedy asked her for that organization's stance on abortion, and in particular its attitude toward the possibility of a future reversal of the landmark Roe v. Wade decision that legalized abortion on demand.

Now, the NCJW is, of course, entitled to its own opinion, but the implication of the word "Jewish" in an organization's name is that Judaism will play some role in the positions it takes. Indeed, the spokesperson's response encouraged that very implication, invoking righteous concern for Jewish law to justify the organization's position.

The NCJW representative intoned that, were Roe v. Wade to be overturned in the future, Jewish women would be placed in "an untenable position," in view of "Jewish law's insistence on abortion in some circumstances."

Thus was the committee treated to the spectacle of a man with precious few moral

credentials interviewing a woman with precious little knowledge of Jewish law concerning her authoritative position on an important religious question. Pure burlesque.

The picture the NCJW spokesperson painted was of hordes of expectant mothers whose lives were being threatened by their pregnancies (Judaism's essential exception to an otherwise wholly anti-abortion stance) being denied the option of saving their lives by the expedient of aborting their unborn children. Needless to say, the overwhelming majority of abortions performed in this country under the imprimatur of Roe v. Wade are performed for rather more prosaic reasons.

To imply, as the NCJW did, that the ideal of religious freedom requires the wholesale permissiveness of Roe v. Wade is a bit like saying that, since wine is used for religious ceremonies, the law must forbid any restrictions whatsoever on the sale of alcoholic beverages, including restrictions on mi-

Sharon announced on army radio that he had personally reached agreements with the municipalities of the three cities to let the Absorption Ministry set up shop in public buildings where more space was available.

Sharon admitted under questioning that he did not consult in advance with Peretz.

Although that might be viewed as an encroachment on the absorption minister's parameters of authority, "the seriousness of the problem today forces us to put aside all matters of prerogatives," Sharon said.

In a later radio interview, the furious Peretz blasted Sharon, whose behavior he called "unbearable." Peretz claimed it was he, not Sharon, who solved the overcrowding problems. "The Holon youth center was offered to me a few days ago, and the contract with Tel Aviv is ready to be signed," he said.

nors or airline pilots before their flights.

A bit like allowing the open sale of automatic weapons, simply because there are situations where they serve some legitimate purpose.

There are even times when Jewish law, not to mention American law, allows the killing of another human being — in self-defense, for instance. Should murder laws, as a result, be repealed — in the interest of religious freedom? The NCJW's sudden and cynical "concern" for Jewish law and the position it takes on abortion as a result are equally ridiculous.

Yet the United States Senate now has on record the "Jewish view," as articulated by the National Council of Jewish Women, that the Roe v. Wade decision is sacrosanct to Judaism.

Several days after that session of the hearings, Senator Kennedy received a letter from Rabbi Moshe Sherer, the president of Agudath Israel of America, an Orthodox organi-

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Due to the
Christmas holiday,
next week's *Herald*
will be delivered on
Friday, December 28th.

Inside the Ocean State

Look in Your Own Backyard

by Sarah Baird
Herald Associate Editor

This is the message that Cynthia Zona conveys to local business leaders in Rhode Island. Zona is the director of Economic Development at the Chamber of Commerce and is responsible for overseeing job development of refugees and creating public awareness of and programming for these refugees. As local businesses look more and more frequently overseas for skilled labor, Zona attempts to refocus their recruitment efforts back home. After all, Zona points out, the recent influx of Soviet and Eastern European refugees includes a high concentration of skilled labor.

According to Zona, five hundred Eastern European and Soviet refugees arrived in the area in the past fiscal year. Zona and her colleagues project a twenty percent rise in the number of refugees in the current fiscal year, bringing the total number of expected refugees to approximately six hundred.

Lynn August, the outgoing state coordinator for the Office of Refugee Resettlement, developed the idea of creating the position of economic and job development director. This new position is the result of a coordinated effort between the Greater Providence Chamber of Commerce and the RI Office of Refugee Resettlement.

"There is not another Chamber of Commerce in the country with a program like this," says Zona.

Zona's job has three foci. As a public relations expert, Zona will create public awareness about the refugees and their special, invaluable skills. She will inform the business community and educate them about the specific issues concerning the refugees. The primary thrust of her energies will go toward job development for the new Rhode Islanders. She encourages public and private cooperation in the resettlement of refugees.

Zona emphasizes that a primary responsibility of those



Cynthia Zona

working with emigrants is to change society's views of these newcomers. At present, refugees are treated like necessary but cumbersome baggage, overflow from distant problem spots. Companies and communities alike, says Zona, must be made aware of the enormous potential and talent represented in our newest neighbors.

The Department of Labor is projecting that before the year 2000 and possibly sooner, says Zona, the labor force will be 75% women, minorities and immigrants. The question Zona tackles daily is: "How do we train white American males to

deal with this new workforce? They must become aware of the other cultures." Multicultural issues are at the heart of many migrant problems.

Other agencies working with Zona and involved in resettling the new Eastern European and Soviet Americans are the Tolstoy Foundation, STAR, Jewish Family Services, and the New England Farm Workers Council. These agencies are staffed with case workers, who help the emigrants with their basic needs. Housing, clothing, and contact with people in job development are all needs met by these other organizations.

According to Zona, the East-

ern European and Soviet refugees want to learn the American customs quickly. They are very anxious and motivated. Like most emigrants, they want to work hard. Zona and her colleagues must try to channel that exuberance, focus the energy.

Zona notes an impressive, effective program at Rhode Island College called Project Graphic (Giving Refugees a Promising Headstart in Computers). Under the direction of Karon Dionne, Project Graphic prepares the emigrants to effectively translate their skills, making them competitive in the American market. Programs like those at the various agencies, RIC and among the emigrants themselves attempt to overcome the language barriers, by developing highly successful ESL (English as a Second Language) courses.

Zona expects to link the business community with the great potential present in Rhode Island's newest residents. Businesses need to look no further than their own backyards for highly skilled, enthusiastic workers. "We also need to use a different word than refugee," says Zona. "Or we can change the connotations it has. We are all refugees. We must enlighten people to the positive things emigrants have given to us. Irving Berlin, Einstein, everyone, we are all emigrants."

The multicultural community in the workplace is growing. "It is a big issue. If we want to be globally competitive, we must recognize the different cultures. Multiculturalism is a trend. If Rhode Island can be on top of it, we can be the leader in the country."

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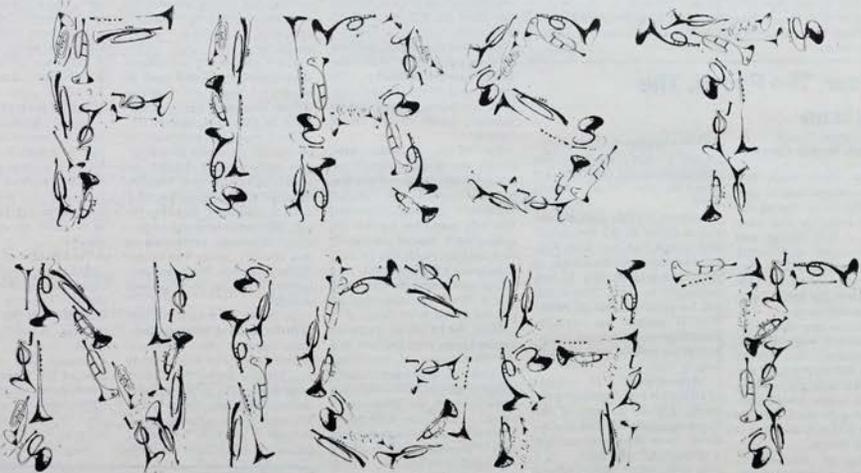
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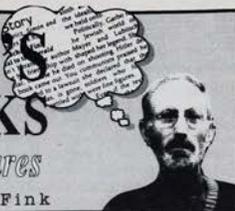
FIRST NIGHT PROVIDENCE 1991



FINK'S THINGS

...and features

By Michael Fink



Down To Earth

Leibl — I thought his name was "Label" like the sticker glued to an article for sale — also carried the more ordinary name David. He grew up in the house next door to my grandfather's. The first Fink Brothers shared a business and a pair of houses with a common driveway and chauffeur. The house Leibl lived in was identical to the one I lived in. Leibl was my dad's youngest first cousin, the son of his uncle. Leibl was born here in the U.S. and played football at Hope. We kept his graduation photo in a mahogany drawer, a family treasure. Also crowding the stucco home-stead with Leibl and his dad, Zelig, were his mom Becky, a brother and two sisters. One sister married a violinist who serenaded lovers at their wee tables in all the little cafes and nightclubs of Providence throughout the forties and fifties. The whole history of our time was for me compressed within those cement or plaster walls.

But I'm trying to stick to the story of Leibl. He went off to war and flew planes over Europe. He came home shining in an immaculate khaki uniform loaded with brass medals

and red ribbons. He also sported on his arm a charming bride. I was proud of my hero cousin on the block. I was flattered when he walked me round the neighborhood streets telling me about his romantic adventures. Imagine that! He bragged a bit about his training on the Old Campus of Yale University and about his postwar travel privileges. Leibl acquired an aristocratic air of leisure. But as in folktales veterans must find something to do when the battle is won and done. If his glamour was gone with the winds of war in the high horizon, his job brought him down to earth. He looked for customers who had cushions, or whole chairs and sofas, that needed re-upholstering. With his cousin, my uncle Sam, doing the actual sewing, he set up studios here and there in the back streets of the city, under the sign of the name Zelig — all that was left of the glory that had once been Fink Brothers Manufacturers. I thought of Leibl as the stable remnant of a family fabric of tradition.

Let's call him David for a bit. David smirked with his mom's ironic smile. He eyed the ladies

with his dad's roguish charm. David had one son, a pleasant lad who stopped by to sit on my stoop and swap Fink yarns. But David stayed something of a loner despite the sociable surface. I don't quite know why, but somehow we liked each other despite not resembling each other very much in build or style. We would stand on an east side street corner and toss a few jokes or fragments of nostalgia back and forth with a light touch. Maybe it was the same for allness my

could cast a curse or a blessing in Yiddish with equal vigor and fervor. She made me feel 30 when I was 13.

David, or Leibl, and I now go to the same barber. Stefano sends me regards from my cousin. I ask after him via Stefano. When I picture the close of World War II, I evoke in my mind's eye the image of my cousin beaming in his patriotic duds. Not long ago I brought some worn out cushions to his shop up Branch Avenue. They stayed there a

very long time. I'm an impatient type. I took them back and gave them to another repair house. I wasn't mad at Dave. I'm just obsessed with fixing things from my childhood house. As the years move on, David looms up as a figure on my local landscape. He still sports a smart bridle on his arm. Cousins come to mean ever more as we travel down the road of time.

