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Occasions

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Patrilineal Descent Called A Threat

by Stewart Ain
The New York Jewish Week
KIAMESHA LAKE, N.Y.
(JTA) — Saying that the adoption of patrilineal descent as a test of Jewishness "destroys the fabric of Jewish unity," lay leaders of Judaism's Conservative movement last week called upon the Reform and Reconstructionist movements to reconsider their controversial position.

A resolution overwhelmingly adopted by the 900 delegates attending the biennial convention of the United Synagogue of America here said the Reform movement's position on patrilineal descent "affects marriage and family continuity in the entire Jewish community."

Traditionally, a Jew has been defined as someone born to a Jewish mother, and this definition is still controlling within the Orthodox and Conservative movements. But in the mid-1980s, the Reform movement widened the definition to include patrilineal descent, and began defining Jews as those born to either a Jewish mother or a Jewish father.

Alan Tichnor, United Synagogue's international president, said the Conservative movement has consistently opposed patrilineal descent as a defining test of Jewishness, but

that this resolution goes a step further.

By adopting patrilineal descent, both the Reform and Reconstructionist movements are "infringing on the future of all Jews," he maintained. "We question their right to do something that affects our rights as Jews."

"We know a considerable number of Reform rabbis who don't believe in it. Reform Judaism's history is to be liberal and then trend back to the traditional. We're suggesting that this is a good time to do that."

He said a 1991 population study commissioned by the Council of Jewish Federations "tells you that patrilineal descent may not be the right road to travel because it says that intermarriage leads to a second and third generation that moves farther and farther away from Judaism."

The Conservative movement treats intermarriage "sensitively with the hope that the people will come into the fold," Tichnor said. "But we feel that our efforts are best spent on doing things that will cause a stronger Jewish life and be a bulwark against assimilation."

In an address to the delegates, Tichnor announced that the United Synagogue has

established a committee to coordinate the Conservative movement's approach to intermarriage.

He stressed that intermarried couples must be made to feel "comfortable in our midst, teaching them about Judaism, and making it attractive for them to become part of the Jewish people, but always within the framework of halacha (Jewish law)."

But Gary Tobin, director of the Cohen Center for Modern Jewish Studies at Brandeis University in Waltham, Mass., took issue with the Conservative movement's approach to intermarriage. He said it treats intermarriage as a "disease that we are trying to prevent," and that intermarried couples are given the impression that the movement is going to "tolerate you and treat you so that you don't hurt too much."

The approach, he maintained, should not be on preventing intermarriage but on enriching Judaism so "everyone will want to practice it."

Rabbi Jerome Epstein, executive vice president of the United Synagogue, told the convention that the latest surveys indicate that intermarriage is on the rise and that Jews are practicing their religion to a lesser degree.

(continued on page 19)

Chanukah Drawing Contest — First Place Winners —

Continued on page 16



The Monzack family. (Clockwise from left) Judy — 1st Prize in the "Thirty-something" category; Jason; Nathaniel, 6 years old — 1st Prize in the 6-and-Under age group; Elyssa, 8 years old — 2nd Prize in the 7-9 age group; and Kayla, 10 years old — 2nd Prize in the 10-13 age group.



Ari Heckman, 8½ years old — 1st Prize in the 7-9 age group.



Seth Konoff, 10 years old — 1st Prize in the 10-13 age group.

Looking Toward a Bright Future



Galla and Anya Zeldin of Gomel, USSR, rescued from the toxic area around the Chernobyl nuclear reactor, try out their handmade chanukkiyot in preparation for their first Chanukah in Israel. The girls are part of the group of 527 Children of Chernobyl evacuated to Israel by Chabad Lubavitch to receive medical care.

INTERVIEW

Patinkin Goes To Israel

by Kathy Cohen
Herald Associate Editor
(Part 2)

Last week the Herald printed excerpts from an interview with Mark Patinkin.

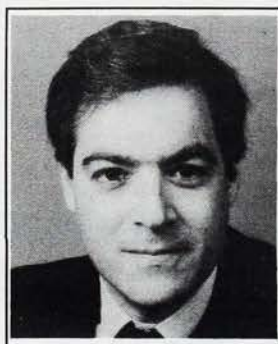
In part 2 Patinkin expands on his visions and experiences in the explosive area. He further addresses the question of understanding the conflicts as an unbiased observer, albeit a Jew, in a Jewish land.

Mark: I recall talking to one Palestinian, a cousin of Faisal Huseini, the Palestinian negotiator of the peace talks, and he said, 'I remember watching the last Olympics here in the West Bank. I saw all the countries go by with their athletes holding

up their national flags, and it broke my heart because we don't have a national flag. And that's the most basic yearning of any people — to have your own flag, your own country.'

That spoke to me. And I came away with one change. I went there thinking that there's no reason to necessarily be committed to giving back the West Bank and Gaza to the Palestinians. I came away realizing that if you truly love Israel you will come to realize that there has to be some logical sincere settlement where all of Gaza and some or all of the West Bank is given over towards some kind of Palestinian state.

It would have to be a state that is in federation with Jordan. I think Jordan, the Gaza Strip and some of the West Bank [should] be put together in some kind of configuration that would allow for the [Jewish] settlers to remain. It would allow for Israel to have some security.



Mark Patinkin

I came away from talking to the Palestinians seeing that the problem will never go away. [The need to have their own country] is so deep that it's in the grandparents, parents then the children. They will never stop yearning for and even fighting for land.

Herald: But the Israelis are afraid of giving up that land.

Mark: They are afraid as they should be afraid. Another thing that I came to realize is that Israel's security is more fragile

than most Americans know. Without the West Bank, Israel would be nine miles wide at its thinnest. That's about the distance from Providence to Cranston. Enemy tanks could cut Israel in half in fifteen minutes if they lost all of the West Bank. Instead of having three minutes warning of a SCUD missile attack they'd have three seconds warning.

[The Israelis] can remember back to before 1967 when Israel was not occupying the West Bank and Gaza and there was still plenty of terrorism, more than ever. So, it's not as if they feel that pulling out will end terrorism. Terrorism continues.

I visited the Israeli border of Lebanon and talked to people in a kibbutz, who are still targets of terrorism almost every week. There's an extremist element that still wants to destroy Israel. If I were an Israeli I would not give an inch without iron-clad security. I especially understand that as both a Jew and someone who understands the Israeli mentality. There is still a lot of the Holocaust in the psyche of the Israelis. They are convinced that there is another Auschwitz waiting across the border, if they make the wrong move.

[Israel is] not like America. We [Americans] can make a foreign policy blunder, maybe it'll be a little bit of a problem, and then we forget about it. Israel makes a foreign policy blunder and peace will be destroyed. So, they absolutely can't jump into anything.

But, I did come to see that there's a big change in the Palestinian mind-set. ...I talked to a very prominent Palestinian on the West Bank. He said, 'I'm ready to compromise. I'm ready to share. Just give Gaza and most of the West Bank and settlers can stay. I'm ready to compromise.'

That same day as I was driving back to Jerusalem I hit an army road block because some extremist had put a dynamite stick in the street. So, who are the real Palestinians? You don't know. That's the problem for the Israelis.

But my point is that more and more Palestinians are saying that they are ready to share. Is that enough? Will the extremists take over? I don't think so. I don't know. We'll see in the process.

(continued on page 18)

A Note of Thanks

Eunice Greenfield gratefully acknowledges the overwhelming response she received from the Hadassah organizations, the Miriam Hospital Women's Organization, the National Council of Jewish Women and her close friends and family during her recent mishap.

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FEATURE



Belgium To Barrington

by Mike Fink
Herald Contributing Reporter

Ilse and Erick Rothschild would come to watch the early Dietrich films I introduced in the auditorium of the Barrington Public Library, a mock Gothic building that looks like a set for *Beauty and the Beast*. Ilse got to find out the way I look at bygone dreams up there on a brightly lit screen in a dark chamber. Charged with high spirits, her eyes sparkling with lively humor, Ilse would stop by the podium for a few moments after *The End* and sing a few phrases and chords in German or French from Marlene's moody melodies. Once, she dropped off a big book of colored studio portraits of the Hollywood stars.

This past week she left me some different papers. A xerox of a recent story about the rendezvous of hidden children. She told me she was part of that group. Way back in occupied Belgium she got through the war by taking off her yellow star. She lost her family to the flames of hell.

She also brought me a translation and copy of the last letter she got from her brother, Ludwig Cohn, sent in 1940 to her husband, Erick. Like many of his sister's remarks, his letter comments bitterly on human nature.

Ilse disturbs me with many of her ironic insights. "Jews were no better than anyone else. They would turn each other in to buy a few moments of so-called safety. You had to beware of your Jewish neighbors just as much as the non-Jews. The worst people of all? Maybe the Swiss. They made money from selling parts for the gas chambers."

And yet, the miracle of the Rothschilds takes place daily

among the bookshelves on County Road. They come to seek peace and beauty and good cheer within the walls of a public library. After all is said and done, not a bad retreat. They volunteer or participate in acts of faith.

Here are some excerpts from Ludwig's letter.

May 10, 1940, 5:30 a.m. — "All enemy aliens have to report within two hours to their respective police stations. Linen, food for two days, and a blanket are if possible to be brought along.

There it began, that standing around and senseless waiting of the prisoner - the slipping over from being an individual into the fragment, part of the dull masses. And what masses! A jumble of all nations and peoples of every age, old and sick, dwarfs and Gypsies, Germans, Poles, Czechs, Norwegians, Danes and Jews.

On the second day, a Sunday bathed in radiant sun, we got into long lines in the courtyard for evacuation, to France as it slowly leaked out. Our life of suffering was only now to begin. Stations: The stations of this way of the cross? - agony of sleep or the hell of thirst, purgatory of all privations.

The Names of Locales. **Tour-reau (Tourreai)** in Belgium, where after a miserable journey in clattering, jolting, shaking carriages without air and light we were received by a hooting mob. - The journey continued on without water, without food. We only dozed off, filled by one burning, consuming thought - thirst. If you opened the door to request water or a doctor for the oldest and weakest, bang, a shot was fired. After 72 hours of train travel we reached our first camp where after this long journey

they made us stand in the yard in the glowing sun for hours upon hours - without a drop of water, without food.

On the next morning when we marched off, when our grotesque, miserable procession was led through the center of the city as a spectacle for the inhabitants, we got a new foretaste of what awaited us: stones, insults, being spat upon. That and the endless, hopeless, exhausting journey in hermetically sealed cattle cars that were fiendishly closed up with boards and laths, without light and air - without food - and without the opposite - that was our sad lot, that was the fate that a hate-filled, led-astray France intended for defenseless, weaponless civilian prisoners. The same thing at all stations of this journey, constant torment from which many a person in a state of mental derangement escaped into death. No, France - land of freedom and human dignity, blossoming garden of Europe - blind fury and raging hate had distorted your face into a grinning devils' grimace.

With screeching brakes our train again and again stopped as if the barbarous masses were constantly to be given an opportunity for outbursts of fury. Across France, all around Paris, hours upon hours, day after day, night after night. **Tours**, where blind rage caused the few glass water containers of those who were parched with thirst to break up with a clank on the gravel of the railway embankment. - In all directions through Central France, again to the South where the rolling doors finally rose again, where there was light again, sky, sun, and clouds. One lived - a wretched life - but a life with new hope, confidence, per-

haps escape.

Escape? - We had already become too weak; double and triple barbed wire and countless sentries with rifles pointed at us soon caused us to give up the idea. - Our spirit lived - the determination not to perish maintained us with scanty bread and scanty bad water, sometimes with scanty thin soup, without smoking, lying on the earth in half-finished sheds, in spite of everything. In spite of the very painful loathsomeness of open latrines in the middle of the camp, in spite of total seclusion from the outside world.

At the foot of the Pyrenees: For us, this valley of discouragement bore the name Saint Cyprien, bleak, cruelly bleak, an almost endlessly extensive camp with barracks, at the foot of the Pyrenees, on the southernmost border of France. - Beach of sandstorms and scorching sun, of cold nights and unbearably hot days. - Beloved sea with its murmur and silvery crests of waves - at an unattainable distance of 20

meters - behind barbed wire - and (sometimes drunk) sentries.

St. Cyprien - A bleak camp with half fallen-apart windowless barracks, with a little straw as a bed (acquired in the black market from the guards). Truly, a hell!

Moving with deliberate speed from heaven through the world to hell. Sleep - oh, what is that when 500 men have to stay in a room that has space for 200, when it is impossible to stretch out, when the painful, cramped limbs by their burning twitching interrupt one's sinking down into the unconsciousness of exhaustion; when one's burning, sore eyes stare towards a new day with a little sun? - Towards a new day, also a cool night, when one can undress, drink in a little air, maybe a little water, sometimes even get something to wash with, a few grams of bread, perhaps even a bad cigarette.