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dad shared with his uncle Zelig, or the earthy acceptance we felt with Becky. We looked at that branch of the Finks as if they bore forth some ease or vitality we didn't have. My dad told me that Zelig had taught him to eat a raw onion to hold in the bootleg whiskey they drank on wintry back roads in the twenties. Becky had survived pogroms in Russia, but here she played poker, not bridge, on tables in her salon, her fingers, glittering with jewels, holding a cigarette. She

Nostalgia Like A Perfume

By Mike Fink

Herald Contributing Editor
Wilda Chaya (wild beast). Then I had a pal who put in an early winter spell at Butler. I canoed along the river, stopped and got him to help me paddle round and watch the scene from a water perspective. For years after, he looked back fondly on our small outing.

Earlier, when I was in high school, I used to find a nervous breakdown a sign of superior sensitivity and refinement. Jews from the boulevard joined neighbors with even older

roots, in this straightbacked Victorian retreat. Later I changed my tune and found neurosis a lot of indulgence. I hope by now I have shed all easy opinions on such matters, at this point in my life. But as I roll my tires over the little yellow-painted bumps on the asphalt, I get jarred back into my past. I bump into an image of myself strolling in a beam of sunlight with a girl down that proud Puritan walkway into

(continued on page 9)

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But we must not forget that these brave people would not be leaving the Soviet Union in such enormous numbers (up to 1,000,000 over the next few years), if they did not feel unwanted, unsafe and desperate in their birth land.

Eight months ago I spent a few weeks in Leningrad, catching up with old friends and making new ones. The question of the Jews and what to do with them was a familiar topic of conversation. One of my Jewish friends in Leningrad told stories about recent anti-Semitic incidents. Her brother and some of his friends had been beaten just weeks before in a bizarre but all too familiar scene.

Enjoying themselves at a restaurant one evening, Mischa and his friends made a request for a certain song from the band. The song, unbeknownst to them, was considered by some thugs to be a Jewish WWII song. They attacked and brutally beat the young men, who had been celebrating a birthday. Natasha, my friend, recalls that the police and other patrons did not want to get involved. Even the hospital staff responded slowly and reluctantly. They, too, did not want to be seen as sympathizers with

the Jews.

The terrible rise of anti-Semitism in the Soviet Union is an awful threat to the Jews still there. Emigration for all Soviet Jews ought not to be the only and last alternative to this bigotry. Unfortunately, deep seated anger and the impulse to find a scapegoat for the growing social, economic and political problems in the Soviet Union drive ignorant, pathetic people to blame the Jews for just about everything.

Perhaps Joseph was delivered to Egypt by G-d; and maybe the Soviet Jews are leaving under G-d's protection now. Hopefully, G-d will dissipate the violence and dissolve the hatred. Until then, however, the international community — Jewish and Gentile — must be vigilant and hold the anti-Semites and bigots of all kinds responsible for their destructive ways. Action and faith can work well together. After all, Joseph did not become a leader in Egypt by faith alone.

Letter To The Editor

The Honorable Governor-Elect Sundlun

Dear Governor-Elect:

Your thoughtful message of good wishes for Happy Holidays to the readers of the Jew-

ish Herald was noted with pleasure. However, whoever in your office was in charge of placing the ad, lacked thoughtfulness by not inserting Chanukah greetings. That implied, its specificity was missed.

May blessed joy be yours, Mrs. Sundlun's and your family's in every season. It's the wish of all your constituents.

Sincerely,
Natalie Percelay

To The Editor:

I want to thank the Jewish Herald for the coverage given before and after my presentation on the Jewish experience in Portugal after 1497. The event was sponsored by the R.I. Jewish Historical Association at the JCCRI on Sunday, December 2.

I am very pleased with all aspects involving this event; but I would like to call your attention to some misquotations in your article "Finding the Connection" by Kathy Cohen.

Your reporter refers to me as saying that no "research or studies have been conducted" on the subject of the "resettlement of Sephardic Jews during the Spanish Inquisition." This is incorrect.

Research and studies have been made on this subject extensively. I only referred that research or studies have not been made on the subject concerning the resettlement of Sephardic Jews in the Azores, which was the center of my presentation.

The article by Kathy Cohen also refers to the expulsion of the Jews from Portugal as taking place in 1492 when it took place in 1497, five years after the expulsion of the Jews from Spain (1492).

In my presentation I said that "in the first quarter of the seventeenth century it was estimated that the Jewish population in Portugal amounted to 200,000 thousand families." Your article states that "before the expulsion there were about 200,000 Jewish Portuguese families (in Portugal)." This is incorrect.

I understand that much information was presented in a very short time (30 minutes) and that some misinterpretation of facts could have occurred. I also feel that this is a very important subject and that we should keep the record straight for the sake of historical truth.

Carolina Matos
The Portuguese American Journal

travelers stop in a town where no one will give them a meal. No problem. They'll make a hearty pot of stone soup, right in the village square. "Could we please borrow a big pot?" they inquire. "We'll fetch the water, collect the wood, gather the choicest stones, and share our unique soup with all of you."

A big pot appears. The water

boils, the stones are added and the "chefs," now being watched by all the townspeople, taste the broth. "Delicious," they proclaim. "But oh, wouldn't it be even better with an onion added for flavor," they comment to each other. An onion is promptly pulled out of a peasant's apron pocket and added to the unusual soup.

This scene repeats itself with carrots, potatoes, turnips, salt, and even a few bones and a bit of meat. When everyone is invited to join in and taste the soup, they murmur their amazement that such delicious fare was created from mere stones!

"Fools," we say of the townspeople. For even as children we knew that what you put in the pot is what you get out.

How often do we think about what we've added to the various pots in our lives to assure us they'll be delicious and satisfying. Concerning relationships, it's obvious you won't get anything out if you don't put in time, energy, caring.

In truth, if you're hoping to cook up a good relationship, you have to be constantly involved with it, watching, tasting, adding a little bit of this and that, maybe even bringing in something new once in a while to spice it up.

There's another "pot" that is often, unfortunately, put on the back burner. What can we hope to gain from Judaism, how do we expect it to be nourishing us, our children, and future generations if all we toss in are a few choice stones? The nourishing aspects of Judaism go far beyond kugels, matza ball soup, and latkes on Chanukah. Our beautiful, rich religion, which has stood the test of time for thousands of years, can sustain us in ways many of us never imagined possible. But, what you put

into the pot is what you'll get out.

During Chanukah, we sang "Maoz Tzur" — Rock of Ages, G-d, the Rock of Ages, the choicest of "stones" has given us water — for water is symbolic of Torah. He placed within each Jew the spark of a soul which can be fanned into a blazing flame. It is up to us to add the rest of the ingredients, thus creating a delicious, hearty, and unique soup.

A Jewish Education Is Important

This week's Torah portion, "Vayigash," contains the verse, "And (Jacob) sent Judah ... before him to Goshen — L'horot — to make preparations." According to the foremost commentaries, Judah was



sent to establish a yeshiva. (L'horot is from the same root as hora'ah which means "instruction.")

When G-d told Jacob to go to Egypt, Jacob first ensured the presence of yeshivot. G-d promised Jacob He would be with him in the Egyptian exile. Yet, only once the yeshivot were established did Jacob bring his family with him to Egypt, for Jewish education is the foundation and mainstay of Judaism.

In all times and places where Jews lived, even in the terribly harsh exile of Egypt, there were centers where Torah was studied, for Torah study is the life of the Jewish people.

The Egyptian exile was the

most severe of all exiles, including the present one, for several reasons. However, regardless of all the difficulties, Jews were never without yeshivot.

The Torah is not a history textbook. Every subject and episode, every letter of the Torah, offers direction for all times and places.

Some people claim that this is not the time to be sending children to Jewish day schools; today, afternoon Hebrew school or Sunday school are sufficient.

The Egyptian exile and this week's Torah portion thus instruct us: Conditions in Egypt were far more difficult than those at present, but were disregarded and Torah was studied. They disregarded not only the severe physical conditions of the exile. They also dismissed the fact that, because the Torah had not yet been given collectively to all the Jewish people on Mount Sinai, they were not capable of reaching the tremendous heights to which we can aspire today.

All of the above applies, too, to the question of support for Jewish education. There are those who claim that financial conditions are worse than ever. When conditions improve, they will support Jewish education and maybe even have the "self-sacrifice" to send their own children to a yeshiva.

We must all remember, in Egypt the exile was far worse. There, our ancestors did not have even stubble for bricks and had to wander through a foreign land to search for it while Pharaoh's taskmasters stood over them lashing out with their whips. They had no straw, but they had a proper Jewish education!

Translated from the works of the Lubavitcher Rebbe by Rabbi J. Immanuel Schochet. Submitted by Rabbi Y. Langer.

Candlelighting
December 21, 1990
4:00 p.m.

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

Editorial

Back in the USSR

by Sarah Baird
Herald Associated Editor

This week's Torah portion, Vayigash (Gen. 44:18-47:27), tells the story of Joseph and his brothers in Egypt. Joseph finally reveals himself and requests that his brothers bring their father and families to settle in Egypt under the protection of Pharaoh. It is a tale of reunification, forgiveness, acceptance, and homecoming.

It is also a tale of G-d's intervention in the life of Joseph. Abolishing his brothers of the guilt of selling him into slavery, Joseph explains that G-d brought him to Egypt. "So now it was not you that sent me hither, but G-d; and He hath made me a father to Pharaoh, and Lord of all his house, and ruler over all the land of Egypt." (Gen. XLV, 8).

As we celebrate the freedom of the Soviet Jews to leave Israel, we must pause and try to understand the reasons for their departures. Certainly, we can say that G-d is leading them from the Soviet Union to Israel. We can anticipate great things for the olim. They may even become righteous and strong like Joseph.

But we must not forget that these brave people would not be leaving the Soviet Union in such enormous numbers (up to 1,000,000 over the next few years), if they did not feel unwanted, unsafe and desperate in their birth land.

Eight months ago I spent a few weeks in the Soviet Union, catching up with old friends and making new ones. The question of the Jews and what to do with them was a familiar topic of conversation. One of my Jewish friends in Leningrad told stories about recent anti-Semitic incidents. Her brother and some of his friends had been beaten just weeks before in a bizarre but all too familiar scene.

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I want to thank the Jewish Herald for the coverage given before and after my presentation on the Jewish experience in Portugal after 1497. The event was sponsored by the R.I. Jewish Historical Association at the JCRI on Sunday, December 2.

I am very pleased with all aspects involving this event; but I would like to call your attention to some quotations in your article "Finding the Connection" by Kathy Cohen.

Your reporter refers to me as saying that no "research or studies have been conducted" on the subject of the "resettlement of Sephardic Jews during the Spanish Inquisition." This is incorrect.

Research and studies have been made on this subject extensively. I only referred that research or studies have not been made on the subject concerning the resettlement of Sephardic Jews in the Azores, which was the center of my presentation.

The article by Kathy Cohen also refers to the expulsion of the Jews from Portugal as taking place in 1492 when it took place in 1497, five years after the expulsion of the Jews from Spain (1492).

In my presentation I said that "in the first quarter of the seventeenth century it was estimated that the Jewish population in Portugal amounted to 200,000 thousand families." Your article states that "before the expulsion there were about 200,000 Jewish Portuguese families (in Portugal)." This is incorrect.

I understand that much information was presented in a very short time (30 minutes) and that some misinterpretation of facts could have occurred. I also feel that this is a very important subject and that we should keep the record straight for the sake of historical truth.

Carolina Matos
The Portuguese American Journal

Stone Soup

"What you put in the pot is what you'll get out!" This oft-repeated adage makes a pretty strong statement and it can be applied to nearly every aspect of our lives, especially our interpersonal relationships. How so?

In the darkest, most cobwebby recesses of your memory, do you recall the story of "Stone Soup"? Two hungry

travelers stop in a town where no one will give them a meal. No problem. They'll make a hearty pot of stone soup, right in the village square. "Could we please borrow a big pot?" they inquire. "We'll fetch the water, collect the wood, gather the choicest stones, and share our unique soup with all of you."

A big pot appears. The water

boils, the stones are added and the "chefs," now being watched by all the townspeople, taste the broth. "Delicious," they exclaim. "But oh, wouldn't it be even better with an onion added for flavor," they comment to each other. An onion is promptly pulled out of a peasant's apron pocket and added to the unusual soup.

This scene repeats itself with carrots, potatoes, turnips, salt, and even a few bones and a bit of meat. When everyone is invited to join in and taste the soup, they murmur their amazement that such delicious fare was created from mere stones!

"Fools," we say of the townspeople. For even as children we knew that what you put in the pot is what you get out.

How often do we think about what we've added to the various pots in our lives to assure us they'll be delicious and satisfying. Concerning relationships, it's obvious you won't get anything out if you don't put in time, energy, caring.

In truth, if you're hoping to cook up a good relationship, you have to be constantly involved with it, watching, tasting, adding a little bit of this and that, maybe even bringing in something new once in a while to spice it up.

There's another "pot" that is often, unfortunately, put on the back burner. What can we hope to gain from Judaism, how do we expect it to be nourishing us, our children, and future generations if all we toss in are a few choice stones? The nourishing aspects of Judaism go far beyond kugels, matza ball soup, and latkes on Chanukah. Our beautiful, rich religion, which has stood the test of time for thousands of years, can sustain us in ways many of us never imagined possible. But, what you put

into the pot is what you'll get out.

During Chanukah, we sang "Maoz Tzur" — Rock of Ages, G-d, the Rock of Ages, the choicest of "stones" has given us water — for water is symbolic of Torah. He placed within each Jew the spark of a soul which can be fanned into a blazing flame. It is up to us to add the rest of the ingredients, thus creating a delicious, hearty, and unique soup.

A Jewish Education Is Important

This week's Torah portion, "Vayigash," contains the verse, "And (Jacob) sent Judah . . . before him to Goshen — 'Horot — to make preparations.'" According to the foremost commentators, Judah was



sent to establish a yeshiva. ('Horot is from the same root as hor'ah which means "instruction.")

When G-d told Jacob to go to Egypt, Jacob first ensured the presence of yeshivot. G-d promised Jacob He would be with him in the Egyptian exile. Yet, only once the yeshivot were established did Jacob bring his family with him to Egypt, for Jewish education is the foundation and mainstay of Judaism.

In all times and places where Jews lived, even in the terribly harsh exile of Egypt, there were centers where Torah was studied, for Torah study is the life of the Jewish people.

most severe of all exiles, including the present one, for several reasons. However, regardless of all the difficulties, Jews were never without yeshivot.

The Torah is not a history textbook. Every subject and episode, every letter of the Torah, offers direction for all times and places.

Some people claim that this is not the time to be sending children to Jewish day schools; today — afternoons — Hebrew school or Sunday school are sufficient.

The Egyptian exile and this week's Torah portion thus instruct us: Conditions in Egypt were far more difficult than those at present, but were disregarded and Torah was studied. They disregarded not only the severe physical conditions of the exile. They also dismissed the fact that, because the Torah had not yet been given collectively to all the Jewish people on Mount Sinai, they were not capable of reaching the tremendous heights to which we can aspire today.

All of the above applies, too, to the question of support for Jewish education. There are those who claim that financial conditions are worse than ever. When conditions improve, they will support Jewish education and maybe even have the "self-sacrifice" to send their own children to a yeshiva.

We must all remember, in Egypt the exile was far worse. There, our ancestors did not have even stable for bricks and had to wander through a foreign land to search for it while Pharaoh's taskmasters stood over them lashing out with their whips. They had no straw, but they had a proper Jewish education!

Translated from the works of the Lubavitcher Rebbe by Rabbi J. Immanuel Schochet. Submitted by Rabbi Y. Langer.

RHODE ISLAND JEWISH HERALD
(USPS 464-760)
Published Every Week By The Jewish Press Publishing Company

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Herald Way, off Webster Street
Pawcatuck, RI 02861

OFFICE:
1175 Warren Avenue
East Providence, RI 02914

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

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

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The Herald is a member of the New England Press Association and a subscriber to the Jewish Telegraphic Agency.


Candlelighting
December 21, 1990
4:00 p.m.



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

World and National News

Women's Conservative League Takes Pro-Choice Stand

KIAMESHA LAKE, N.Y. (JTA) — The Women's League for Conservative Judaism adopted a strong pro-choice stand at its five-day biennial convention.

"We will continue to fight for the retention of Roe vs. Wade as the law of the land and carry our message, along with other like-minded organizations, to the state arena," the league's newly elected president, Audrey Citak, told the 1,600 delegates from the United States, Canada, Puerto Rico, Mexico and Israel.

Citak, who is from Flushing, N.Y., succeeded Evelyn Auerbach of Glen Rock, N.J.

The 200,000-member organization also called on Israel to adopt electoral reforms, and urged the United States to continue to oppose membership for the Palestine Liberation Organization in U.N. agencies. The discussion of electoral reform in Israel triggered a heated debate over whether or not it was interference in that country's internal affairs.

The league adopted a statement recommending an increase in the present of the popular vote a party needs for a

seat in Israel's parliament.

The organization also called for direct election of the prime minister and district representation "so that elected officials are accountable to their constituents."

It recommended in addition that Israel adopt a constitution and a bill of rights.

Ambassador Uriel Savir, Israel's consul general in New York, who addressed the convention, said his government has asked President Bush and Secretary of State James Baker to advise the Arab states that Israel is ready to resume the peace process and seek a solution to the Palestinian problem as soon as the Persian Gulf crisis is resolved.

Move Embassy To Jerusalem

The convention urged the U.S. administration to move its embassy from Tel Aviv to Jerusalem and to recognize that Jerusalem is Israel's united capital whose status is not negotiable.

The league's position on the abortion issue was guided by Dr. Joel Roth, chairman of the Law Committee of the Rabbinical Assembly, the rabbinical organization of Conserva-

tive Judaism.

Roth told the convention that "according to Jewish law, an aborted fetus does not constitute a crime, since until the actual birth of the fetus, the life of the mother has absolute priority."

Jewish law does not permit the use of abortion as a birth control device, Roth said. But it does sanction the aborting of a fetus where continuation of a pregnancy might cause the mother severe physical or psychological harm, he explained.

"This is an issue where we must take a strong stand and be in the forefront," Citak declared.

Roth said the Law Committee is currently studying the halachic interpretation of homosexuality and fetal mourning.

In connection with fetal mourning, he said the committee was studying the opposing viewpoints of three women scholars on the subject.

"The fact that our previously all-male committee is utilizing the Jewish legal opinions of three women is in itself unprecedented," Roth stated.

Chanukah In The Gulf

by Aliza Marcus

NEW YORK (JTA) — It was the first night of Chanukah, and on the USS Saratoga, somewhere in the Red Sea near the western coast of Saudi Arabia, four Jewish sailors took part in the lighting of the menorah.

Led by Lt. M.S. Kaprow, the Jewish chaplain assigned for the night to the aircraft carrier and its company of smaller ships, the sailors celebrated the Maccabee victory of 2,150 years ago, then opened gifts and took out dreidels.

Chaplains have been ministering to Jewish soldiers in the U.S. armed forces since the Civil War. But they face unique challenges in Operation Desert Shield, which has sent almost 300,000 U.S. troops so far to Saudi Arabia in response to the Iraqi invasion of Kuwait.

The ultraconservative Saudi regime bans all but Islamic religious practices throughout the kingdom, making the observance of such holidays as Chanukah a bit tricky to negotiate.

Although a photograph depicting the scene on the Saratoga was released through U.S. military information, photos of similar Chanukah scenes taking place within Saudi Arabia will probably not be available to the press.

Military officials are worried the Iraqis could use such pictures to claim the Saudis are defiling Islam's holy spots of Mecca and Medina, of which the oil-rich kingdom is the protector. That might damage the fragile Arab coalition against Iraq and its Aug. 2 invasion of Kuwait.

As a result, holidays such as Chanukah, Christmas and even Thanksgiving are celebrated "more discreetly," said a spokesman for U.S. Central Command, based in Florida. "We don't have them outdoors, and we don't have decorations up, but all religious services are being held there," he said.

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National Solomon Schechter Day School Association Conference

Ways to teach ethics and morality to Conservative Day School students in a meaningful and relevant manner was one of the topics explored at a recent three-day conference for Solomon Schechter Day School principals and lay leaders.

The conference, held December 9-11 at the Jewish Theological Seminary of America in New York City, was entitled "Nurturing the Solomon Schechter Family — Sharing Our Strengths," and addressed a variety of key educational issues. Professionals and lay leaders worked together to develop a vision of the future, to identify educational objectives and concerns, and to celebrate the promise, potential and achievements of the Schechter Movement.

In his keynote address entitled "Halachic Literature — What Can We Learn From Moral Education" Rabbi Joel Roth,

professor of Talmud at the Seminary, challenged lay and professional leaders to devise methods of presenting Jewish answers to ethical and moral issues in a direct and forthright manner without sacrificing our commitment to tolerance and understanding of others.

Seminary Chancellor Ismar Schorsch focused his address on the primacy of study in the life of the Jew. "The study of sacred texts orients us in dark times," he said. "Through the instrument of Torah the people of Israel dialogue with God and this required partnership." Chancellor Schorsch called for a mobilization of Conservative Jewish laity in a rededication to study.

The conference also featured a talk by Rabbi Robert Abramson, Director of the United Synagogue's Department of Education entitled, "Our Schechter Schools — Where Are We Going?" and a presen-

tation by three Schechter graduates: one currently attending law school, one practicing medicine, and one not only a Schechter graduate himself, but also the father of a Schechter graduate.

Joel Roseman, president of the Ruth and Max Alperin Schechter Day School of Rhode Island and one of the conference co-chairmen, presented Rabbi Roth's address and a key workshop. In addition, Joel was installed as Treasurer of the National Solomon Schechter Day School Association.

Rabbi Alvan H. Kaunfer, Alperin Schechter School Director, chaired a program for school principals on peer coach-

ing. Others from Alperin Schechter attending the conference were: Sheila Alexander, Honorary President; Dianne Newman, Chairman of the Education Committee; Sally Rotenberg, Treasurer; and Penny Stein, Admissions Director.