Truly bleak - especially the mistral, that wind of Southern France that blows into our eyes (continued on page 19)

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OPINIONS

Chanukah Is Not The 'Jewish Christmas'

by Alan Dershowitz

CAMBRIDGE, Mass. (JTA) — I love when Chanukah comes out early, as it does this year. It enables Jews to celebrate - Lenny Bruce was wrong when he said Jews never "celebrate," they "observe" - Chanukah independently of Christmas. When the two holidays coincide, many Jews view Chanukah as the "Jewish Christmas." We explain to our children that we, too, have a winter holiday during which we give gifts and have parties.

Jews compete with Christians over whose symbol will be displayed in public areas: if "they" put up their creche or tree, "we" certainly want our menorah up there next to it, lest we be relegated to second-class status. The result is often the kind of display described by Supreme Court Justice Harry Blackmun in a recent Supreme Court decision as a small menorah standing "in the shadow" of a much larger Christmas tree.

It's time to take Chanukah out of the shadow of Christmas and appreciate our holiday on its own merits.

We should not buy our children and friends "Christmas

gifts" for Chanukah. We should give presents that reflect the Jewish nature of Chanukah. Chanukah "gelt" - money - is, of course, appropriate, but at least a portion of all Chanukah gelt should be allocated to charity.

We should tell the story of Chanukah - a story that is not widely known. It is not known because the Book of Maccabees is not part of the Jewish Bible and we do not read it the way we read the Book of Esther on Purim.

In an effort to Hellenize the Jewish population of Judea, Antiochus IV of Syria, in 168 BCE, outlawed all forms of Jewish observance and began what was to be a three-year campaign of religious persecution.

When Antiochus' soldiers arrived in the city of Modi'in, a Jew named Matityahu refused a command that he bow down before idols, choosing instead to revolt against the king's emissaries and flee to the Judean hills with his sons and a group of Jewish followers.

Following Matityahu's death in 166, his son, Judah Maccabee, led a revolutionary coalition against Antiochus' armies.

Judah's army consistently defeated larger Syrian forces until finally, in 165 BCE, Judah's army of 10,000 drove a Syrian army of 60,000 back to Syria.

Having defeated Antiochus, Judah and his troops marched to the Temple Mount, only to find the Temple completely desecrated. As the Jews restored the Temple, one small flask of oil was found with barely enough oil to light the menorah for a single day. Miraculously, this small amount of oil lasted for eight days.

The story of the Maccabean revolution is an account of the use of physical power for moral purposes. Throughout history, Jews have been ambivalent about the use of physical force, even when used in a just cause. The Maccabees reflect an authentic part of the Jewish character and Jewish history. We must not deny that part of our heritage, any more than we should regard it as the only part of our heritage.

Jews are good at commemorating - or observing - the many military losses we have endured, from the destruction of the Temples on Tisha B'Av to the destruction of European Jewry on Yom Hashoah. We celebrate freedom on Passover, political victory on Purim, and our covenantal relationship with G-d on Simchat Torah.

(continued on page 19)

The Heroines Of Chanukah

Yehudit, beautiful Yehudit, daughter of Yochanan the High Priest. Her self-sacrifice for her people knew no bounds. She could not stand by quietly as young Jewish girls were forced to spend the night before their wedding with the enemy governor. Quietly, stealthily, gracefully, Yehudit penetrated the enemy camp, endangering her own life, and brought back a prize for those who were not as brave as she — the grisly head of the Syrian General Holofernes.

Chana, brave Chana, mother of seven sons. She taught them to love G-d and the Torah — more than life itself. "Foolish woman. Tell your sons to bow down to the idol so that they may live," the soldiers told Chana. But Chana knew that her definition of life was different from that of the pagan soldier. Her sons would die in this world sanctifying G-d's name, but they would live forever in the World to Come. She whispered encouragement to each son. "Remember that the L-rd is one, there is no other." Not one son, from the oldest to the youngest, bowed to the idol. "Abraham, you were ready to sacrifice one son. But I, Chana, a simple, Jewish woman, sacrificed seven," cried out Chana as her youngest child was killed before her eyes.

Heroines now? Yes, Jewish

women of today can be heroines. Heroines who, in their own way, are as brave as Yehudit and Chana. How? Like Yehudit, Jewish women can stand up to the prevalent morality that has become accepted though it is not at all acceptable. They can say, "This is immoral, not in keeping with true Jewish values. I will fight it and I won't succumb to it, even if others greater, stronger and braver don't have the courage to resist."

How else? Like Chana they can remind their children or others around them, "The way of the world is not our way. We are here to sanctify ourselves, to bring holiness into the mundane, to bear witness to the fact that G-d is one."

And, they can get in touch with their true selves, with what it means to be a Jewish woman, with what has characterized Jews in general and Jewish women in particular for millennia — we are compassionate, modest, kind, believing, giving, loving, caring.

The word "Chanukah" means dedication. What better time than the holiday of Yehudit and Chana for Jewish women the world over to rededicate themselves to exploring the ancient definition of Jewish womanhood.

Submitted by Rabbi Laufer from the L'Chaim publications.

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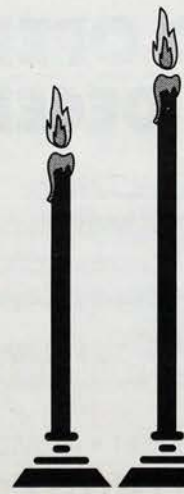
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Candlelighting

December 6, 1991

3:57 p.m.



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

The Translator Stands Between

by Nehemia Polen
Parshat Miketz
(Gen. 41:1-44:17)

EVERETT, Mass. (JTA) — "They did not know that Joseph understood, for the interpreter was between them" (Gen. 42:23).

"The translator is a traitor," the old proverb has it, encapsulating the profound ambivalence we feel about translators and interpreters. Historians have blamed the outbreak of more than one war on mis-translations of diplomatic messages.

Jews share this ambivalence. We revere the Aramaic Bible translation, Targum Onkelos, as sacred writ, yet the rabbis had little sympathy for the Greek translation known as the Septuagint, despite the divine inspiration which, the Talmud states, assisted in its composition. Massekhet Soferim (1:7)



states that the day the Torah was translated into Greek was as tragic for Jews as the day the golden calf was made. According to Rabbi Judah bar Ilai (Kidushin 49a), "He who translates a biblical verse literally is a liar, while he who adds thereto is a blasphemer and a libeller."

At first glance, our Torah reading tends to reinforce our mistrust of translators. For the interpreter here (who, accord-

ing to the Midrash, was none other than Joseph's own son Menashe) was in collusion with Joseph, helping to perpetrate a rather cruel ruse upon the brothers, making them believe that a tyrannical and capricious despot was about to deprive them of liberty.

Yet a deeper appreciation of the dynamics of our narrative suggest a far more benign role for the translator. For it is just this moment of regret and remorse which is the turning point of the story: "They said to one another, 'Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us'" (Gen. 42:41). This moment of deep inner scrutiny and turning is facilitated precisely by the brothers' belief that they are alone with

(continued on page 17)

Fifty Years Ago This Week In The Jewish Herald

December 5, 1941

Czechs Shamed for Helping Jews

Zurich. A "pillory of shame" containing the names of Czechs who have committed the offense of showing kindness to Jews appeared in the Nazi-controlled Czech paper, *Poldeni List*. The same paper carried an appeal issued by the Prague Tailors Guild asking its members not to accept orders from Jews.

Vichy Extends Bans To Colonies

New York. The regime of Marshal Petain has recently expanded the Nazi racial laws by a decree to the colonies. Throughout the colonies, ghettos have been erected for Jews, who have been eliminated from banks, trade, the press, films, and the radio.

Serbs Boycott Nazi Exhibit

Geneva. The stubborn resistance of the Serbs continued to make itself evident to the Nazi masters when the much advertised anti-Jewish exhibition which the Germans brought to Yugoslavia was closed because of a complete boycott by the Serbs, despite prizes offered by the Nazis for attending the "show."

Chanukah Gelt For The Children of Chelm

by David A. Adler

Many years ago the city of Chelm, Poland, had a strong Jewish community with a synagogue, yeshiva, and a home for the aged. Jews there worked selling lumber, wool, flax, and bristles, and in local corn mills, saw mills, and factories. In many ways this city was typical of other east European cities where Jews lived.

At the same time there was another city of Chelm which wasn't typical at all. This was a make-believe place populated with well-meaning, good-hearted fools. Today, when people talk of Chelm, most often they are talking of this second place where "wise" men seem to be always meeting, thinking, and arguing, and then finding foolish solutions to simple problems.

It was the people of this make-believe Chelm who carried heavy stones down a mountain for the synagogue they were building. Someone passing through the city told them that rolling is easier than carrying. The wise men knew he was right, so to make their work easier, they carried the stones back up the mountain and then rolled them down.

It was in this Chelm, too, that the people decided to capture the moon. One night, when the moon's light was reflected in a barrel of water, they quickly covered the barrel with a cloth and tied it tight. The next morning they were disappointed when they took off the cloth and the moon was gone.

Each winter, on the twenty-fifth night of the Hebrew month of Kislev, just like Jews all over the world, the people of this Chelm began the eight-day celebration of Chanukah. They lit candles by their doorposts and windows to remember the Chanukah miracles. They ate latkes, played dreidel, and when they could, they gave their children some coins — Chanukah gelt.

One year, when the rain was sparse, the harvest poor, and there was little trade in Chelm, the people there had barely enough money to buy candles when Chanukah came. They certainly had no extra coins for Chanukah gelt.

On the morning of the seventh day of Chanukah, Shmuel the water carrier went to the small one-room house where the wise council of Chelm met. "I have no Chanukah gelt to give my children," he told the wise men.

The men were quiet. Shmuel waited. He was sure the wise men would have some ingenious solution to his problem.

It was a few minutes before any of the wise men said anything. And when one of them did speak, it was very softly. "This year," Berel said, "there was no Chanukah gelt in my house."

One by one the wise men spoke. None of them had any Chanukah gelt to give to their children.

"I do have a silver spoon," Shmuel told the wise men.

"Why would a child want a spoon?" Berel asked.

The wise men thought about that for a while. Berel suggested that the children could eat soup with the spoon, but Shmuel told him that his children don't like soup. Then Motel suggested that Shmuel sell the spoon for some coins and give the coins to the children.

"Yes! Sell the spoon," Berel said.

"And I have a top hat," one of the wise men said. "It was from my wedding and I don't plan to marry again, at least not this winter. My wife doesn't plan to marry this winter either. I could sell my hat and her wedding dress and get plenty of coins for the children."

"I have an extra pot."

"I have an old blanket."

"That's enough," Berel said.

"We each have something to

sell, but no one in Chelm has money to buy. We'll have to take everything to Minsk and sell it all there."

The next morning Berel and Shmuel collected spoons, forks, top hats, wedding dresses, old pots, worn blankets, sickly chickens, and an old, feeble goat. They would sell it all in Minsk so the children could have Chanukah gelt.

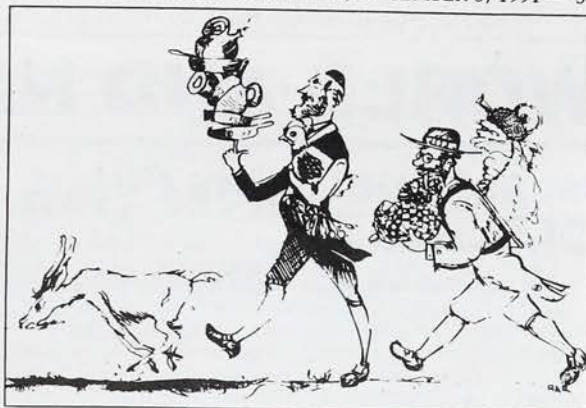
On the way to Minsk the chickens kept running off the road. The goat chewed on the blankets, and the top hats piled on Berel's head kept falling off. The goat ran off and got lost once in the woods, and Berel got lost twice.

It took Berel and Shmuel a long time to get to Minsk and it took them a long time to sell what they had brought along. By the time they started home, it was already dark.

On the way back to Chelm, Berel and Shmuel each held a bag filled with coins. They walked carefully. They didn't want to drop any of the coins.

But then it happened. The people of Chelm had already seen Berel and Shmuel. They were coming out to meet them when Berel fell over a log. Shmuel fell over Berel and all the coins fell out of the bags. The coins rolled off the road and into the woods.