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AROUND TOWN

by Dorothea Snyder

Chanukah festivities were celebrated in an atmosphere of warmth and joviality at Temple Shalom in Middletown.

With youngsters at his side, Rabbi Marc Jagolinzer started the Temple's Chanukah party with a menorah lighting ceremony. Families who had brought their own menorahs lit them at the same time.

Then Rabbi Jagolinzer fired away with whiz-bang questions about Chanukah, drawing quick responses from both kids and adults.

After an enthusiastic round of songs, everyone lined up for a delicious Chanukah supper of hamburgers and latkes.

The party didn't end with the last bite. The fun continued with an array of games.

Celebrating Chanukah At Temple Shalom



Rabbi Marc Jagolinzer lights the menorah to begin Temple Shalom's Chanukah party. By his side, from left, are Julie Kasdon, Jonathan Jagolinzer, Jason Bazarsky, Josh Rosenberg and Craig Bazarsky.



A wonderful time enjoyed by Becky, Julie, Bill, Ben, and Bethany Kasdon.



Serving latkes and hamburgers to Vicky Gilmore are Barbara Jagolinzer, Daisy Gilmore and Charles Birdy.



A mirror of merriment. Shown are Aurece and Jerry Rosenberg, David, Carol and Zachary Bazarsky.



Forks were well into latkes when this group tossed them aside to pose. From left to right are Jeff Schneller, Jonathan Jagolinzer, Jeremy Sarao, Charles Jagolinzer, Matt Schneller. Standing at center are Jason Franklin and Salamon Gilmore.



Patiently waiting for their turn at pin-the-candle-on-the-menorah, directed by game captain Rabbi Jagolinzer, are Abe Rosenberg, Carolyn Hicks, Megan Franklin and Gabriel Gilmore at rear.

Photos by Dorothea Snyder



GETAWAY

Floating Away

by Mike Fink

Herald Contributing Editor

This story was written as fiction, although 1948 really did look like this. I did have an uncle Sam. And I have flown over the state in a balloon, as well as in a small plane. I don't usually like to make things up. I just like to remember. But I put this collage together late last August. I hope somebody young reads it through.

Samantha and I got up before dawn. We drove into the sunrise, along the river and over the hill to the ballooning field. A dim drizzle turned to a downpour. It was not our day to drift away on sky currents.

On the road back, I stopped by the video store and picked up "Around the World in Eighty Days." I told Samantha you don't have to cross the oceans. I once blew away with my uncle Sam. You're named after him. He took me up when I was your age, in 1948. We just sailed with the clouds over my house, his house, and our favorite spots around our little state. C'mon, let's have a cup of cocoa and I'll tell you all about it.

Uncle Sam had been a medic in World War II. He still wore parts of his uniform. He still rolled his own cigarettes. The depression was past, the war was over. But he had not found a place in the postwar world. He wasn't married yet. He still tried out different jobs. He liked to study art, biology and religions, and carried notebooks in a little kit. He wore glasses like me.

He was a younger brother, a little out of things, like me. I don't know how he did it, but since he had been in the service, he got hold over at Quonset Naval Air Base of a gas balloon. We had it for the day. We took it to our street, where he lived with my grandparents at the top of the hill, and us at the bottom.

We had this strange hayfield in the back of our street. It lay open to the air like a magic focus for the sun. The circus came to graze elephants and train dogs there. Gypsies pitched tent. Hoboes lit campfires. Birds came to nest or rest, in spring or fall, in the little crabapple trees or the elms left over from the time it was a farmer's orchard.

We set up the balloon here. We stood up in a little basket. I held the sides real tight. Uncle Sam was used to danger. Our neighbor had a little black Scotty, like President Roosevelt's Fala. The scotty came over and barked at us. All of a sudden the basket wasn't sitting on the ground any more. We grazed the tops of the pines. The dog stopped yapping. He couldn't smell us. He just went about his errands. A group of kids pointed and shouted. We laughed and yelled back, "Hi!"

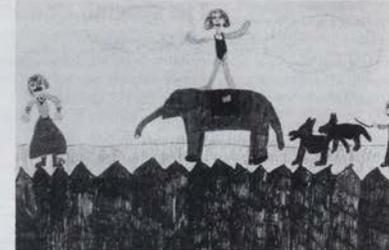
We rose so high we started down at flocks of birds. I could make out the shapes of streets and the curves of rivers. I gazed down on the school and the library. We picked out the

red white and blue bunting on City Hall. Harry Truman didn't know we were looking down on him!

We moved away over so much green, so much blue. A balloon rises and falls in deep quiet. The breeze blows you about at its will, like the feathers the folktale princes follow

to find their fate. The wind asks you quiet questions. My uncle Sam and me, we didn't know where we were heading. We knew our lives would go on like this, who cares where?

Look! The little bridge by the white church where my dad drove on wartime duration Sundays to the swampy eel-



grass beach. Little tarpaper shacks were bursting at the seams, turning into fancy houses for vets, their brides and kids. T.V. antennas bristled up. The little cornfields we used to bike to held new cars on new driveways. Women drove wood-sided station-wagons. Gee, my mom didn't drive. She didn't trust gadgets. She still washed by hand and hung the towels out on the line in the yard. P—you, the dump! Listen to the lawnmowers, it's a sad sound, but pleasant too.

Now I'm getting scared, we're going over too much water. How can we get down from here? I felt sweaty and a little sick. Uncle Sam told me to flex and bend my knees and get ready for a bumpy landing. We saw two ferries crossing the bay. Two islands lay just below us. If we caught too strong a blast of weather, we'd get pushed into to sea. A river curved into dunes and surf. Lit-

(continued on page 9)

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GETAWAY



by Eleanor Roth

Participating in the events at the Maghain Aboth Synagogue in Singapore provided many highlights of my husband's and my experience as residents of that Far Eastern nation. Singapore has the second largest Jewish community in Asia. (India has the largest.) Since 1878, Maghain Aboth has maintained its traditions while existing alongside Moslems, Hindus, Buddhists and Taoists, as well as Catholic and Protestant groups.

Since Singapore used to be a British Crown Colony, English is the first official language. However, all civic signs are printed in four languages — English, Mandarin, Malay, and Tamil, (South Indian). In addition to the fact that practically everyone speaks English, other factors made it possible for us to become involved in our new community right away. For instance, although the city-state is located only 85 miles north of the equator, cooling ocean breezes keep the temperature between 80 and 85 degrees all year long. We never experienced the draining, dev-

The Jewish Community In Singapore



Mrs. Nancy Kneip, being shown ancient Torahs.

astating heat we had expected.

Being a Jew in Singapore means experiencing Jewish customs on an international level that offers many surprises. Before a friend's son's Bar Mitzvah, Jewish neighbors suggested that we buy a bag of flower petals at a nearby Chinese flower stall and a bag of special honey candy. After the young man finished chanting from the Torah he was showered by flower petals floating down from the balcony amidst a pelt of falling sweets!

Before Sukkot, we watched a sukkah being erected from braided palm leaves. Decorated with brightly colored lights on the outside, it looked like a festive, gigantic basket. Starfruit, mangoes, pineapples and coconuts were hung from the ceiling. But one learns to expect surprising treatments of food in this tropical country; during Purim we were "hotly"

surprised as we bit into spicy "curried" hamantaschen!

The members of Maghain Aboth comprise practically all of the Jews in the republic. Membership includes Sephardic Jews, mainly from Baghdad, Iraq, and Malaysia, and both Sephardic and Ashkenazic Jews who, like ourselves, were presently living and working in Singapore but were citizens of another country. The island republic is contained within 230 square miles, but it serves as the world's third largest port. Though its population is only 2½ million, this independent city-state serves as host to many embassies and is a member of the United Nations. Moreover, as the industrialized Asian nation second only to Japan, it serves as the Asian headquarters of many companies. Jews working for these companies and embassies comprise the "expatriate" membership of the synagogue.

Maghain Aboth is an orthodox synagogue with heartwarming, inspiring customs. From time to time the rabbis turns the Torah scroll upward at the balcony, then slowly turns around so that all of the women in every section of the balcony have an opportunity to view the parchment scroll. As he turns towards them many women lift their hands and make circling motions in front

of themselves, as though hoping to absorb the Torah's holy rays.

Women, of course, were not ordinarily permitted to enter the first floor of the synagogue. Yet, when the men had left after services on the second day of Rosh Hashanah, we were invited into a room on the first floor where at least two dozen silver-encased Torahs were displayed. We formed a line, single file, and bent to kiss each exquisite silver case.

One fall day Mrs. Richard Kneip, wife of the American Ambassador to Singapore, was visited by several Jewish friends from North Dakota. (Mr. Kneip had formerly been Governor of North Dakota.) Shortly after their arrival she asked to ask me to arrange for them to see the synagogue. When I met them there, just before Simchas Torah, her friends received an unexpected treat.

It has long been a custom for Singaporean Jews to donate Persian rugs to the synagogue as memorial gifts, and they are liberally used to enhance festive holidays. On Simchas Torah they create an awesome sight; they have been wrapped around the building's inside columns and hang from the balcony railings!

Singaporean Jews' sense of identity is strong both in terms of their personal feelings of Jewishness and the Jewish community's position of leadership in the development of the new nation. Some of the synagogue's earliest founders held important national posts. Manasseh Meyer was particularly outstanding; he served as Municipal Commissioner from

1893-1900 and after the First World War, was knighted in England. His estate pays for the upkeep of the Talmud Torah, which bears his name. In 1955 another outstanding Jew, David Marshall, became Singapore's Chief Minister.

Jews in Singapore are aware of the contributions that Jews have made to Singapore as a nation, but they also take pride in Israel's role in world affairs.

The sense of commitment to Israel exists on many levels, from financial contributions to an avid interest in Israel's progress, an interest that manifests itself in daily activities.

At every meeting of the Jewish Women's Organization, called the Menorah Club, a blue and white "pishka" is passed around to collect money for Israel.

During one meeting we learned that the Zim Sydney, an Israeli ship, had received a radio alert from American surveillance giving the location of a capsized Vietnamese boat that was drifting near Singapore in the South China Sea. Since the Zim Sydney was closest to the boat, it rescued its survivors and followed instructions to bring the people to Singapore. At that Menorah Club meeting, we learned that through its embassy in Singapore, the Israeli government had committed itself to absorbing the refugees.

While visiting Singapore's Camp Hawkins Refugee Shelter a few days later, the first people I met were Israeli family members of embassy employees. They had come to teach the 41 survivors the basic Hebrew they would need to

(continued on next page)

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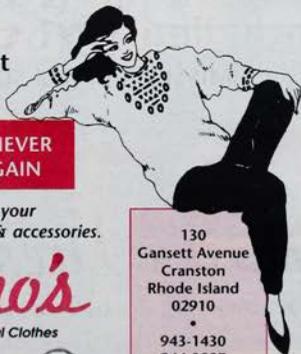
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Mrs. Miriam Navon, wife of Israeli Ambassador to Singapore Yitzchak Navon (not the Israeli President), left, and Mrs. Nancy Kneip, wife of the American Ambassador to Singapore, at official function.