The people ran to the woods. While the people looked for the coins, Berel laughed. And the longer they looked, the louder he laughed. Finally he called them, "Fools of Chelm, how do you expect to find those coins in the woods. It's dark in there and the ground is covered with leaves. Come with me. I'll show you where to look. We'll look where there's light."



Original art work by Richard A. Robinson, a Chicago-based Jewish artist.

Berel led the people to the center of the city. There was plenty of light, and there were no leaves, but still, none of the coins were found.

That night, the last night of Chanukah, the people of Chelm told their children what had happened. They told them that this year there would be no Chanukah gelt.

When the children heard that the coins were lost in the

woods, but their parents looked in the center of the city for them, they smiled. The next morning they went into the woods. They found the log Berel had fallen over, and soon they found all the lost coins. Each child had his Chanukah gelt and a very happy Chanukah.

David A. Adler is the author of almost 100 books for children.

(continued on page 19)

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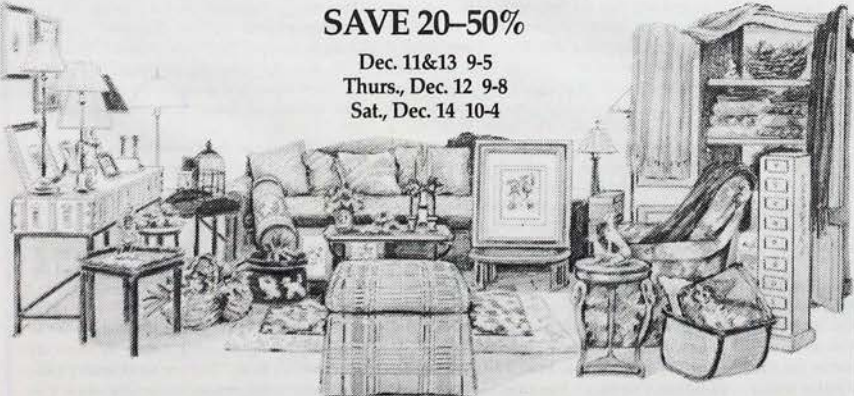


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WORLD AND NATIONAL NEWS

Israel Spotlights Plight Of Syrians

by Larry Yudelson

UNITED NATIONS (JTA) — Israel brought the plight of Syrian Jewry to the attention of the United Nations last week, making the issue the exclusive topic of its 15-minute presentation to the General Assembly's Social, Humanitarian and Cultural Committee.

"The situation of Syrian Jewry has not improved at all," despite repeated promises made by the Syrian regime and entreaties made by American and European officials, Israeli representative Ilan Mor told the panel.

Mor said the estimated 4,500 Jews remaining in Syria are subject to "continuous surveillance, intimidation and harassment" from the Syrian secret police.

"Every time there is a knock on the door, mothers and fathers shake with fear for their children," he told the committee, which includes representatives from all U.N. member nations.

The Jews of Syria have been under tight travel restrictions since the formation of the modern Syrian state in 1947. They are the only Jewish community in the Arab world that has never been allowed to emigrate and settle in Israel.

Mor testified that six Jews are presently in prison for attempting to leave Syria; Eli and Salim Swed, brothers who were arrested after Eli visited Italy and who recently staged an unprecedented hunger strike in prison; Rahmun Darwish and Joseph Rafal Sabato, charged with trying to flee Syria and detained without trial since September 1990; and Subhi and Sa'id Castica, two brothers arrested, along with their wives and two infants, and imprisoned without trial for attempting to escape the country.

While Mor's presentation will not lead to any General Assembly resolution, the speech places the issue on the desks of foreign ministries around the world, which will receive copies of the testimony from their U.N. missions.

The human rights monitoring organization Amnesty International has already requested a copy of Mor's speech, according to an Israeli diplomat.

When the Syrian representative, Bachar Jaafari, was given an opportunity to reply to Mor's charges, he countered by alleging Israeli human rights abuses against both Arabs and Jews from Arab lands.

Jews Save Haitian Refugees

by Howard Rosenberg

WASHINGTON (JTA) — Recalling the plight of Jews fleeing the Holocaust who were sent back to Europe after setting sail for countries of refuge, American Jewish groups have become involved in the effort to prod the White House to save the Haitian boat refugees.

Secular and religious groups expressed support for a bill asking Congress to compel President Bush to grant asylum to the boat people, who have been fleeing violence that erupted in Haiti following a military coup there Sept. 30.

The Bush administration made a highly unpopular decision to repatriate, against their will, the boatloads of Haitian refugees who have tried to find safe haven in Miami. Hundreds of these refugees died at sea in a storm.

On Nov. 19, a federal judge in Florida issued a restraining order barring the U.S. government from returning the refugees to Haiti.

Instead of repatriating the refugees, the Bush administration last week began giving temporary refuge to some 4,000 of an estimated 5,000 boat people at the U.S. naval base in Guantanamo Bay, Cuba.

In recent days, the U.S. government has also sent about

350 boat people to temporary camps in Honduras and Venezuela.

But only 120 of these boat people have demonstrated a "plausible claim to asylum," said the State Department spokeswoman, Margaret Tutwiler. As of last week, some 5,180 Haitian boat people had been picked up by either U.S. Coast Guard cutters or Navy ships, she said.

The administration has maintained that the Haitians are fleeing for economic, not political, reasons.

Commenting on the parallels to the Jews during World War II, and calling for the White House to demonstrate human compassion, American Jews issued statements of support for the Haitians.

"Our country has proudly granted asylum to Cubans, and safe haven to Salvadorans, Lebanese, Liberians and others; we can, in view of both our traditions of welcome and international law, do no less for Haitians," said E. Robert Goodkind, chairman of the American Jewish Committee's

National Affairs Commission, and Gary Rubin, AJCommittee's director of national affairs.

Also expressing concern was a coalition of groups from Brooklyn, including the United Jewish Organizations of Williamsburg, a Satmar Hasidic group; the Jewish Community Council of Crown Heights, a Lubavitch organization; and the Council of Jewish Organizations of Boro Park.

In a joint statement, they said, "Having lived through the evils of lawlessness and violence in other lands ourselves, we are in deep sympathy with those Haitians who are now seeking asylum in the United States."

Kenneth Bialkin, president of the Jewish Community Relations Council of New York, said that the political upheaval and violence in Haiti have "created a refugee crisis which speaks to our minds and hearts. America was founded as a haven for the persecuted and on humanitarian principles, which extend freedom and liberty to those in need."

The opinions expressed on this page are stated as those of the authors and do not reflect the opinions and positions of this newspaper.

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Chanuka And Conservative Disinformation

By Rabbi Moshe Antelman

Rehovot, Israel

The *Herald* (December 6, 1990) featured in its Cultural Corner what was described as "Conservative Judaism's Perspective on Chanuka" by Wendy Lipp and Steven Jablow.

Over the years there have been many debates between the Conservative clergy and halachic authorities which usually fit the following scenario: the Conservative viewpoint postulates the line that rabbis past and present are liars, and as the self-anointed spokesman of the "historical school," it purports to bring historical proof to demonstrate the righteousness of its cause.

Invariably the halachic authorities try to discredit the credibility of the alleged history but are often left holding the bag with emotional appeals to the audience for "emuna chachomim" (belief in the integrity of the sages) which involves the acceptance of several Torah commandments on faith value which underlie our accountability to God such as the verses in Deuteronomy "And you shall come unto . . . the judiciary in those days and they shall declare unto you the decision . . . and you shall observe to do according to all that they shall teach you. According to the law which they shall teach you and according to the judgment which they shall tell you, you shall do; you shall not turn aside from the sentence which they shall declare unto you, to the right nor to the left (17:9-11)."

To the chagrin of the Conservatives, the appearance on the contemporary scene of publications of past generation scholars as well as the emergence of current new personalities in academia (many of whom are Israeli secular scholars with objective historical Jewish identity interests), coupled with advanced computer techniques for examining biblical texts which have proved that the Torah is of one authorship of a higher intelligence beyond this planet, have created a disaster for the movement. However, having committed themselves in writing to certain positions, the Conservatives can for the time being rely on luck that the audiences to whom they address themselves possess a paucity of Jewish knowledge or have been brainwashed in their Schechter schools to accept their

disinformation. They are thus getting away with murder of Jewish tradition. They could not get away with this shuck here in Israel or in knowledgeable American halachic circles such as the *Tradition* magazine crowd which has in recent years been ripping them apart. Exemplary of Tradition essays is one by a former Conservative Rabbi-baal tshuva, who returned to authentic Judaism.

Now the *Herald* article posits that the miracle of the oil is part of "the collection of rabbinical value-laden legends and interpretations," and then goes on to state that 8 days of Chanuka was "patterned after King Solomon's dedication of the First Temple, that original celebration lasted 8 days." The article also states that the oil was required for the eternal light.

"However, the Bible explicitly states that Solomon's Temple dedication was 7 not 8 days as follows: 'for the dedication of the Temple they observed 7 days (Chronicles II:7-9)."

And the oil was not intended for the eternal light, it was rather for the 7 branched Candelabrum termed "nerot hamaracha" i.e. "lamps to be set in order (Exodus 39:37)."

The definitive talmudic text dealing with the miracle of the oil reads:

"Our rabbis taught . . . when the house of the Chashmanayim was victorious over the Hellenists . . . they searched and found only one flask of oil which had the seal of the High Priest with sufficient oil for only one day. A miracle took place and the oil lasted for 8 days (Shabbat 21b)."

Since this miracle is not mentioned in Josephus' *Antiquities* nor in the Apocryphal books of Maccabees I and II, this appears to provide ammunition to deprecate the Rabbis as inventing the miracle. This particular text in the Talmud however, is derived from an earlier source of oral law, a book called *Megillat Taanit* composed by a first generation Tanna prior to the destruction of the Second Temple; Rabbi Chananya ben Chizkiya ben Garon edited historical texts in collaboration with his son Elazar relating to special days of importance to Jewry during the Second Temple period. However,

there is a primary source even older than the book of Maccabees called *Megillat Antiochus* written in Aramaic in contrast to the Greek language of Maccabees, which describes the oil miracle. This book is read to this very day by the Yemenite Jews each night of Chanuka after the lighting of the candles. It was translated into Hebrew and is found in the Avodat Yisroel Siddur as well as in Hebrew and in English in Dr. Philip Birnbaum's Siddur. The veracity and antiquity of this source have been subscribed to by distinguished Jewish historians in our time such as Professor Yitzhak Baer.

Another miracle involving oil is related in the Biblical book of Kings which describes how God provided through Elisha the prophet sustenance for the destitute widow of one of the Prophets. All she had left in her house was a pot of oil. She was told to enter her house with as many empty vessels as possible and shut the door. The vessels then were all filled with oil which she sold. It is amazing that the last verse of this episode contains the letters sequentially from left to right in the opposite direction of the Hebrew letters for the word Chanuka. The last letter "hay" being the first letter of HaShemen the oil (Kings II, 4:7) and the first letter chet of the word Tichil you shall live. The letter Chet has a gematria — numerical value of 8 and HaShemen spells out Shemoneh — eight days of Chanuka and also Neshama — soul. On a homiletical kabbalistic plane the miracle of the oil was a fact which gives the 8 days of Chanuka its soul.

While the Conservatives have been very adept at dishing out their historical criticism, I wonder if they can take their own medicine. What does history tell us about the origins and the founding personalities of the movement? Plenty. Isaac Bashevis Singer's "Satan in Goray" is a fictional account based on factual historical sources of how the Shabbetai-Tzvi (1626-66) false messianic movement deteriorated to Jews for Satan. In the process these people were no longer Jews. Special cults of Sabbatians proliferated with such names as Donmeh and Frankists and even lodges such as the Asiatic Brethren. These groups are well documented in the *Encyclopedia Judaica* in articles

written by the late Hebrew U. Professor, Gershom Scholem as well as in his books and essays. Other distinguished academics who have researched these groups include Israeli professors Liebes Tishby and Y. Katz. In a nutshell, these groups practiced incest, adultery, and homosexuality. They engaged in bizarre rituals of initiation such as eating pork with milk. They conspired with the Illuminati (Scholem, *Mechkarim Bitoldot HaShabtuat* (p. 141-209 (1974)) with goals of destroying all religions and nations to unite as one. They therefore cooperated with anti-Semites in spreading the "blood libel" and in starting up both the Reform and Conservative movements to destroy Judaism. Scholem in a lecture at Hebrew College (Nov. 30, 1975) Boston, presented evidence that Solomon Schechter's mentor Adolf Jellinek was a Frankist. He and his brother were also militant Marxists. My own studies of Solomon Schechter along these lines have shown that he was all of these things. Furthermore, the Frankist cult was excommunicated by the Supreme Rabbinic Court of Europe (Vaad Arba Aratzot), Sivan 20, 1756, with the following language:

"Their wives and daughters are whores and their children are bastards to the tenth generation."

The founder of the Conservative movement is considered according to their clergy to be Zecharia Frankel (1801-75). He is depicted as a Reform cleric who walked out on a convention of his colleagues to form a movement to conserve Judaism — e.g. the issue of Hebrew in prayer. Scholem and others have documented the Frankist lineage of Frankel. The point is that the Conservative and Reform movements are in reality versions of a religion other than Judaism, ensnaring the unsuspecting sincere lay members in a "Jews for Satan" for their on nefarious ends. The Conservative perspective on Chanuka is thus a subtle Hellenization of the Holiday. Indeed, the current Chanuka weekend edition of Israel's famous *Yediot Achronot* newspaper depicts our hero of Chanuka, Judah Maccabee, as a militant deeply committed religious Zionist, one who if he were alive today would not be caught dead davening in a Reform or Conservative Temple.

NEWS BRIEFS

National

Washington (JTA) - Britain and the United States ordered Libya last week to surrender two of its citizens that they have each indicted for the 1988 bombing of Pan Am Flight 103 over Lockerbie, Scotland. In a joint statement, they said Libya must "surrender for trial all those charged with the crime," which killed 270 people, 193 of whom were U.S. nationals.

....

Boston (JTA) - Israel Bond sales got a strong boost from Prime Minister Yitzhak Shamir when he stopped in Boston during his recent visit to the United States. Addressing leaders of the New England Bond Campaign, Shamir called Israel Bonds a key factor in his country's economic development, generating over \$11 billion since the first issue was floated 40 years ago.

International

It was reported by Knight-Ridder Newspapers that the Bush administration and Arab delegations pressed ahead with plans to resume Mideast peace talks in Washington Wednesday, December 4, without Israel. Israel's steadfast refusal to reconvene negotiations before next Monday left Arab and Israeli officials arguing their cases in the news media instead of in face-to-face talks that U.S. officials say will begin as scheduled. Israel's reason for delaying the talks until next Monday stemmed from what they claim is a heavy-handed attempt by the United States to dictate the terms and pace of Mideast peace talks.

....

Tel Aviv (JTA) - Israel expressed regret over the reported deaths last week of three Lebanese army soldiers from shell fire directed against the Islamic fundamentalist Hezbollah. They were the first Lebanese army casualties inflicted by Israel since the Beirut government sent its regular forces into southern Lebanon last summer.

....

Holocaust Revisionist Ad Causing Stir In Colleges

by Faye Penn

NEW YORK (JTA) — Full-page advertisements claiming the Holocaust never happened are cropping up on campus newspapers across the country, inciting outrage among campus Jews.

The ads, sponsored by the Committee for Open Debate on the Holocaust, claim the "myth of the Holocaust" was created by Zionist organizations involved in promulgating anti-German hate propaganda after World War II.

"Revisionists deny that the German State had a policy to exterminate the Jewish people... by putting them to death in gas chambers or by killing them through abuse or neglect," reads the full-page ad, which looks like a newspaper article. The ad, written by Bradley Smith, director of the Committee for Open Debate, goes on to say that the oft-quoted figure of 6 million Jewish deaths is a hoax created by Zionist conspirators and Allied forces trying to legitimate "their own particularly brutal crimes against humanity" during World War II.

The ad first showed up in the fall of 1990 in *Daily Northwestern*, the student newspaper of Northwestern University in Illinois. It appeared more recently in the University of Michigan's *Daily Michigan*, and again, on Nov. 5, in the *Duke University Chronicle* in North Carolina.

Smith said in an interview with the Jewish Telegraphic Agency that he has also placed two-inch classified ads in newspapers at other universities, including the University of California, Los Angeles; the University of Southern California; New York University; and Pennsylvania State University.

At the University of Michigan, students who saw the ad in the *Daily Michigan* were "shocked, horrified and angered," said David Glaser, chair of the university Hillel's governing board.

Glaser said the student news-

paper's decision to run the ad was based on an inconsistent interpretation of their advertising policy.

"The newspaper won't print an ad of a woman holding a beer bottle between her breasts because they say it's offensive," he said.

"Both ads are conceivably offensive. If the newspaper uses offensiveness as its standard, neither ad should be printed."

At Duke University, the *Chronicle* published, along with the ad, a column from Editor in Chief Ann Heinberger, defending the newspaper's decision to run the ad.

Heinberger likened it to the American Civil Liberties Union's decision to defend neo-Nazis in Skokie, Ill., over a decade ago.

The ad inspired campus Jews at Duke to undertake a massive protest and education effort.

"We are not arguing against free speech," said Duke University student Marcia Berk. "We are just arguing that the editor showed extremely poor judgment in printing the ad."

Students were angered, Berk explained, because in defending what she called "a reinterpretation of history," Heinberger did not condemn the ad or its factual inaccuracies.

"I never said it was a valid argument," Heinberger said. "I do not consider it a valid argument, I consider it a bunch of lies. I did not come out and say that in the column because I thought that was patronizing to the readers."

Heinberger also said that the newspaper does not, on principle, print ads that attack an ethnic or religious group. But she added: "We did not feel the ad was attacking a group of people. We felt the ad attacked an event in history."

Both Heinberger and the *Chronicle's* advertising manager, Elizabeth Wyatt, stand by their decision to publish the ad.

"Unpopular views are best dealt with when brought out into the open," said Wyatt, who identified herself as a

Welcoming the Prime Minister to the GA



Israeli Prime Minister Yitzhak Shamir and Israeli Ambassador to the United States Zalman Shoval share a brief moment of conversation with CJE Executive Vice President Martin S. Kraar and CJE President Charles H. Goodman prior to Prime Minister Shamir's major policy address to the Council of Jewish Federations' 60th General Assembly last week in Baltimore.

Photo by Robert A. Cumins

member of the Jewish community.

While the ads have engendered a great deal of publicity, the Committee for Open Debate on the Holocaust is nothing more than a one-man show. Visalia, Calif., resident Bradley Smith, who pays for the ads himself, is the organization's only member, and he is not inviting others to join. The ad campaign, he said, is intended simply to promote discussion about the Holocaust.

Though the ad campaign is an independent venture, Smith is affiliated with the California-based Institute for Historical Review, a revisionist group posing as a legitimate academic organization. The group has been promoting revisionist and neo-Nazi literature since the 1970s.

Though Bradley would not reveal where the ad is likely to appear in the future, he said he plans to publish more ads "de-

pending upon how much help I get."

The advertisement also appeared in the *The Cornell Daily Sun*. The college newspapers which rejected the ad include: the *Daily Pennsylvanian* (University of Pennsylvania), the *Harvard Crimson*, the *Daily Targum* (Rutgers), the *Daily Cardinal* (Wisconsin), the *Brown Daily Herald*, the *Yale Daily News*, the *Daily Californian* (University of California), and the *Daily Bruin* (UCLA).



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AROUND TOWN

Story and photos by Dorothea Snyder

"That is a dark picture of me," says Ned Eisenberg, after I note his George Raft-ish style in the photo of him as the gangster Louie in Neil Simon's Pulitzer Prize-winning play, *Lost In Yonkers*.

On tour since October, the actor is pleased with the positive response shown by Philadelphia audiences over a month-long run in the Liberty Bell City. I spoke with him before moving on to Boston's Shubert Theatre where the show just opened for four weeks.

"It's nice being in a play people enjoy, especially a play that connects the audience with the actors."

The storyline of *Lost In Yonkers* revolves around two young brothers left in their grandmother's care while their father goes off to sell scrap iron in the south.

Grandmother Kurnitz, played by Mercedes McCambridge, is the steely, domineering head of the household above the family candy store in Yonkers, New York, around 1942.

"This play has a lot of darker qualities than other Neil Simon plays," he says. "It deals with the way children were brought up years ago, the effects of that on their own children and their children's children."

"That's what's interesting! The whole familial and stoic way of bringing up children and what happens to them. It's what you call nowadays a dysfunctional family."

"They're all out of joint, screaming, lying to one another and sneaking around. There's a lot of that!"

Kids may seem to be the focus of films and theatre more so today than five years ago but Ned thinks it's always been that way, referring to *Oliver Twist* and other books.

In *Lost In Yonkers* Alex Dezen and Jeff Maynard play significant parts as the teenage grandsons, Artie and Jay. They're on stage most of the time.

"Kids are very important age-wise. So much discovery and feeling so deeply. It seems natural to me."

Ned Eisenberg is also a playwright having presented two plays at the O'Neill Playwrights Conference, "near your neck of the woods, not far from Rhode Island," he quips.

Empathy, a play about human rights and abuses and the effects on a young American girl, was performed in 1990.

Soulful Scream of a Chosen Son, the story of a 17-year-old Jewish boy trying to assimilate in a black ghetto experience in 1967, was performed three years earlier and later produced at the Philadelphia Festival Theatre for New Plays.

"That was wonderful!" he says. Incidentally, Martin Shakar of the *Lost In Yonkers* cast was Harry in Ned's *Soulful Scream of a Chosen Son*.

Asking if being both actor and playwright gives him an added edge, he replies it might make him see things from the playwright's point of view.

"I certainly try to give him what he wants or to see beyond that, but I think any actor worth his salt should be able to do that."

Ned doesn't prefer one over the other. "I like both. Each gives me something else."

"When I write a play, I sit in my room. I'm alone. It's not out there every night. I get to say exactly what I want to say."

"As an actor, I do the best with what I'm given."

Ned grew up in New York City and went to the High School of Performing Arts. He spent most of his time between New York City and Los Angeles, studying theatre at California Arts and playwriting at N.Y.U.

His mother lives in New York, a brother on the west coast, and a sister in Westport, Connecticut, where he spent Thanksgiving.

Film and TV roles have kept him global and out of the New York theatre scene for several years. While there, he performed off-Broadway with the Ensemble Studio, Naked Angels Theatre, and the Manhattan Punch Line where he was the lead in *Second Avenue*.

At the end of 1989, he was in Thailand for 2½ months making a film with Mel Gibson, *Air America*. "That was a wonderful experience. I had time on my hands, wrote a play, and got my scuba diving certification."

Ned will soon be in a cable television film he made, *A Pair of Jokers* with Jerry Stiller. "He's great to work with."

Television credits include episodes on *The Equalizer*, *Dear John*, *Miami Vice*. "They're fun shows to do. It's

A Play That Connects Audience With Actors



Ned Eisenberg as Uncle Louie in Neil Simon's Pulitzer Prize and Tony Award-winning *Lost In Yonkers* directed by Gene Saks. Photos: Martha Swope

lovely to do *Miami Vice* and fly south for a few weeks. I don't scuba that much and like to do it when I'm there." He was Anthony Fanelli in last season's *The Fanelli Boys*.

Ned's contract with *Lost In Yonkers* is until the end of the Los Angeles run next September. The hit show tours through 1993.

Touring and performing present constant challenges to a cast, but a congenial group softens any hardships.

"The company gets along well together, which is fortunate, because you could be with people you don't like," he says, adding the fun he had working with fellow cast member Brooke Adams years ago in a film called *Key Exchange*.

Touring gives him a chance to discover new cities and get things done. "I'm able to write in my spare time and catch up on the reading I never get a chance to do at home."

Logistics have been good to the actor/playwright. Located in Philadelphia and now Boston for a month, he has easy access to home in New York on days off.

The road ahead? "I'll keep doing what I'm doing, re-writes of my own plays, and working on a screenplay of my first play, *You Gotta Sing for Your Supper*, which is about four unemployed actors trying to form a Doo-Wop singing group. The show was revived and performed for five months in Los Angeles."

Right now, he's Uncle Louie in *Lost In Yonkers* and things seem to be moving along steadily for him, just like what he says about the play: "The lines come very smoothly."

As Ned says, the lines did ... and how smoothly they flowed when I saw the play last night. It's a beautiful story that reaches out to everyone!

NEIL SIMON'S LOST IN YONKERS



Meet the Mispochoh Kurnitz: L to R (Top) Ned Eisenberg, Carol Harris, Martin Shakar, (Middle) Brooke Adams, Mercedes McCambridge, (Bottom) Jeff Maynard, Alex Dezen. They're at the Shubert through December 29.