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GETAWAY



Alperin Schechter students Shoshana Miller, Michelle Levinson, and Julia Tuhk model Japanese clothes and artifacts.

Floating Away

(continued from page 7)

tle sandpipers and terns flew low or ran on the fine sands below us. We careened closer and closer and then just bumped down and jumped out.

Whew! I laughed and reached for our picnic basket. A group of fishermen stopped and stared. Beachcombers and a few strollers left over late into September ran over to greet us. We followed ritual and took out fancy French glasses and a bottle of bubbly champagne. My mom had packed cloth napkins and sandwiches. The trip was over but the story had just begun. I felt close to my uncle. I used to write him on airmail

stationery. He sent me seashells from the Philippines. Now we grinned at each other on this little curve of beach among the gulls.

My dearest girl, I feel the same way about you now, as though I was far away and over your head, and yet very very close. Will you remember me when you are grown up. I'll always be there looking at your life and blessing you and hoping for the best for you, even if you can't see me or hear me. I can see and hear you. 1948 was so long ago. Nations were rising from ash, things were going up and being torn down. Good things happened. Bad things took place. Israel was a brand new country on the horizon. My dad thought Sam

should think of setting up his life there. He meant, Israel suited people who couldn't find themselves anywhere else. But the Jews here too had been shaken by the discoveries in the Camps. The War had touched Jews perhaps more deeply than anyone else. It was up to us to build back a Jewish world. Where would we find ourselves among the suburban spread, among the new chances here below? My uncle Sam never forgot my birthday. He's gone, but when I see a balloon in the sky I think of him. I remember a world that wasn't sure where it was going. After the war in which planes had been used to fight, it was so peaceful to wander in the sky and just think for a while.

But my dad was waiting in his old battered green pickup truck to gather us up with all our gear and take us back to reality. He smiled and laughed a big laugh. I knew he had been worried. We made our way through little towns past all the old familiar points. The dream was over.

Singapore

(continued from previous page) ease their arrival.

Most Singaporean Jews are helpful guides and cultural interpreters for the thousands of tourists who pass through this crossroads of East and West. They point out street signs bearing a surprising number of Jewish names —

Synagogue Street, Manasseh Road, Solomon Street. Elias Road, Meyer Road... One group of tourists was startled by the sight of a swastika in a Buddhist temple, and my friend gently explained that the swastika was an Eastern mystic symbol thousands of years before the Nazis adopted it.

When my daughter, Susan, who was attending Brown University visited us for the summer, she volunteered to teach Israeli folk dancing to the children in the Talmud Torah. The young students reacted enthusiastically in their eagerness to learn Israeli dances.

It was our daughter's contribution to their children's sense of Jewishness that prompted their appreciative parents to fully open their homes and their hearts to us. And that's when my husband and I truly felt that we belonged to Singapore's Jewish community.

Nostalgia

(continued from page 3)

the light of spring or fall.

I have a more personal picture amid the grandeur of Butler. When we were "expecting" our first time, my wife worked in a Butler building. I went to pick her up and take away her packages and boxes of papers. I thought carrying her baggage was the gallant and "expected" thing to do. It was the last season of life we could go through together just the two of us alone. But already we were no longer a team, we were well on our way to being a family.

I sniff for nostalgia like a perfume. I glare at a varnish that will bring out the color, the cast of light within a place or a moment. I gaze from the window of my in-law's parlor, the only grandparent salon my kids have known. The house has been theirs only recently. (continued on page 16)

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Arts and Entertainment

Diary of Anne Frank At Lyric Stage

On January 2, the Lyric Stage will present *The Diary of Anne Frank* by Meyer Levin, for the second time in America.

Mr. Levin's play received its American premiere at the Lyric Stage eight years ago and was acclaimed by both critic and audience.

Mr. Levin, who was instrumental in the publishing of young Anne's diary, began his construction of the play with the close assistance of Otto

Frank. Prior to the Lyric Stage production in 1983 this version of *The Diary of Anne Frank* has been staged only in Israel. Mr. Levin granted the Lyric Stage permission to stage his play through local professional actress, Miriam Varon, who appeared in the Lyric's 1983 production, as well as many other plays at the Lyric Stage.

A number of critics found Mr. Levin's *The Diary of Anne Frank* to be a better play than the traditional and better known one. Some found it to reveal characters of greater dimension, stripping away a great deal of melodrama which, they felt, exists in the other version.

Regardless of critics arguments, *The Diary of Anne Frank* is a powerful, exhilarating and beautiful play, one which was a great success in its American premiere in 1983.

The Diary of Anne Frank will be performed through February 10. Performances are Wednesdays, Thursdays and Fridays at 8 p.m.; Saturdays at 5 p.m. and 8:30 p.m.; Sundays at 3 p.m. Ticket prices are \$13.50 to \$17.50, depending on the day. Discounts are available for students and senior citizens. Substantial discount rates for groups of ten or more.

Theatre parties and special shows also available. Telephone 742-8703 for reservations. Tickets also available at the box office. The Lyric Stage is located at 54 Charles Street, on Boston's historic Beacon Hill.

HERALD ADS GET RESULTS!

"Frankie and Johnny in the Clair de Lune"

by Sarah Baird

Herald Associate Editor

"Frankie and Johnny in the Clair de Lune" opens with a bang! Literally! Although the play, written by Terrence McNally and directed by Leonard Foglia, fades in and out of big moments, the opening scene is the biggest, loudest scene of all.

The first scene opens on a dark, noisy set, infused with the chaotic, intrusive sounds of a New York City street. The honking and screeching of the cars give way to the panting and moaning of Frankie (Cynthia Strickland) and Johnny (Peter Gerety), as they make love to the startled embarrassment of the audience.

Throughout Act One the dramatic tension builds, until Frankie and Johnny finally tumble back into bed. By the end of the first half, the audience has found itself anticipating this second interlude, the catharsis.

In the tradition of Joe Orton and David Mamet, Terrence McNally has created a play about little people in little places inside the great big world. Unlike his two predecessors, however, McNally embraces the style of the Romantic Comedy, taking shortcuts and cheap laughs wherever they come.

Peter Gerety, as an aging, romantic, short-order cook, naturally and masterfully plays Johnny to Cynthia Strickland's Frankie, a rough-edged, middle-aged waitress. Gerety invites the audience into the action with his easy, open style.

The audience sits, like pigeons on the window ledge, eavesdropping and comfortable that Johnny does not notice us. Strickland, however, consistently calls us back to our seats and role as the audience.

As Frankie builds walls, re-

invites the audience to get close to two lonely people in need of their guardian angels. Johnny, like a perfect romantic, knows that life can still happen and dreams can come true. Frankie, on the other hand, has given up hope for a better life. With tired



Peter Gerety and Cynthia Strickland in Trinity Repertory Company's production of "Frankie and Johnny in the Clair de Lune" by Terrence McNally. Performances run through January 13 in the Downstairs Theatre. Photo by Mark Morelli.

jecting intimacy, so, too, does Strickland carefully measure her words, mistakenly eliminating spontaneity and fluidity in her delivery, as she attempts to make the character of Frankie callous and guarded. As a result, Strickland creates a cardboard character, rigid and angry, but lacking real substance. Like a typical character in a Romantic Comedy, Frankie is a stereotype. Unfortunately, Strickland cannot take her beyond the stereotype and bring her fully to life.

Set in Frankie's one-room, tenement apartment, the play

cliches ("What you see is what you get") Frankie tries to shatter Johnny's romanticism with her icy reality. Although Johnny's dreams sound lovely, the audience (like Frankie) knows that he could be just another creep.

Robert D. Soule, Set Designer, and John Gromada, who designed the sound, are to be commended for their careful, effective presentations "Frankie and Johnny," although familiar and often crass is an overall crowd pleaser. Beware, gentle audience, sexy, rude and noisy scenes abound!

"Frankie and Johnny in the Clair de Lune"

"Frankie and Johnny in the Clair de Lune," by Terrence McNally, opens in the downstairs theatre at Trinity Rep on December 7, with performances running through January 13. Performances are scheduled Sundays and Tuesdays at 7 p.m.; Wednesdays through Saturdays at 8 p.m.; and Sunday matinees at 2 p.m. There is one Wednesday matinee on January 9 and Saturday matinees scheduled for December 15, 22, 29 and January 5. Ticket prices range from \$22 to \$30, with student and senior rates available. Group rates are also

available (for ten or more). For group information, call Holly Blackledge at (401) 521-1100, Ext. 225. "Pay What You Can" is on Sunday, December 9, at 2 p.m. Call the Box Office at (401) 351-4242 for reservations or information. MasterCard or Visa accepted.

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**Ron Silver To Star
in "La Bete"**
Producers Stuart Ostrow and Andrew Lloyd announce that Ron Silver will star in the Broadway production of a new American comedy, "La Bete" by David Hirszon.

After a pre-Broadway run at Boston's Wilbur Theatre from December 20th to January 20th, the play is scheduled to open on Broadway January 31st.

"La Bete" is set on a French country estate in the 17th century, where a troupe of strolling players find themselves in unusual and often hysterical difficulties with a manic troubadour (Ron Silver).

Performances are Tuesday through Saturday at 8 p.m.; Thursday and Saturday matinee at 2 p.m.; Sunday matinee at 3 p.m. Tickets: \$27.50 to \$42.50. There will be no performances on Saturday, Dec. 22 at 2 p.m. and Tuesday, January 1st. Press opening on Dec. 26 is at 7 p.m. A special performance is scheduled for Monday, Dec. 31 at 8 p.m.

Write or call the Wilbur Theatre, 246 Tremont Street, Boston, MA 02116, (617) 423-4008.

Local News

Sons Of Jacob Synagogue

Friday, December 21 - Four days in the new month of Teves. Candlelighting 3:58 p.m.

Tuesday, December 22 - Five days in Teves. The Torah reading today is Parshas Va'yechid. The haftorah is read from Yechez'kel (37:15-28).

Shacharis (morning) services 8:30 a.m. followed by Kiddush. The Mincha service at 4:10 p.m. followed immediately with the Third Meal (Se'udah Shelishis) and (songs of thanks (Z'miro).

The Ma'ariv service at 5 p.m. End of Shabbos today is 5:05 p.m. The Havdalah service will be at 5:10 p.m.

Sunday, December 23 - Morning services at 7:45 a.m. Mincha for the entire week is at 4:30 p.m.

Morning service for Monday is at 6:30 a.m. and for Wednesday and Friday at 6:45 a.m.

Thursday, December 27 - 10 days in Teves is the Fast of the Siege of Jerusalem. Morning services at 6:15 a.m. The Fast extends from daybreak until nightfall. This is not a 24 hour fast. If you retire with the intention of getting up to eat BEFORE day break, you may do so.

Tuesday, December 25 - Morning services at 7:45 a.m. **Fast Of Ten-Teves**

Public fasts have been instituted to refresh our memories of certain calamitous events that have befallen the Jewish people. These fast days are particularly earmarked for self-reflection and repentance.

The Fast of Teves (10) is observed on the day that Nebuchadnezzar's army surrounded Jerusalem to initiate his siege of the city. This led eventually to the destruction of the First Holy Temple and the end of Jewish independence.

Fish Feast

The custom of eating fish on Shabbat has many traditions. One is the teaching that when the Messiah comes, the righteous will share in a meal of fish (the leviathan) and meat (the wild ox). Since Shabbat is considered to be a taste of the world to come, celebration parallels this feast. In Gematria (explains Hebrew words according to their numerical values), DAG, the Hebrew word for fish equals seven. Therefore, some say, that it should be eaten on the seventh

day. Gefilte (stuffed) fish, a favorite of European Jews, was originally fillets of fish ground with eggs and onions and stuffed back into the fish skin and cooked. Today, most cooking is done without the skin - too much bother! Traditional fish for gefilte fish were white fish, pike, carp, and buffalo fish which were accessible and often cheap. But as Jews wander, they adapt, and gefilte fish, for instance in Barbados, is made with red snapper!

Goligers Announce Birth

Mr. and Mrs. Steven Goliger of Providence are proud to announce the birth of their daughter, Sarah Beth.

Maternal grandparents are Mr. and Mrs. Joslin Davis of Providence. Paternal grandparents are Mr. and Mrs. Eugene Goliger of Framingham.

Announce your wedding in
THE HERALD.

Labush-Rasnick



Karen Gail Labush, daughter of Dr. and Mrs. Leonard William Labush of Pawtucket and Narragansett, R.I., was married on October 27, 1990, to Martin Kenneth Rasnick, son of Elaine Rasnick and Mr. Arthur Rasnick, both of Worcester, Mass.

Temple Emanu-El, Providence, was the setting for the ceremony. Rabbi Wayne M. Franklin and Cantor Brian J. Mayer officiated. The bride wore her mother's gown of ivory silk satin which flowed into a chapel length train.

Paula Fabian was her niece's matron of honor. Wendy Pabian was her cousin's maid of honor.

L. Scott Cohen was the best man. Bridesmaids were Annice and Marci Rasnick, sisters of the groom; Kelly Reis, Jamie Reis and Elise Kohn. Ushers were Matthew Labush, brother of the bride, Brian Pabian, Dr. Jeffrey Feiler, Michael Broomfield, Edan Brashan, Paul Night, Brian Marley, and James Winterman. The flower girls were April and Sonia Pascal.

The bride, a teacher in Providence, is a graduate of The Wheeler School, and Simmons College, where she received a B.A. in fine arts and a Master's degree in elementary education.

She is the granddaughter of the late Anna Feiler Labush and Max Feiler of Pawtucket, and the late Sonia and Abraham Labush of Providence.

The bridegroom received his B.A. in economics from the University of Massachusetts, Amherst and his M.B.A. from Suffolk University. He is an Associate of the Massachusetts Mutual Life Insurance Company in Boston.

He is the grandson of Fannie Rosenberg and the late Phillip (Pinchas) Rosenberg, and Mae Rasnick, and the late Sy Rasnick, founder of S. Rasnick Company of Worcester, Mass.

After a wedding trip to Thailand the couple is living in Pawtucket.

Am David Fund-Raiser

Supporting Temple Am David's winter fund-raiser is a perfect way to solve this season's gift giving needs. Am David is selling Rhode Island Entertainment books to support its religious schools. These books offer 2 for 1 and half-price savings on dining, snacking, theater, sports hotels — even on your dry cleaning bills! The synagogue is offering them at the discount price of

\$30. The books make great gifts for friends, relatives, clients and — yourself! To order call 463-7944. There are pickup locations in East Greenwich, Warwick and Cranston.

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Cranston Historical Society

"The Vanishing American Indian" will be the subject of a talk presented at the January 15 meeting of the Cranston Historical Society at 1351 Cranston Street.

Mark Hopkins of Warwick, who is a Providence school teacher, is an authority on local Indian lore. His lecture will focus on the Rhode Island's Narragansett Tribe which lived for centuries on the islands and along the shoreline of the bay named after them. Mr. Hopkins will also have on display artifacts that show how the Indians lived back in Colonial times.

A brief business meeting will precede Mr. Hopkins lecture. Refreshments will conclude the evening.

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The Mah Jongg Players Club



Volunteer Shirley Lappin, resident Celia Hoffman, and volunteers Pauline Penn and Leah Abrams pictured above are part of the Mah Jongg Players Club held at the Jewish Home every Monday afternoon at 1 p.m. Another regular player is resident Sarah Goldstein. This is but one of the many wonderful volunteer projects at the Jewish Home. Many other resident and office projects are left undone for the lack of manpower. If you would like to look into volunteer opportunities, call Bonnie Ryvicker at 351-4750, extension 66. All ages welcomed.

Temple Beth Shalom

Herald Staff

Professor Nathan Aviezer, author of the book *In the Beginning — Biblical Creation and Science* spoke at Temple Beth Shalom on Monday evening, December 17.

He "refuted" the claims of Genesis, reducing its statements to the realm of myth — the argument of all educated liberals today. But then he added, Everyone knows this, *except the scientists!* Professor Aviezer then traced the post-war development of nuclear physics to reveal an incredible phenomenon. The tales in

Genesis and the theories of Science concur on point after point. The "Big Bang" image of a great ball of fire that simply appeared out of the void and radiated matter into being parallels the Hebrew words.

To this listener the singularly Jewish element in the address and in the approach lay in the welcoming in of science without fear of its truths. Jews do not turn away from knowledge. It does not threaten but reassures that life is indeed by its very nature a miracle.

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JCCRI Events

Special Performance

By Solati Trio

The Jewish Community Center of Rhode Island, located at 401 Elmgrove Avenue in Providence, will be the site of a special musical program. "Music: The International Language" performed by the Solati Trio on Thursday, December 27, in the Social Hall from 12:30 to 1:15 p.m.

The trio, featuring piano, violin and cello, combines musical performance with a discussion of the instruments in an educational and entertaining format. This program is part of the Fine Arts Programs sponsored by the Rhode Island Philharmonic. The audience will share a multicultural and intergenerational experience, as children participating in the December Vacation Camp join seniors at the mealtime for this special performance. For information, call Ruby Shalansky at 861-8800.

Open House
December 25

The Jewish Community Center of Rhode Island, 401 Elmgrove Avenue in Providence, will hold an open house with activities for all ages on Tuesday, December 25.

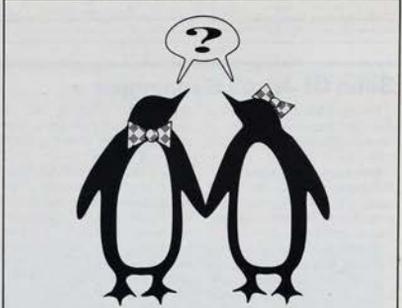
For those who would like to sample many of the programs that the Center has to offer, the following will be held:

- Adult Swim in the olympic-sized pool from 8:30 to 10 a.m.
- Family and General Swim from 10 a.m. to 2 p.m.
- Open gym from 10 a.m. to 2 p.m.
- Open game room (for preteens and teens) from 10 a.m. to 2 p.m.
- The Senior Adult Mealtime which offers a hot, kosher meal at noon.

All activities on December 25 are free and open to the community. For further information, call Vivian Weisman at 861-8800.

Temple Beth-El

Voice of the Turtle performed "Ladder of God," music of the Sephardim in Yugoslavia and Bulgaria, at Temple Beth-El Sunday at 3:30 p.m. Although the Chanukah songs were cheerful and whimsical, the sounds also added an ominous, melancholy undertone that brought back thoughts of the scattering of Spain's Jews to Turkey, Greece and Eastern Europe. Without hi-tech augmentation, the melodies came across sweetly,



Herring Anyone?

by Michael Fink
Herald Contributing Editor

A limo pulled up to the gilded double doors of the Biltmore. Out stepped two little penguins in a sideways gait. Caretakers shepherded them into the carpeted lobby. I was the first reporter to crouch down and pat them. Their sides felt sleek as sealskin. Pete and Penny are charmers all right. Hard to resist their elfin appeal.

Even so, the glare of video cameras and the pop of flashbulbs, as well as the smooth grooming of the ladies in charge of the show, put me off a bit, on guard against the phony upbeat mood.

I asked a few sharp, pointed questions. What is endangering the environment of seabirds? What factors do they injure? What do you expect kids to learn either from the Sea World Exhibit in Florida — of which the birds are the promo logos — or from Pete and Penny in person?

I was brought up short with the return parry: "Where is your card?" I made my way home from downtown traffic and turned on the t.v. I started in to see how Pete and Penny looked in the tube. I hunted for my own silhouette in topcoat and hat, kneeling to stroke the almost furry plumage of the marvellous waterfowl from afar. Yet there I was, plain as day for all to see, friend of feathers forever.

Can I put in a Jewish angle to the tale? Well, they do look like Groucho Marx twins. Or a couple of Chassidic rabbis debating a fine point. They could star in a Woody Allen flick. Penguins draw us in with their uncanny humanoid allure.

I join with Bob Kerr of the *Journal*. I too regret turning a wild thing into a parlor pet. But I can't stand on moral principle in this. It's a treat to greet a guest from another element in the same lobby who have stepped into on your first date with a female of your own overplentiful species. Here's lifting a glass of Rothschild vintage to Pete and Penny.

Congregation Ohawe Shalom

The Young Israel of Pawtucket will have services this Friday evening at 4:05 p.m. Shabbat morning services will be at 9 a.m. followed by a Kiddush. Saturday afternoon Mincha will be at 3:55 p.m. with the Third Sabbath Meal to follow. Ma-ariv and Havdalah will begin at 5 p.m.

Sunday morning services begin at 8 a.m. Tuesday morning because of the legal holiday, services also begin at 8 a.m. Thursday is "Tenth Day of Tevet" which is a fast day. The fast begins at 6 a.m. and ends at 5:07 p.m. Services Thursday morning will be at 6:30 a.m. Mincha-Ma-ariv will be at 4 p.m. On Monday services are at 7:40 a.m. On Wednesday and Friday services are 6:50 a.m. Evening services will be at 4 p.m. when possible.

The Sisterhood is selling a very comprehensive cookbook with tasty and kosher recipes. Every Jewish household should have one. To order your copy call Nita at 725-3886 or Linda at 726-6633.

Upcoming events for our synagogue include a special event for Super Bowl Sunday in the end of January.

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VAT Founder Stresses Concern Over Arab Slayings

In response to pressure by the U.N. on Israel for the 20 Arabs killed after 3,000 Arabs massed upon the Jews praying at their holiest site, the founder of VAT — Victims of Arab Terror, Shifra Hoffman, addressed a group at the Congregation Ohave Shalom in Pawtucket on Sunday, December 9, 1990, just before Chanukah.

Mrs. Hoffman, who lives in Israel, urged that Jews show concern for their co-religionists, rather than mourning the Arabs. She was introduced by Karen Dub. A discussion followed the speech. Refreshments were served.