ARTS AND ENTERTAINMENT

Olympia Dukakis at Trinity 'Ten Tiny Fingers' Takes Control



Olympia Dukakis fields questions at a recent press reception for the Oscar-winning actress at Trinity Repertory Company. Shown is Jonathan Fried, who will appear with Ms. Dukakis in Tennessee Williams' "The Glass Menagerie," December 6 through January 12.

Photo by Dorothea Snyder.

by Dorothea Snyder

Olympia Dukakis charmed everyone with her casual and down-to-earth manner at a press reception held for her at Trinity Repertory Company.

The actress, who won a Best Supporting Oscar as Cher's unromantic mom in "Moonstruck," will be a mother once again as Amanda in Tennessee Williams' "The Glass Menagerie."

Ms. Dukakis says she had heard of Trinity through the years. Her contact with actor Peter Gerety while doing a TV show in Boston prompted her to see a production at Trinity.

"He suggested I come down

to Trinity and see "School For Wives." I did, and it was terrific. I saw how supportive the actors are and liked the positive relationship between the actors and director. I thought I'd like to work here."

Ms. Dukakis said she came, too, because it would be a place for her to work. Her theatre in Montclair, New Jersey, closed after 17 years. "I don't have an artistic home. Trinity would be a place for me to work," she said delightedly.

About her role as Amanda in "The Glass Menagerie," she said she shied away from it before. "I have an appetite for it now!"

by Kathy Cohen
Herald Associate Editor

"Ten Tiny Fingers, Nine Tiny Toes," by English playwright Sue Townsend, is currently being staged by Alias Stage director Ronn Smith as the theatre's second 1991-1992 production. The dark comedy, set in the year 2001, shows a country in which the government has total control over the class structure.

In this futuristic society, classes of people are assigned grade numbers to identify their place in the world. Classifications range from grade 5, people who do not work or perform the most menial jobs, up to grade 1, people in high paying or high government positions.

The plot concerns two couples, the Darlings — an upwardly mobile grade 3 couple who are having fertilization problems and the Birds — a grade 5 couple who unexpectedly conceive a perfect child.

The Darlings (Robyn Geogan and Richard Noble) go to a government agency to conceive their child. Mrs. Darling becomes pregnant and the Darlings are on their way to parenthood and perhaps more status and a higher grade. The Birds (Katherine "Kelly" Lopez and John Kenower) must fight to save their baby's life. Grade 5 people are not allowed to reproduce and the government kills all grade 5 babies at birth. It is the government's obses-



(L. to R.) Katherine Lopez, Class 5, and Robyn Geogan, Class 3, women in the Alias Stage production of *Ten Tiny Fingers, Nine Tiny Toes* by Sue Townsend. The play has been described as "a modern melodrama that teeters on a dangerous tightrope of laughter and tears." Performances are at 8:00 p.m. Thursdays, Fridays and Saturdays, and 7:00 p.m. Sundays.

Photo by Jessica Marcotte.

sion with perfect babies that eventually brings the two mothers-to-be together.

The only real flaw in the production is that although the story has been moved from England to the American Midwest, the King's English dialogue has been partially retained. With Kenower's country bumpkin dialect it becomes awkward.

Robyn Geogan and Katherine Bird both lend a bit of down-to-earth heartfelt emotion as mothers-to-be.

John Kenower and Richard Noble display themselves as men who have been totally absorbed in their societal roles, neither questioning the obvi-

ous absurdity of their cold world.

Karen Jennings portrays a snippy, uptight hospital orderly. She appears to have been properly brainwashed in that she follows bureaucratic orders concisely. In the end however, her heart wins out to the audience's delight.

Hope Pilkington took up three authoritative roles; a police officer, a priest and a judge. In all the characters, Pilkington adds an impressive satirical sternness and gaiety.

"Ten Tiny Fingers, Nine Tiny Toes" will be at Alias Stage, 120 Mantown Avenue, Olneyville section of Providence, through Dec. 22. Tickets \$10. Call 831-2919.

The Bore And The Boor

by Mike Fink

Herald Contributing Reporter

You won't find "Beauty and the Beast" among your Grimm. It's a very French fable. Beauty moves with composure and care. Beast, despite his inner violence, treats her with courtesy. Before the current Disney Studio animated version, Cocteau filmed the tale with live action. All goes on at a stately and serene pace in Cocteau's faithful rendering of the words into images on the screen.

I used to read the tale over and over to our first daughter. I liked the part about the dad fretting about his future fortunes. I hoped my girl would learn to feel for me the way Beauty cares for her anxious father.

The Disney version of B&B really lays into the lyric ballad and cuts it up pretty rough. Beauty's two sisters don't come into the picture at all. Her humble suitor turns out to be a vile villain — a macho sexist.

Cocteau's trademark, on the other hand, is that the leftover lover, boy or girl, knows more about love than the happy couple. He never makes fun of the rejected third party in a love triangle. His camera shows a sad but noble face. The Disney designers run rampant over the sacred landscape of folklore. I can't figure out why American critics rave about B&B.

Beauty, charmless and churlish, is a bookworm and a bore. She finds her neighbors tedious and dull. She craves "more," like her nasty cousin Ariel in Disney's "Mermaid."

Beauty is drawn with huge eyes. We used to say, "You've got big eyes," and it meant greed.

Beast, in turn, has no class. He's just a boor and a rich brat. They deserve each other.

Nevertheless the film does have its moments, its small treats. For my boy companion and me, the teapot and her son Chip the cup, steal the show. Angela Lansbury as the lady pot in charge of the tray of things with her lively, familiar voice, reigns over the animation sequences in the kitchen.

Then, too, there's a song about falling in love that has something. Love surprises you like the dawn, ancient as rhyme.

Some talent is poured into the making of Beauty and the Beast. But what gets poured or dumped out is the whole idea of the gallic, gallant legend. Beauty is not just a look, it's a concept. We are all of us made up of both beauty and the beast. To the French, humanity hand in hand with nature creates the enchantment of culture. The tale doesn't make a speech about it. It shows its moral in every line.

So if you hate long queues and huge costly portions of popcorn, just go to your nearby video rental and take out the French original. There's a little touch of Esau and Jacob about its theme. The man of smooth cheeks and culture wins over the hunter with the wild beard. But maybe we just don't get it, the pathos and the point. In Cocteau, the guy who plays the suitor is the same actor (Jean Marais) who plays the Beast. The Disney picture closes with two big guys, a hero and a bad guy, fighting to the death, the sweetness of fairyland thrown roughly away, the happy ending rising grossly out of mayhem. Beauty never does a kind,

generous or mysterious thing. She just fights for her rights and her property.

So here's a curmudgeon's nay to all the yea sayers of the season.

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Anita Solomon and Mark Goldstein from the original Lloyd's

Capturing

by Diane Miller Yeatman

Have you ever noticed how time seems to slip by? I've watched my brother become a father and, as if overnight, I have a ten-year-old niece. The real jolt came when I found myself photographing the children of people that I babysat in my adolescence. It sure made me realize how quickly time passes...

Think about the people in your life. Do you remember as a child the special times that you shared with a grandparent? Perhaps you remember playing football with your dad, or the love and security of an arm around your shoulder when you really needed it. Maybe you have a fond memory of a sister with whom you shared intimate secrets...

The art of photographic portraiture is in capturing the intimacy of relationships and the essence of the subject's soul. It is so much more than the simple recording of a person's face.

The most difficult aspect of creating a portrait is to combine the inner feelings of the subject with the photographer's interpretation of those feelings.

A good portrait photographer will have a portrait consultation with you prior to the actual photography session. This is a time for you to discuss different styles of portrait photography and the proper attire for the style you choose.

Here are some key points to consider when planning a portrait:

A person's face is quite often the focal point of the portrait. Clothing that distracts the viewer's eye from the face, such as bold patterns or short sleeves, should be avoided. Wrist-length solids or very subtle prints are usually most flattering for portraits. Contemporary clothing is subject to changing styles and can quickly outdate an image. It is best to select clothing that will withstand the test of time. I'm sure we can all remember

at one time, as a child, 'dressed up' to have a portrait taken. It has been my experience with photographing parents almost always a 'casual-dressy' look. Keep in mind that you are preserving the memory of a child at a particular age. Be himself! This does mean that you should have dressed in play clothes. Play clothing is cute, but offer the lasting quality that portraits require.



When creating a portrait, it is vital to choose clothing of all subjects so that one person does not dominate the scene. A color theme can help the look of the portrait. Clothing does not have to be the color of the subject, but it should create a unified look. Busy patterns and distracting groupings may also want to be avoided.

OCCASIONS

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attire in relationship to the decor of the room where the portrait will be displayed. By laying the clothes in the room, one can notice undesirable clashes immediately, and thus can choose garments that would be more suitable.

A portrait is a reflection of one's personality — so consider your lifestyle and the look that is desired, then make the clothes and setting appropriate.

In a lifestyle portrait, the interaction between subjects can add emotion and enhance the storytelling aspect of a portrait. The soft touch in portraiture has become increasingly popular as it creates a "painted" quality that makes the portrait appear dreamy or romantic. Whether you prefer formal or casual, soft touch or sharp focus, subject interaction or portraits that have eye contact with the camera, remember: it's all a matter of personal preference.

When choosing your photographer, be sure of two things: that you like the styles and quality of his or her work, and that the two of you understand each other and feel comfortable together.

A fine portrait can capture a moment in time, preserving precious memories of love and intimacy that we sometimes take for granted or, unfortunately, let pass. A portrait is an investment — not only of finances, but of time and emotions. It can be one of your most vested treasures

if approached with proper thought. You can have a wonderful memory and a piece of art that is truly a priceless gift for you or a loved one.

Dianne Miller Yeatman is the owner of Diane Miller Photography, Johnston, R.I. She is a 1984 graduate of the Rhode Island School of Photography and is a Certified Professional Photographer. She specializes in weddings and fine portraits. (Photos by Diane Miller)



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MILESTONES

Lightowler Weds Cohen

Anne-Marie Lightowler, daughter of Constance Lightowler and the late Keith Lightowler of Kent, England, and Mitchell James Cohen, son of Mr. and Mrs. Barry Cohen of Cranston and Narragansett, were married at the home of the groom's parents in Cranston, R.I., on Thanksgiving Day, November 28. Judge Richard Israel officiated. Maids of honor were the groom's sisters, Holly Cohen and Sharon Cohen. Matron of honor was Maryann Cohen. Others in attendance were Jacqueline Prescott and Katrina Briscoe of London, England. Laurence J. Cohen, brother of the groom, was best man. Usher was Dr. Anthony Simonetti. The bride is a graduate of Rainham School, Kent, England. The bridegroom is a graduate of Providence Country Day School and Middlebury College, Vermont, where he received a B.A. degree. He graduated summa cum laude and was elected to Phi Beta Kappa in his junior year. The couple will reside in Los Angeles, Calif., where the groom is an independent screen writer.

Sugermans Announce Birth

Amy and Richard Sugerman of Cranston, R.I., joyfully announce the birth of their first child, Samantha Michelle, born on November 21, 1991.

Samantha is lovingly named after her maternal great-grandmother, Sophie Steinmetz Chanson and her maternal great-great aunt, Mary Bloch. Maternal grandparents are Gloria and Joseph Leiter of Stoneham, Mass. Maternal great-grandmother is Fannie Leiter of Chelsea, Mass. Paternal grandparents are Beverly and the late Nathaniel Sugerman of Cranston, R.I.

Summer Weds Guinan

Miss Cindy F. Summer of Newtonville, Mass., and Mr. Richard K. Guinan of Stoneham, Mass., were united in marriage on November 24, 1991. The 11:30 a.m. ceremony took place at Rhodes On The Pawtuxet, Cranston, where the reception followed. Judge Mitchell Riffkin officiated. The parents of the bride are Mr. and Mrs. Leonard Summer of Warwick, R.I., and Boynton Beach, Fla. The parents of the bridegroom are the late Mr. and Mrs. Joseph Guinan.

Donna Lozow, sister of the bride, was maid of honor. Another sister, Andrea Summer, was bridesmaid. Best man was Joseph Guinan, brother of the groom. Kenneth LaJoie served as usher.

After the couple's wedding trip to Aruba, they plan to reside in Stoneham, Mass.

Emanu-El Leisure Club

Members of Temple Emanu-El Leisure Club are invited to a Chanukah Party to be held on Sunday, December 8, 1991, at 1 p.m. at the Temple. (Please note the time.) Following the party, we have been invited by the Jewish Historical Society to join their meeting at the Jewish

Community Center at 2:30 p.m.

Dr. Sidney Goldstein, an internationally recognized demographer, sociologist and longtime professor at Brown University will speak on the subject "Jewish Demographic History in the Making." Memorabilia will be on display.

Please remember the times - 1 p.m. at the Temple - 2:30 p.m. at the Jewish Community Center.

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Rabbi Kaplan Honored By Yeshiva

Rabbi Philip Kaplan, now a resident of Pawtucket, R.I., was recently honored by the Rabbinic Alumni of Yeshiva University for fifty years of service as spiritual leader in the American and Canadian communities. He was ordained a half century ago by the Faculty of The Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, among whom is the world renowned Rabbi Doctor Joseph B. Soloveitchik.

Rabbi Kaplan holds a B.A. degree, magna cum laude from Yeshiva College and Master of Science degree in education from Ferkauf Graduate School, both affiliates of Yeshiva University.

He began his Rabbinical career in Fall River, Mass.; was spiritual leader of synagogues in Philadelphia, Ontario, Canada, and Colchester, Conn. He was designated "Rabbi Emeritus for Life" from Congregation Agudas Achim of Attleboro, Mass., which he served for 13 years before retiring from the pulpit rabbinate in 1978.



Rabbi Philip Kaplan

For over a quarter of a century Rabbi Kaplan has been a member of the Rabbinical Council of New England, president for eight years, and an Associate Justice of the Rabbinical Court of Justice in New England and continues in that capacity.

He was a founder of the Attleboro Clergy Association serving as President for two

years, simultaneously keeping the position as President of the Attleboro Mental Health Association.

In 1959 Rabbi and Mrs. Kaplan were invited to appear before Her Majesty Queen Elizabeth and Prince Philip during their visit to dedicate the St. Lawrence Seaway.

For twelve years, he served as Jewish Chaplain in Walpole State Prison in Massachusetts and is presently the Jewish Chaplain at the Veterans Administration Medical Center in Davis Park, Providence.

Following in his footsteps as alumni of Yeshiva University are his daughter, Andrea Kaplan Lieberman, and his son-in-law, Dr. Michael Jay Lieberman of Long Island; his son, Dr. Allan S. Kaplan and his daughter-in-law, Rochelle Rubinstein Kaplan of Toronto. His granddaughter, Shira Beth Lieberman, will enter Stern College for Women of Yeshiva University next year.

In 1945 Rabbi Kaplan married the former Esther Koffler, daughter of the late Sarah and Charles Koffler of Providence.

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here and now? Or are you simply looking to share a special evening with fellow Jews? If you answered yes to any of these questions, then the Shabbat Experience of the Jewish Learning Exchange at Beth Shalom might be just for you. Join with Rabbi Chaim Marder, your family and friends for an evening of good food, song, story, and study on Friday, December 13. Meet others like you looking to get reacquainted with their Jewish roots. The cost of the Sabbath Dinner is \$8 for adults, \$3.50 for children. If you are interested in attending, please call 331-9393 (leave a message if no one answers; your call will be returned). Shabbat home hospitality is available for those outside of walking distance to Beth Shalom. The Synagogue is located at 275 Camp St. (corner Rochambeau) on the East Side of Providence.

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LOCAL NEWS

Chanukah At Temple Shalom — Congregation Sons of Jacob Synagogue —

Temple Shalom is alive with activity this Chanukah.

On Thursday evening, December 5, the Sisterhood of Temple Shalom will host the Joint Women's Annual Chanukah Program at the Temple.

On Friday evening, December 6, members of the Hebrew School will participate in the Sabbath worship. Following the conclusion of the service, a Shabbat Chanukah dinner will be held at 6:45 p.m. Reservations are needed for the dinner and can be made by calling the Temple.

On Sunday morning, December 8, the students of the Bazarsky School will delight parents and friends with the

presentation of the play, "Hershel and the Chanukah Goblins," directed by Linda Franklin. This program commences at 10 a.m. and is open to the community.

Gifts and holiday supplies are available at the Sisterhood Gift Shop located in the lobby of the Temple. For information and shop hours, contact Lois Schneller at 846-3008.

Temple Shalom is the Conservative Congregation of Newport County and is located at 223 Valley Road in Middletown.

The Herald apologizes that this news release did not run in last week's issue and regrets any inconvenience this may have caused.

Winter Meeting Of R.I. Jewish Historical Association

The Rhode Island Jewish Historical Association will hold its winter meeting on Sunday, December 8, at 2:30 p.m. in the Social Hall of the Jewish Community Center, 401 Elmgrove Ave., Providence, R.I. Dr. Sidney Goldstein, George Hazard Crooker University Professor and Professor of Sociology at Brown University, will be the speaker at this meeting. His topic will be "Jewish American Demographic History in the Making."

Dr. Goldstein served as Director of Brown's Population Studies and Training Center from 1965-1989. He has also done extensive research and writing on various aspects of the population of the United States and a number of foreign countries, including Denmark, Thailand and China. He is an internationally recognized authority on problems of urbanization and migration in less developed countries and has served as consultant to a number of private and government agencies and foundations, including the U.S. Bureau of the Census, the United Nations and the Ford Foundation.

Reflecting his interest and involvement in the Jewish community, Dr. Goldstein has conducted a number of studies of the Jewish population of the United States, including work on the Jewish population of Rhode Island. He is the author of a number of reports on the Jewish Population, including *A Population Survey of the Greater Providence Jewish Community of 1963*, *Jewish American*, and *The Jewish Community of Rhode Island: A Social and Demographic Survey*, 1987, the latter two co-authored with Calvin Goldscheider.



Dr. Sidney Goldstein

Nationally, Dr. Goldstein has served as a member of the American Jewish Committee Task Force on the Future of American Jewry and on the Board of Directors of the Association for the Sociological

(continued on page 18)

Friday, December 6 - Twenty-nine days in KISLEV. The fifth day of Chanukah. Six candles are lit in the evening BEFORE the Shabbush candles. Candlelighting is at 3:55 p.m.

Saturday, December 7 - The sixth day of Chanukah. The fiftieth anniversary of the infamous bombing of Pearl Harbor which launched the beginning of World War II! Today is Roch Chodesh Mikeitz (first day) - KISLEV 30 is the Parshas we will read from the Torah.

Morning services are at 8:30 a.m. followed by Kiddush. Shabbos is over at 5:01 p.m. Havdalah service is at 5:05 p.m.

Sunday, December 8 - Second day Roch Chodesh. Morning services are at 7:30 a.m. The first day of TEVES, Motzo'ei Shabbos Chanukah. Today is the seventh day of Chanukah.

Monday, December 9 - The eighth and last day of Chanukah. Morning services are at 6:15 a.m. All men who have not had the mitzvah of being called to the Torah should come in to the shul.

Morning services for Tuesday, Wednesday, and Friday are at 6:45 a.m. and for Thursday at 6:30 a.m.

The synagogue heartfully wishes that each and everyone of the community had a very happy Chanukah and have a comfortable and healthy winter!!

Christian Group Supports Israel

Reverend John Burt, the president of the National Christian Leadership Confer-

ence for Israel, has taken other U.S. Christian leaders to task for their biases on the Middle East. NCLCI wonders why many American Christians fail "to give Israel credit for... the demonstrated willingness to 'trade land for peace' when it signed the Camp David Accords with Egypt. Today, Israel's peace proposal is the only one currently 'on the table.' Christians, and the world, should be asking where is the Arab proposal?"

Christian - Americans are rightfully proud of their refugee relief and re-settlement work everywhere in the world. However, we have yet to read of any fund appeals launched by 'main line' Protestants or Catholic relief agencies in the United States to assist with the largest resettlement effort on earth - the migration of over a million Soviet and Ethiopian Jews who now seek safe haven in Israel, the Jewish Homeland. There has been no outcry of help to the enormous work now being done by the United Jewish Appeal. In contrast, the

UJA has assisted other agencies over the years.

Israelis have created the only nation in the region that has adopted essential features of democracy as we Americans know them - freedom of speech and freedom of the press.

All Americans, Christians, Asians, Arabs, should be excited that the great nation Israel lives and thrives under a banner of freedom - we should all give support to Israel, the only democratic state in the region, especially in a part of the world whose Democratic conditions are in short supply.

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Events At The JCCRI: Week of December 6-12

The Jewish Community Center of Rhode Island, located at 401 Elm Grove Avenue in Providence is a valuable resource to members of the community, young and old alike. Whether it be a place to exercise, to attend enrichment classes, to learn English or to enjoy fine art, the Center offers a wide variety of exciting programming that can help stave off the winter doldrums. The following list highlights activities that will be held during the

upcoming week. For further information, please call 861-8800 and ask for the person indicated.

Family Sports Carnival, Sunday, Dec. 8

Try your hand at basketball toss, football throw, hockey shot, ring toss knock 'em down, putting and other sports during the Center's Family Sports Carnival on Sunday, Dec. 8, from 1:30-3:15 p.m. A fun-filled way to support the Center and to enjoy a "family

day," the Carnival offers events, prizes and raffles. Tickets for the games are 25 cents each or 5 for one dollar. For further information, call Elliott Goldstein.

Brown Bag Club

The Brown Bag Club is a friendly forum for adults free for lunch to discuss current events or topics of interest, to hear guest speakers or to venture on trips. This month, the Brown Bag Club will be looking at two aspects of Rhode Island's history. On Tuesday, December 10, the group will meet at the Slater Mill in Pawtucket at 10:30 a.m. for a guided tour of the oldest textile mill in the United States. The various buildings and gift shops will be open for browsing, after the tour. Admission is \$3 per person, payable at the door. For reservations and directions, call Evi Rappoport.

On Tuesday, December 24, the Club will explore Rhode Island's Jewish history. Eleanor Horvitz, Jewish Historical Association librarian, will speak to the group in the archives of the JHA about the origins of Jewish institutions in the community... synagogues, the Hebrew Free Loan Association, and others. The afternoon begins at the Center with a brown bag lunch at noon. The group will then proceed through the building to the JHA. Yiddish Vinkel will follow at 2 p.m. A \$1 donation is requested.

Kosher Mealsite

Seniors are invited to join a variety of activities and to

share a hot kosher meal at noon at the JCCRI Kosher Mealsite. The doors open weekdays at 10 a.m., with casual conversation in the lobby for an hour. Exercise is scheduled during the week at 11:15 a.m. Regularly scheduled activities include: bridge on Mondays from 12:30-3:45 p.m.; Women's Forum every Tuesday from 11-11:45 a.m.; Friend to Friend on Thursdays from 11 a.m. until noon; Bingo on Thursdays from 12:45 p.m. until 2 p.m. Shabbat traditions are observed on Fridays. Sundays begin with tea, coffee and hot muffins at 10 a.m., followed by a variety of movies or VCR programs.

Friday, December 6 - VCR Program, Biography of FDR, 11 a.m.

Sunday, December 8 - Movie, "Hester Street," with Carol Kane, 10:45 a.m. to noon.

Thursday, December 12 - GAC board meeting, 12:45 p.m.

For further information, please call Ben Eisenberg at 861-8800.

Friday Club Party, Dec. 6

The Friday Club invites students in grades 4-6 to a party on December 6 from 2:45-4 p.m. The \$1 fee (payable at the door) includes a chance to watch a video, make a sundae and to be with friends. For further information, call Ruby Shalansky or April Peters.

Singles Chanukah Party

The JCCRI Singles group will celebrate the last candle of Chanukah with a party on Sunday, Dec. 8, at 5 p.m. at the

home of a member. There will be latkes and blintzes to eat. Those attending should bring a wrapped gift costing \$2 or less to be auctioned off. The money raised will help the Singles to keep the costs of future events low. The fee for this fun-filled evening is \$5. For more information, call Laura (5-9 p.m.) at 941-7640.

Gallery 401 Calls For Artists

Gallery 401, located in the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, is actively recruiting artists to exhibit during the 1992-1993 year.

A strong presence in Rhode Island for nearly twenty years, Gallery 401 presents monthly exhibits representing a broad scope of styles and media and promotes regional and local artists.

Those interested in exhibiting at Gallery 401 should submit a biography, slides or photos and a self-addressed, stamped envelope to: Ruby Shalansky, Gallery Director, Jewish Community Center of Rhode Island, 401 Elm Grove Avenue, Providence, R.I. 02906-3400. For further information, call Ruby Shalansky at 861-8800.

Pawtucket Group Hadassah

The Pawtucket Group of Hadassah will hold an Open Board Meeting on Wednesday, December 11, at 7:30 p.m. at the Jewish Community Center, 401 Elm Grove Ave., Providence.

This will be the only meeting in December. It is very important to attend as we will cover all our forthcoming activities. A social hour will follow.