MADD

The R.I. Chapter MADD (Mothers Against Drunk Driving) held their eighth annual candlelight vigil last Sunday, December 9, at the Bishop McVinney Memorial Auditorium in Providence. Following music and readings from three major faiths, victims' families lit candles in remembrance.

The first reading was by Rev. Fr. Kenneth LeToile, O.P., Assistant Pastor of St. Pius Church, Providence, followed by Rev. Dr. Richard Brown, executive minister of the R.I. State Council of Churches. The final reading came from Rabbi David Rosen of Temple Torat Yisrael, Cranston.

Abortion

(continued from page 1)

zation that provides a array of social and educational services to the American Jewish community.

In his letter, Rabbi Sherer took note of the testimony given the hearings, and then went on to advise the senator that "Jewish law generally prohibits the taking of fetal life... (and while) there are certain limited exceptions (to this restrictiveness, i.e. when the mother's life is endangered by the pregnancy), when a Jewish woman faithful to her faith would indeed be required to have an abortion... a change in the Supreme Court's stance per se would not countermand such religious requirements.

"If the sole public policy alternative to Roe v. Wade were a total ban on all abortions... the NCJW representative would be right... However, the public policy options in this area are by no means limited to the two extremes of all or nothing. If abortion on demand were generally prohibited with certain limited exceptions to permit abortions in exceptional circumstances, Jewish women would have no problem reconciling the secular and religious law... It is, though, a distortion of Jewish law to suggest that

Concert At Am David



Recently Cantor Charles Ross joined featured performers Cantor Aaron Boussoian and Cantor Steven W. Dress in a trio singing the spirited "Israel, Israel" by Lebedeff and Zim's, Am Yisrael Chai during the recently held Robert E. Sock Memorial Concert.



The "Pioneers" who were honored and present posed with Rabbi H. Scott White and the cantors recently at Temple Am David.

Torat Yisrael

by Mike Fink

Herald Contributing Editor
A Klezmer concert at Temple Torat Yisrael on the Saturday evening before Chanukah drew a large crowd of enthusiasts. The group, named Shirim, included Glenn Dickson on clarinet, and Rosalie Gerut and Betty Silverman as vocalists.

They performed with poise and fluency. The elegant young women were children of Holocaust survivors. They learned their Yiddish at home. They restore the culture which their parents lost in Europe. For the audience they also put back in place the traditions of parents and grandparents. They reassure and daz-

zle with the magic power of youth honoring time.

The program did some teaching as well as entertaining. A certain *kvetch* twists a Rumanian *Doina* into a form of ironic prayer. Klezmer blended into other American musical ideas to produce jazz. The song they played to prove their case was *And The Angels Sing*, well known to groupies of Benny Goodman. Shirim offered numbers of their own invention, compositions that mix past and present.

We brought our five year old son, Reuben (aka Reuel in Hebrew). He wore pyjamas. I danced with him to the closing themes. I hope he holds onto some chord or passage of this night to remember.

the total permissiveness of Roe v. Wade is necessary to protect the religious rights of Jewish women."

Rabbi Sherer's words were too polite. Sadly, abortion has somehow become distorted, in many minds, into an issue of "personal freedom" or even, incredibly, of "women's rights" (as if there were no female fetuses). Reality, though, inter-

feres. Abortion concerns human life — at very least, potential human life — and is, thus, very much a moral issue.

That being the case, is not Agudath Israel of America's proposal — even from an entirely secular perspective — not the most reasonable, sane position?

Well, one thing's certain: it's the Jewish position.



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Temple Emanu-El

by Michael Fink

Herald Contributing Editor
Holocaust Survivors of R.I. held its annual Chanukah party on Sunday afternoon December 16 at Temple Emanu-El. Heinz Sandelowski, president of the organization, opened the program, in his deep rich voice, with an appeal for support from the Second Generation. He urged survivors to celebrate happy events of the Jewish calendar, such as Chanukah, days of triumph, not just more somber dates. The candles were lit and the blessings sung by a grandchild of survivors, Ross Cornett is the son of Jeffrey and Monika Cornett. She is the daughter of Jolante and Henry Szyznarski.

Morris Gastfreund also spoke. He wanted to bring Chanukah not only into a historical perspective, but also a current political context. He told us about a Jewish military representative in Saudi Arabia who lit her menorah, over the objection and prohibition against alien religious practices.

25th Year For Operation Brotherhood

For the 25th consecutive year members of Plantation Unit No. 5339/B'nai B'rith will assist in the Providence Police Station Communications Department on Monday, December 24, from 6-11 p.m. and Tuesday, December 25, from 7 a.m. to 3 p.m. This enables the Communication Division personnel to spend some holiday time with their families. Lunch

Helen Widawski was specially welcomed after her recent illness — this is what Chanukah is all about — renewal!

Singing, storytelling and the serving of traditional treats followed the words and prayers.

Out in the lobby, Herb Schwartz spoke to this reporter about his parents' experiences in the Holocaust. He, as a son of Hungarian Jews, assured me that they did not suffer like the Jews from Poland. They were deported later and died quicker. His mother spent "only" a few weeks in Auschwitz. She came over to join us. In her white hat and coat, standing against the glow of the candles in their burnished curved menorah, she looked briefly fixed at a spot back in time and space. She said that she had stood face to face with Mengele. He sent her mother off to death, while she was left to face her life alone.

Chanukah among this warm-hearted but strongwilled group takes on poetry, power and purpose.

will be provided by the Unit to both the police force and the volunteers on Christmas Day. Many members give of their time as well as some second generation offspring.

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Obituaries

ROSE DWARES

PROVIDENCE — Rose Dwares, 83, of 670 N. Main St., died Saturday, December 15, 1990, at Miriam Hospital. She was the widow of Louis Dwares.

Born in Providence, a daughter of the late David and Dora (Speigel) Konopky, she had also lived in Cranston.

She leaves three brothers, Louis Kanopkin of Pawtucket, Benjamin Kanopky of Gloucester, and William Kanopkin of Providence; a sister, Bella Harriet of Providence; and four grandchildren.

The graveside service was private. Arrangements by the Sugarman-Smith Memorial Chapel, 458 Hope Street.

BARBARA E. FACTOR

CRANSTON — Barbara E. Factor, 65, of 104 Sheffield Rd., died Monday, December 10, 1990, at Palm Beach Regional Hospital, Palm Beach, Fla. She

was the wife of Abraham Factor.

Born in Worcester, Mass., a daughter of the late Louis and Frieda (Abelovitz) Silverman, she lived in Cranston for many years.

Mrs. Factor was a member of Temple Am-David, Warwick, and the Cranston-Warwick Chapter of Hadassah.

Besides her husband she leaves a son, Barry D. Factor of Swansea, Mass.; a daughter, Lynne E. Levetin of Plainville, Mass.; and three grandchildren.

The funeral service was held Thursday, December 13, at the Sugarman-Smith Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

EDITH GABRILOWITZ

LAUDERDALE LAKES, Fla. — Edith Gabriowitz, 90, formerly of Providence, died Sunday, December 9, 1990, at Flor-

ida Medical Center, Lauderhill, Fla. She was the widow of Philip Gabriowitz.

Born in Russia, a daughter of the late Israel and Mollie Fisher, she had lived in Florida for three years, previously living in Providence for more than 65 years.

She was a life member of the Women's Association of the Jewish Home for the Aged, a member of the Jewish Federation of Rhode Island, the Pioneer Women, Faband, and the Congregation Shaare Zedek-Sons of Abraham.

She leaves two sons, William Gabriowitz of Warwick and Pompano Beach, Fla., and Irving Gabriowitz of Narragansett and Pompano Beach, Fla.

The funeral was held Tuesday, December 11, in Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

RICHARD KATZOFF

PROVIDENCE — Richard Katzoff, 39, of 22 Ansel Ave., assistant vice president for business affairs at the University of Rhode Island, was stricken and died Thursday night, December 13, 1990, at Rhode Island Hospital.

Born in New York City, he was a son of the late Martin and Ethel (Herman) Katzoff. He had lived in Providence eight years, and previously resided in Kingston and Nashville, Tenn.

Mr. Katzoff started at URI in 1973 as director of the Memorial Union, became assistant to the president and then director of the W. Alton Jones Campus before being named to the business affairs post a year ago.

He was a graduate of Tulane University and received a master's degree from Central Connecticut State College.

Active in a number of volunteer organizations, Mr. Katzoff was president of the board of directors of Rhode Island Project AIDS. He served on the board of directors of the Samaritans and Family Service Inc. He was an incorporator of the TRIANGLE Foundation and a founder of Network of Rhode Island, Inc.

He leaves two brothers,

Steven Katzoff of Providence and Kenneth Katzoff of Berkeley, Calif.

Graveside funeral services took place Sunday, December 16, and were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

FANNIE KRONICK

PROVIDENCE — Fannie Friedlander-Kronick, 90, of the Jewish Home for the Aged, 99 Hillside Ave., died Tuesday, December 11, 1990, at the home. She was the widow of Harry Kronick. She was also the widow of Albert Friedlander.

Born in Russia, a daughter of the late Harry and Molly (Gladstone) Konovsky, she lived in Providence for 18 years. She previously lived in Fall River, Mass.

Mrs. Kronick was a resident member of the Jewish Home for the Aged, a member of Temple Sinai, Cranston, and a past officer of the Jewish Home for the Aged in Fall River.

She leaves two daughters, Gloria Dressler and Marilyn Levine, both of Cranston; a sister, Doris Zide-Schimmel of Providence; seven grandchildren and nine great-grandchildren.

A graveside service was held Wednesday, December 12, at Beth-El Cemetery, Fall River. Arrangements by the Sugarman-Smith Memorial Chapel, 458 Hope St., Providence.

PIA LIPET

WARWICK — Pia Lipet, 66, of 80 Partiton St., a sales clerk for the Lane Bryant Women's Clothing Store, Warwick Mall, for 19 years before retiring in 1989, died Sunday, December 9, 1990, at Kent County Memorial Hospital. She was the wife of Hyman Lipet.

Born in Vienna, Austria, a daughter of the late Isidor and Sarah (Kahn) Jurmann, she came to Providence in 1940, and formerly lived in Pawtucket. She lived in Warwick for the past 35 years.

Mrs. Lipet was a member of Temple Sinai and its Sisterhood, Sincerity Chapter, Order of the Eastern Star, and the Auxiliary of the Jewish War Veterans Post 406.

Besides her husband she leaves a son, Jerome S. Lipet of Nashua, N.H. She was sister of the late Fred Jurmann.

The funeral service was held Tuesday, December 11, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery.

LOUIS MILLER

PROVIDENCE — Louis Miller, 93, of the Jewish Home for the Aged, 99 Hillside Ave., a machinist for the Brown & Sharpe Mfg. Co. for 25 years before retiring 28 years ago, died Saturday, December 16, 1990, at the home.

Born in Meriden, Conn., a son of the late Morris and Pauline (Goldsmith) Miller, he lived in Providence for 90 years.

Mr. Miller was a member of Congregation Mishkon Tfilah, and a resident manager of the Jewish Home for the Aged. He was a member of the Providence Hebrew Free Loan Association, the United Commercial Travelers, and the Chased Schel Amess Association. He was an Army veteran of World War II.

He leaves a brother, Nathan "Emis" Miller of Warwick; and two sisters, Rose Miller of Providence and Ida Dunn of Meriden.

A graveside service was held Sunday, December 17, at Lincoln Park Cemetery, Warwick. Arrangements by the Sugarman-Smith Memorial Chapel, 458 Hope St.

STEWART L. MILLER

WARWICK — Stewart L. Miller, 62, of 501 Roundhill Court, a fur salesman for William H. Harris Co. for 11 years until retiring earlier this year, died Friday, December 14, 1990, at Kent County Memorial Hospital. He was the husband of Diane (Stein) Miller.

Born in Schenectady, N.Y., a son of the late Harry and Jennie (Silverburg) Miller, he lived in Longmeadow, Mass., before moving to Warwick 11 years ago.

He was a Marine veteran of World War II and a graduate of Siena College, N.Y., class of 1951.

(continued on next page)

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Obituaries

(continued from previous page)

Besides his wife he leaves a son, Mark Miller of Los Angeles, Calif.; a daughter, Karen Jacobson of Stamford, Conn.; two sisters, May Fingerhut of Schenectady, N.Y., and Sylvia Pearlman of Albany, N.Y.; and a grandson.

The funeral service was held Sunday, December 16, at the Sugarman-Smith Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery.

PAUL SELENGER

NEW YORK — Paul Selenger of 300 E. 40th St., and North Providence, a manufacturer's representative and a designer for jewelry manufacturers for 30 years, died Sunday, December 16, 1990, at New York University Hospital, Manhattan. He was the husband of Tillie (Strashnick) Selenger.

Born in Russia, a son of the late Harry and Rose (Teitelbaum) Selenger, he lived in New York for 60 years.

Mr. Selenger was a member of the New York Friars Club, the Custom Jewelry Salesman Association, and the Manufacturers of Jewelry & Silversmiths Association. He was an Army veteran of World War II. Besides his wife he leaves a sister, Fannie Faytell of New York.

The funeral service was held Tuesday, December 18, at the Sugarman-Smith Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

GERTRUDE SUMMER

DELRAY BEACH, Fla. — Gertrude Summer, 71, of 2929 Zorno Way, formerly of Marbury Avenue, Pawtucket, died Wednesday, December 12, 1990, at Hospice by the Sea, Boca Raton. She was the wife of Sayre Summer.

Born in Fall River, Mass., a daughter of the late Hyman and Sarah (Popkin) Nerenberg, she lived in Pawtucket for three years before moving to Florida in November. She previously lived in Providence.

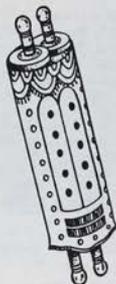
Paulene does custom jewelry designing.

274-9460

Mrs. Summer was assistant director for alumni records at Brown University for 20 years before retiring in 1985. She was a member of Temple Emanu-El and its Sisterhood, the Women's Association of the Miriam Hospital, the Pawtucket Hadassah, the American Heart Association, the American Diabetes Association and the Cranston Senior Guild.

Besides her husband she leaves a daughter, Pamela Howard of Framingham, Mass.; two sons, Gary Summer of Pawtucket and David Summer of Sherman Oaks, Calif.; three sisters, Ideella Karasik of Belmont, Mass., Phyllis Littman of Warwick, and Min Puterman of Lake Worth, Fla.; a brother, Milton Nerenberg of Somerset, Mass.; and three grandchildren. She was sister of the late Harold Nerenberg.

The funeral service was held Friday, December 14, at the Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.



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This United Duo Keeps On, Keeping On



Showing off their large 27,000 sq. ft. United Surgical Center in Warwick are partners Saul Friedman, president, and Stevan Datz, vice president.

by Kathy Cohen
Herald Associate Editor

What do an ex-probate judge/practicing attorney and an ex-fund-raiser sales representative have in common? United Surgical Centers.

About 18 years ago, a year after purchasing a failed surgical company (in which he had investment interests) from a bankruptcy court, Saul Friedman offered the opportunity of a partnership to Stevan Datz. The two men met through a mutual acquaintance.

At the time Datz was working in New York City — a city he found to be very tough and not his favorite territory. When he was approached with the idea of going into business for himself, Datz knew he was ready. He also realized that home health care would be a good business, even though he knew nothing about it. The two set out to rebuild the company. Friedman comes from a fam-

ily deeply involved in business ventures. It's in his nature to invest in business. For one, he's also president of the Warwick Musical Theater. One of his brothers owns Murray's and another Paramount Restaurant Supply.

Datz sold fund-raising programs to elementary schools, high schools and institutions and, in turn, the schools would use these fund-raising programs to pay for field trips, dances, books, etc.

With about a 35-year age difference the two men have a great working relationship. Datz runs the day-to-day operations of the company while Friedman oversees all transactions. They both jokingly admit to being hot-tempered and argumentative at times, but to them that makes a healthy business relationship.

The operation grew very quickly from 1973 when they had their 5,000 sq. ft. Park Av-

enue, Cranston store to their present five-year-old 27,000 sq. ft. location on Warwick Avenue, Warwick.

About ten years ago the two talked of expansion. The owners had the idea that "if you're not an owner/operator you don't seem to do as well in this industry," says Datz. "It's a service-oriented business. It's not like opening a retail store like McDonald's where everybody is served off the same menu."

Instead they started a franchise. The first store, owned by Walter and Jean Collins, opened in Brockton, MA, eight years ago. The next store opened in New Hampshire "with reservations about the geographical distance." The person who ran the store decided to pursue another career and consequently the co-owners decided to close that operation. A second store was opened five years ago in Swansea, MA.

The growth of United Surgical did not stop there. Douglas Drug persuaded the men to start a health care department in all of their 16 locations throughout Connecticut, Massachusetts and Rhode Island.

"We purchased the home health care business from them and we now maintain a relationship with them where we have a fax machine in every store and supply their customers with United Surgical products and services," says Datz.

What does the future look like for United Surgical?

As Datz sits in his office with two one-way windows that show the operation behind him

he says they're holding off on expanding the company, however; they are never closed to ideas.

"After all that's our nature — we're businessmen," states Datz. "If the right offer comes along..."

The Forgotten

(continued from page 1)

By 1945, evidence of Jewish American soldiers actually taken to concentration camps was minimal. Covering up his tracks, Hitler ordered Buchenwald, "the last and final spot for all imprisoned anti-fascist Europe," to be destroyed so no evidence would remain. The prisoners were ordered to be killed before the destruction of the camp. The lucky Americans and Britains were protected under German Army jurisdiction — not Hitler's Nazi S.S.

In April 1945 at General Eisenhower's request, a Congressional committee was sent to investigate Buchenwald, Nordhausen, and Dachau and they returned with a report disputing the difference between a concentration camp for political

prisoners and a camp for prisoners of war. In the report it was stated that no American prisoners of war were confined in any of these political-prisoner camps.

Some Jewish American P.O.W. survivors have differing opinions as to why they were singled out to be mistreated. Two stories were reported to be the reasoning for the separation strategy: either it was ordered by Hitler himself and the only commandant to follow through was from Berga or the commandant was anti-Semitic and made the decision on his own.

No matter, the amazing thing about this whole murderous period was that "very few people have ever heard of it. It is also astonishing that it is not mentioned anywhere in the 42 volumes of documents and testimony presented at the Nuremberg trials..." said Bard.

Even though the number of American Jews who died imprisoned is small, there is no excuse for any American's death abroad to go uninvestigated by the government — at least those prisoners deserved a much more thorough inquiry than what was done.

Nostalgia

(continued from page 9)

Not enough time has gone by to add a patina of associations. But the view has magic. The east bay looks at the most romantic of landscapes. Down the hill from Hope, the garden of Despair. When Butler was new, madness made a Romantic reward for obsession, genius, passion. Or a Puritan punishment for transgression. Now of course we do repairs upon sadness with tools of

chemistry. I have a student there currently seeking the magic formula. I squint into the light to try and make out a demon among the tree trunks. Instead, I find administration buildings.

An art historian colleague told me I'm not alone. Jews of East Europe sought spiritual solace in the fields among lesser gods. I make out merely the memory of two figures hand in hand between the past and the future.



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— Mark Goldstein, Anita Solomon

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Whole Chicken à la Carte	6.95	<i>Different every day!</i>		Barbequed Brisket	4.50
Half Chicken à la Carte	3.95	Chicken Soup, Cabbage Soup, Pea Soup,		Chicken Scrap Sandwich	3.75
Quarter Chicken, Breast and Wing à la Carte	2.95	Pasta & Paprika Vegetable		Traditional Chicken Salad	3.95
Quarter Chicken, Leg and Thigh à la Carte	1.95	Cup 1.65	Bowl 2.95	Curried Chicken Salad with Grapes	4.50
Half Chicken Plate	5.95		Quart 5.95	<i>Sandwiches are served on the bread with lettuce and tomato.</i>	
Quarter Chicken Breast and Wing Plate	4.95			BEVERAGES	
Quarter Chicken Leg and Thigh Plate	3.95			Orangeina	1.10
THE CHICKEN FEAST				Dr. Brown's Cream or Black Cherry (diet or regular)	1.10
Two whole chickens, eight slices of corn bread, four quarts of your choice of fresh vegetables or cold salads. Perfect for family meal, an office gathering or an impromptu party.				Dr. Brown's Ginger Ale	1.10
Serves six to eight people. 42.00				A&W Root Beer	1.10
BARBEQUED RIBS				Coca Cola	.95
Full Rack à la Carte	11.95			Diet Coke	1.25
Half Rack à la Carte	6.95			Loka Mineral Water	1.25
Full Rack Plate	13.95			San Pellegrino Limonata	1.25
Half Rack Plate	8.00			Nantucket Nectars	1.25
BARBEQUED BRISKET				BAKERY	
One Pound Portion à la Carte	9.95			Chicken Feast Corn Bread	Each 50¢ / Half Dozen 2.50
Full Order Plate	10.95			Brownies	85¢ / 5.25
Half Order Plate	6.95			Cream Cheese Brownies	95¢ / 5.25
VEGETARIAN PLATE				Lemon Squares	95¢ / 5.25
Your Choice of Any Three Side Dishes	4.50			Oatmeal Raspberry Squares	95¢ / 5.25
<i>*Plates include our own special corn bread and our choice of any two side dishes. Prices add .85 for extra hot/cold sauce.</i>				Carrot Cake Squares with Cream Cheese	1.25 / 7.00
				Chocolate Chip Cookies	95¢ / 5.25
				PIES	
				Sweet Potato Pie	Size 1.50 / Whole Pz 9.00
				Seasonal Fruit Pies	1.50 / 9.00
				Pecan Pie	1.50 / 9.00

MONDAY THRU SATURDAY 11:30-9 • SUNDAY 4-9 • FREE PARKING