Mishkon Tfiloh

The Congregation Mishkon Tfiloh Synagogue at 203 Summit Ave. invites you to celebrate the beautiful holiday of Chanukah with us, including the lighting of the Menorah on December 8 at 5:30 p.m. Rabbi Ephraim Berlinsky will speak on the deeper significance of the Light of Chanukah.

Refreshments will be served and of course the traditional potato latkes. For further information, call 351-9565.

Camp JORI Opens For Registration

Camp JORI, Rhode Island's only Jewish overnight camp, located on 13.5 acres in Narragansett, will celebrate its 55th season this summer.

The kosher co-ed camp for boys and girls 7 to 13 offers a complete program of sports, drama, field trips, swimming and arts and crafts with an emphasis on Jewish culture. The highly qualified staff under the direction of Marshall Gerstenblatt, who has been with Camp JORI for 20 seasons, places emphasis on individual needs.

The goal of the camp, "a summer of fun with Jewish warmth," has been maintained since the camp was founded in 1937. Many campers are the

sons and daughters of JORI alumni.

Camp JORI offers two four-week sessions: Trip I will be from June 30 to July 26; Trip II will be from July 28 to August 23. Because the board and staff of Camp JORI are well aware that the economy has affected many families, the fee has been held to \$995 per session. A \$70 deduction from the total bill will be taken for those who submit the \$200 registration fee prior to January 1, 1992. Camperships are available for Rhode Islanders.

For registration information write: Camp JORI, 229 Waterman Street, Providence, R.I. 02906 or call (401) 521-2655.



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DATE: Sunday, December 1

TIME: 11:00 a.m. to noon

PLACE: Temple Emeth, 194 Grove Street, South Brookline, MA

For more information, call Pearl Lourie, 508-788-0161

Reunion for Camp Pembroke campers and staff

DATE: Sunday, December 1

TIME: 1:30-3:30 p.m.

PLACE: Temple Emeth, 194 Grove Street, South Brookline, MA



If you register by Jan. 1, 1992 \$70 will be deducted from your total bill!

for a summer of friendships and sports and drama and field trips and warm feelings and kosher meals and Friday night services and swimming and arts and crafts and fun, fun, fun...

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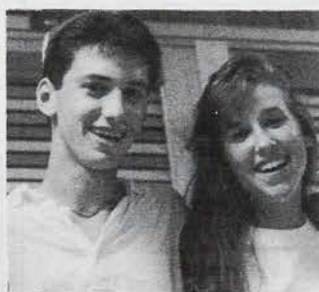
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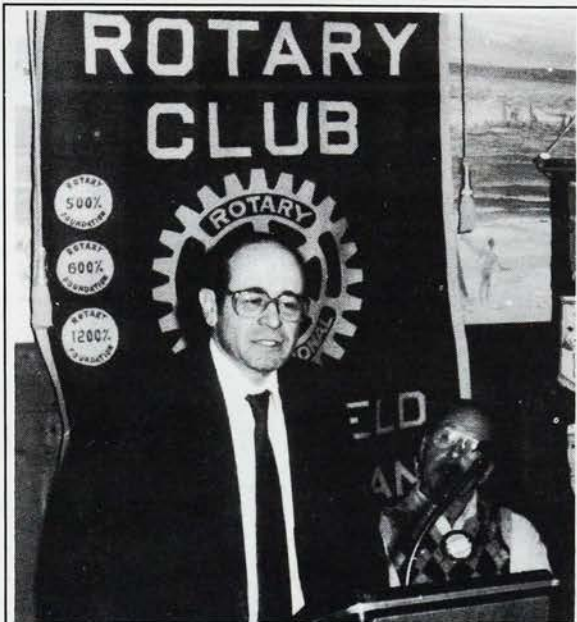
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FOR FURTHER INFORMATION, CONTACT: George Marcus, Executive Director, The Eli and Bessie Cohen Foundation Camps, 30 Main Street, Room 16, Ashland, MA 01721, (508) 881-1002. Traditionally the Cohen Foundation camps fill quickly. We encourage you to call the Directors of each camp now to inquire about your child's place for the upcoming summer.

Yaakov Levy Speaks To Wakefield Rotary

The Wakefield Rotary Club had Yaakov Levy, consulate general of Israel for New England, speak to the club at a recent weekly meeting. Mr. Levy, a member of the ministry of foreign service since 1970 said Israel was delighted to have diplomatic contact with the Arab nations again. Levy, speaking from his country's viewpoint, said that although a quick solution to the 43 years of violence and hatred is impossible, the gathering in Madrid is a sign that the Arab world "admits it made a mistake. For the first time, Syria, Jordan, Palestine, and Lebanon have changed their diplomatic position," Levy said. "Syria did it reluctantly, but Palestine and Jordan seemed more willing to put issues on the table."

He spoke of the purely ceremonial phases of the talks which took place in Madrid. The second phase will be bilateral talks and the third phase will be multilateral talks with five nations to "discuss issues which are common to all of us," Levy said. He went on to say, "It is better for the parties of conflict to see things happen in their midst. We should not separate ourselves from our land or from our citizens, the people who are caught in the conflict."



(L. to R.) Yaakov Levy and Russ Johnson, President, Wakefield Rotary Club.

In 1972, Mr. Levy was posted to the Consulate General of Israel in New York where he served as Vice Consul for University Affairs. In 1975 he was promoted to consul and appointed head of the information department at the Consulate General. Upon his return to Israel in 1979 he became Deputy Director of the Information Division. In 1983, he was ap-

pointed counselor at the Embassy of Israel in Rome. From 1985-87 he simultaneously served as the Israeli charge d'affaires (A.I.) (non-resident) in Malta.

When he returned to Israel in 1987, he assumed the position of director of public affairs until his 1989 appointment as consul general in Boston in 1989.

Temple Torat Yisrael

Temple Torat Yisrael Sisterhood will sponsor their Annual Rummage Sale from December 11-13, 1991.

Household items, towels, sheets, blankets, clothing and jewelry will be available for purchase.

The hours of the rummage sale are Dec. 11 and 12 from 9 a.m.-3 p.m. and on Dec. 11 from 6-9 p.m., and Dec. 13 from 9-noon. Dec. 13 will be Bag Day.

The sale will be co-chaired by Dottie Prosnitz and Trudy Rotenberg.

Simcha Singles

Simcha Singles of Temple Torat Yisrael will hold a Planning Meeting on Sunday, Dec. 8, at 11 a.m. at Temple Torat Yisrael.

The meeting is open to Jewish Singles of all ages where you will have a chance to share your ideas, feelings, and a chance to get involved with a dynamic new group.

The temple is located at 330 Park Ave., Cranston. For information call 785-1800.

PHDS's First Puppet Show

On Sunday, December 8, at 7 p.m. the Providence Hebrew School puppeteers will treat its guests to an evening of fun at the school. Come share with us

For information contact the temple at 785-1800.

Men's Club

The Men's Club of Temple Torat Yisrael will hold its Annual Sports Night on Tuesday, Dec. 10, 1991.

The Sports Night will be URI vs. PC Basketball game.

The evening will start with a complete supper at 6:15 p.m. at the temple which is located at 330 Park Ave., Cranston.

Bus transportation will be provided to the game.

For information contact Ed Bochner at 781-0066.

Chanukah Party

The Touro Fraternal Association announces its annual Chanukah Party to take place on Sunday, December 8, at 1 p.m. The entertainment will start promptly at 1 p.m. This exciting celebration is open to all members, their children and grandchildren. Join us for hot dogs, dessert and soft drinks! There will be great entertainment and gifts for the children. For more information, contact Touro Hall, 45 Rolfe Square, Cranston, R.I.

an evening of excitement for grades pre-k through 3rd, followed by refreshments and music. Children must be accompanied by a parent. Admission is \$1.50 per child, \$2 per adult or \$6 maximum per family. All are invited!

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CHANUKAH

THE FESTIVAL OF LIGHTS

Social Seniors Of Warwick

The Social Seniors of Warwick will hold a Chanukah dinner Monday, December 9, at Temple Am David. Entertainment will be furnished by Elyse and Dick O'Connor, folk and ethnic music. Contact Estelle Miller or Sally Goldman.

Wednesday, December 18, a meeting will be held at the Temple at 1 p.m. Dave Layman of Channel 6 will be guest speaker. Refreshments will be served.

No meetings in January and February.

DINING GUIDE



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Daniel Konoff, age 6 — 2nd Prize Winner in the 6-and-Under age group.



Eve Stieglitz, 6 years old — Honorable Mention in the 6-and-Under age group.



David Gromet, age 4 — Display Winner in the 6-and-Under age group.



Nathaniel Oz, 4 years old, Display Winner in the 6-and-Under age group.



Benjamin Konoff, age 7 — 3rd Prize Winner in the 7-9 age group.



Dena Gromet, 9 years old — Honorable Mention in the 7-9 age group.



Sarah Pliskin, age 9 1/2 — Display Winner in the 7-9 age group.

Children's Gala Chanukah Party

On Sunday, December 8, at 1 p.m. Chabad House will be sponsoring a Gala Chanukah Party for the entire community. Join us for a fun-filled afternoon with an exciting performance by Danno The Juggling Clown. Lighting of the Menorah. Door prizes and holiday arts and crafts projects will surely be enjoyed by all. Special Chanukah gelt and treats

will be distributed by "Yehuda the Maccabee" to all the children.

The party will be held at the Chabad House, 360 Hope Street (corner of Olney), Providence, from 1 till 3 p.m. \$2.00 admission charge, \$8 maximum per family.

Come and bring a friend!! For more information call 273-7238 or 331-8509.

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	Fresh or Pickled TONGUE	\$2.99 lb.
	Packaged Chicken Legs (frozen)	\$1.29 lb.

Not responsible for typographical errors.

ATTENTION ARTISTS!

All Chanukah Contest Entrants are welcome to pick up their drawings at the Herald, 99 Webster St., Pawtucket.

Since several entrants were not labeled, we could not return many of the wonderful art projects.

CHANUKAH

THE FESTIVAL OF LIGHTS

Congratulations to all of our Chanukah Drawing Contest Winners!



Leanne Ginsberg, 10½ years old — 3rd Prize in the 10-13 age group.



Joey Lurie, 10 years old — Honorable Mention in the 10-13 age group.



Penina Strajcher, age 13, Display Winner in the 10-13 age group.



Jonathan Liss, age 10 — Display Winner in the 10-13 age group.



Albina Shayevich, age 12 — Display Winner in the 10-13 age group.



Chanukah At Warwick Mall

Chanukah at Warwick Mall — an annual event sponsored by Chabad Lubavitch of Rhode Island is one of the most enjoyable Chanukah celebrations in Rhode Island. Hundreds have participated in this celebration of Jewish pride and unity in past years.

This year's program will take place on Saturday evening, December 7, at 7:30 p.m. in the center of the mall where you can meet Judah the Maccabee, join in the Lighting of the Menorah and sing along to

Chanukah songs with plenty of holiday spirit. Special prizes will be given out to the children. For the children, dreidles and Chanukah gelt will be distributed.

The Menorah will be displayed at the center of the mall throughout the entire week of Chanukah. Holiday candle-lighting guides will be available free of charge as a service to the community.

Throughout the holiday, Chabad will be visiting the hospitals and nursing homes to

make sure that those who are unable to make it to a Chanukah party or celebration will not be left out of the Chanukah spirit. Chabad will also be distributing Menorahs at the Brown, RISD and Johnson & Wales campus.

Chabad will also be having several "Menorah mobiles" traveling throughout the entire state.

For further information on any of these or upcoming programs, please call 331-8509 or 273-7238.

Cranston-Warwick Group Of Hadassah

The annual Chanukah Party of Cranston-Warwick Group of Hadassah, celebrating the "Festival of Lights," will be held at the Villa Del Rio clubhouse in Warwick (at the Warwick Mall), on Monday, December 9, at 12:30 p.m.

Ilana Gewirtz will present a musical program of holiday songs. Beatrice Feldman, with the "Hadassah Thespians," has arranged some humorous entertainment.

Delicious potato pancakes and homemade pastries will be served.

Hadassah is undertaking a

new "Infant Play" project. To launch this, Shirley Schreiber, president, asks all guests to bring a small toy. The Potter Memorial Children's Wing of the Rhode Island Hospital will be the recipient of these toys, which will be distributed to the children spending the holidays in the hospital.

Reservations must be made no later than December 2, as requested by Peppy Fuerst, vice president of program.

Phone reservations to either Rhoda Mossberg, 463-7884, or Marilyn Kabalkin, 944-2157.

Translator

(continued from page 4)

their thoughts. The viceroy is a stranger, a foreigner who does not know their language, so they feel free to disclose their innermost feelings to each other. The interpreter stood between them, serving overtly as a barrier to communication, but covertly as its catalyst.

But it is not only the brothers who reveal their regrets and their essential capacity for

healing and love. Joseph too "turned away from them and wept." Two more times would Joseph weep, once when he sees Benjamin, and once, at the climactic resolution, when Judah offers to substitute his own life for that of Benjamin, effectively reversing his initial role in Joseph's sale. Judah would then expose himself in complete vulnerability, eliciting a corresponding self-exposure on the part of Joseph and enabling the brothers to

reunite.

At the reconciliation, Joseph says to them, "You can see for yourselves . . . that I am speaking to you directly" (Gen. 45:12). The goal of all human communication is direct, unmediated communication, a clear opening up of the heart and soul. But the truth is that such moments of redemptive clarity are rare indeed. In the messianic era, we will all be granted "a pure language . . . to serve Him with one con-

sent" (Zephaniah 3:9). But until that time, we will always need translators and interpreters, to help disclose our inner selves to others; indeed, to explain the various and conflicting parts of us to ourselves.

One day we will all begin to weep, as did Joseph and his brothers, for what was left unsaid, for what was misunderstood, for what we dared not reveal, even in the chambers of our own hearts. And that day of directness, clarity, and truth

will be brought about in part because, in this as yet unredeemed world, the translator stands between us.

Nehemia Polen is associate dean of students and assistant professor of Jewish thought at Boston's Hebrew College, and Rabbi of Congregation Tiferet Israel in Everett, Mass. He is translating the works of the hasidic master, Rabbi Kalonymos Kalmish Shapiro. This column was provided by the National Havurah Committee.

Weekend With Rabbi Avi Weiss An Inspiration!

Rabbi Avi Weiss, well-known Jewish activist, and teacher, drew record crowds for the Gladstone-Saltzman scholar-in-residence weekend, held November 15 and 16 at Congregation Beth Shalom. Friday evening's Shabbat dinner was served to upwards of 175 persons, and close to 200 attended the evening's lecture on Faith and Doubt. Rabbi Weiss spoke at length on the difficulty of pure faith and the ways in which we can work towards it.

On Shabbat morning, Rabbi Weiss spoke on "A philosophy of Jewish Activism," focusing on fear and the way in which we as Jews can and must overcome it through the greater Fear of Heaven. He spoke of the need for Jews to stand up to



Rabbi Weiss speaks to Congregation Beth Shalom.

those who would seek to discredit and abuse us throughout the world, and warned against

silence in the face of growing anti-Jewish and anti-Israel sentiment.

Saturday night's reception and lecture drew some 125 people, as Rabbi Weiss sought to help define Centrist — modern Orthodoxy in a talk entitled "Centrist/Modern Orthodoxy: its meaning and its future." He focused on three areas — the role of secular knowledge, the vision of the modern State of Israel having religious significance, and the approach to the nonreligious as some of the areas in which the modern-Orthodox have a specific and unique position.

Each of the talks gave those in attendance a different view of this unusual and gifted man. As the topics would clearly suggest, many different views were held amongst participants in the sessions, and most im-

portantly, Rabbi Weiss's presentations inspired healthy dialogue and questioning by all.

The weekend was sponsored through the generosity of the family and friends of Bernie Gladstone and Andrea Saltzman in whose memory the scholar-in-residence weekend took place.

Donations to the Bernard C. Gladstone memorial endowment fund may be sent to the Beth Shalom office, 275 Camp St., Providence, to help bring such special guests in the future.

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OBITUARIES

ANNA BERMAN

PROVIDENCE — Anna Bermann, 90, of the Jewish Home for the Aged, 99 Hilside Ave., an industrial painter in New York for 10 years before retiring in 1976, died Friday, November 29, 1991, at the home. She was the widow of Fred S. Bermann.

Born in Poland, a daughter

of the late Jacob and Leah (Ringler) Tuch, she lived in Providence for 10 years. She previously lived in Yonkers, N.Y.

Mrs. Bermann was a member of the Providence Hebrew Day School Synagogue, and Chabad House.

She leaves two sons, Leo Berman of Chesterfield, N.H.,

Ralph Berman of Fall River, Mass., and three grandchildren.

The funeral service was held Sunday, Dec. 1, at the Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

FLORENCE GOLDFARB

CRANSTON — Florence Goldfarb, 85, of 424 Park Ave., died Monday, November 25, 1991, at her winter home in North Miami Beach, Florida. She was the wife of Dr. Philip Goldfarb.

Born in Boston, a daughter of the late Hyman and Fannie (Perlowitz) Silberman, she lived in Providence before moving to Cranston 40 years ago.

Mrs. Goldfarb had been a clerical worker in the department of vital statistics at Boston City Hall for more than 20 years until 1940. She was a member of the Majestic and Cranston Senior Guilds, the Social Seniors of Warwick, and Hadassah.

Besides her husband she leaves a daughter, Ina Storer of Cranston; a sister, Mae Rosen-

berg of Brookline, Mass., and two grandsons. She was sister of the late Moses Silberman.

The funeral service was held Wednesday, November 27, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

KRANER S. RISEBERG

PROVIDENCE — Kraner S. Riseberg, 74, of 119 Radcliffe Ave., a bookkeeper for 30 years, employed at the former Rocchio Oil Co. and Korb's Bakery, Pawtucket, died Thursday, November 28, 1991, at the Miriam Hospital. She was the wife of James Riseberg.

Born in Lynn, Mass., a daughter of the late Louis and Rose (Kofsky) Chalek, she moved to Providence 45 years ago.

She was a member of the Sisterhood of the original Temple Beth David. She was a member of Hadassah.

Besides her husband, she leaves a son, David Riseberg of Central Falls; a daughter, Ruth Gilman of Carmel, N.Y.; two brothers, Mitchell Chalek of Coventry, and Avon Chalek of Cranston; and three grandsons.

A funeral service was held Friday, November 29, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

IDA ROBIN

CEDAR GROVE, N.J. — Ida Robin, 88, of Pompton Avenue, a bookkeeper for the Major Electric Co., Pawtucket, for 30 years before retiring in 1980, died Tuesday, November 26, 1991, at Mountainside Hospital, Montclair. She was the widow of Samuel Robin.

Born in Woonsocket, a daughter of the late Samuel and Sarah Levine, she lived in Cedar Grove for 12 years. She previously lived in Providence.

She leaves a son, Edward Robin of Upper Montclair, and two granddaughters. She was sister of the late Leah Goldstein, Rose Goldenberg, Joseph Leven, Samuel Leven, George Leven, Phillip Leven and Harry Leven.

A graveside service was held Friday, November 29, at Lincoln Park Cemetery, Warwick. Arrangements were by the Sugarman Memorial Chapel, 458 Hope St., Providence.

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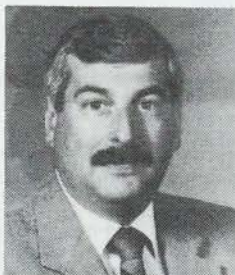
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Historical

(continued from page 13)

Study of Jewry. In 1984, he was named chair of the National Technical Advisory Committee on Jewish Population Studies (NTAC). This committee was responsible for overseeing the 1990 National Survey of United States Jewry, and is currently sponsoring a series of monographs reporting the results of the survey. Dr. Goldstein serves as co-editor of the series and is authoring the monograph on the migration and redistribution of the Jewish population.

In recognition of his research on the demography of American Jewry, Dr. Goldstein was awarded the first Alexander Dushkin Research award by Hadassah, and holds an honorary appointment at the Institute of Contemporary Jewry of the Hebrew University.

Dr. Goldstein was selected as co-chair of the International Scientific Advisory Committee to help guide the 1990 round of

worldwide surveys of the Jewish population being jointly sponsored by the Jewish Agency, the Government of Israel, the World Jewish Congress and the Hebrew University.

In conjunction with the winter meeting the Rhode Island Jewish Historical Association will hold a brief ceremony to commemorate the acquisition of the Sons of Zion synagogue 1892 cornerstone which has been installed in front of the Federation Building, 130 Sessions Street. Congregation Sons of Zion, also known as the Orms Street Synagogue, was one of the oldest Orthodox synagogues in Rhode Island. The building was torn down to make room for an urban renewal project. An exhibit in the Social Hall will consist of artifacts and memorabilia related to that synagogue's history.

A reception in honor of the guest speaker will be held following the meeting which is open to the public.

Patinkin

(continued from page 2)

Herald: Do you feel there's a chance for a peaceful co-existence between the Israelis and the Palestinians?

Mark: I do, because they're a lot like each other. Right now there's a local co-existence. There used to be a lot more interaction between Jews and Arabs. The Intifada stopped that. Now Jews rarely go to the Arab market in East Jerusalem. Arabs rarely go to Jewish facilities, they don't go to the Jewish hospitals anymore.

Part of [the separation] is because the Palestinians are afraid of the extremists, who look upon any kind of hello to a Jew as a collaboration. And so some of [the separation] is driven by fear.

I spent a day traveling through the Galilee in the northern part of Israel. I visited a company where Arabs and Jews worked side by side and socialized and Arab towns where there were a couple of Jews there; and mixed towns where Jews and Arabs served side by side in the city council. There is peaceful co-existence. This is a very divided time. And it will remain divided until there's some kind of solution.

With a solution, if the solution is a sincere one from both sides, then I think we'll see a new sense of co-existence. But there has to be a solution that will allow both sides to have their own state. I don't see co-existence at any point where the Palestinians of the West Bank and Gaza will come to feel that they can co-exist with the Israelis as long as they're under what they consider occupation.

CLASSIFIED

Chanukah

(continued from page 4)

But we feel uncomfortable celebrating military victories. Perhaps that is why we emphasize the religious miracle of Chanukah - the oil burning for eight days.

Our tradition teaches us that King David was denied the privilege of building the Temple because he was a military hero. That privilege was bestowed upon his son, who was a wise man untainted by enemy blood. It is a wonderful tradition, showing a preference for peace over war and for wisdom over strength. But it is a tradition that has not always served the Jewish people well.

We are not the Swiss, and Israel is not Switzerland. We have enemies and they do not leave us alone. We need power - physical, economic, political, educational - disproportionate to our numbers in order to survive.

We may be the people of the book, but one of our books must be the story of the Maccabees. Because if we do not assure our physical safety - whether in Israel, in Crown Heights or in the Soviet Union - they will burn our books as they did in Germany and

throughout Europe.

This is not a recruiting call for the Jewish Defense League or other organizations that employ violence promiscuously against innocent targets. I abhor such immoral terrorism. It is a call for renewed concern for Jewish physical safety.

In America, this concern should take the form of an insistence that the police increase their protection of vulnerable Jewish communities. We do not, in this country, need to take the law into our own hands. But we must demand that those in whose hands the law has been placed apply it equally and protectively.

In Israel, this concern for Jewish physical safety should take the form of preemptive protection of the Israel population, such as the highly moral bombing of the Iraqi nuclear reactor back in 1981, and the recent surveillance overflights of western Iraq in search of scud missiles. American Jews - like all decent Americans - should support such reasonable measures of self-protection, even when our government foolishly and hypocritically condemns them.

Alan Dershowitz is a law professor at the Harvard Law School.

Citywide Meeting

Rita M. Williams, Councilwoman Ward 2 (Prov.) will be moderating a citywide meeting of "The Citizens for Responsible Government" on Thursday, December 12, at 7 p.m. at the Jewish Community Center on Elm Grove Avenue (corner of Elm Grove and Sessions street).

All of the Providence legislators are invited to the meeting. The agenda will include discussion of measures to cut the cost of city government, as well as the general assembly changes needed to raise more revenue for the city of Providence.

It is a great opportunity for every Providence taxpayer to attend and express your thoughts on these important issues.

Belgium

(continued from page 3)

and ears the sand of the Mediterranean beach on which the camp is built. We felt nailed up in a horrible wasteland. In front of us there were rows of barracks in almost endless number, barracks which were built in a makeshift fashion out of crates and corrugated iron and which looked fairly dilapidated since the walls exhibited holes of several widths.

Day by day the situation was getting more unbearable. The flies are eating us up, rats gnaw on the scanty supply of bread. It is cold - the sandstorms are beginning.

However desolate everything is - however primitive the lodgings are - the location on the Mediterranean, at the foot of the Pyrenees, is beautiful.

Not much from Dante or Goethe or the pages in our public libraries can add to the passages brought from Belgium to Barrington.

Chanukah Gelt

(continued from page 5)

This article was made possible by a grant from the Fund for Journalism on Jewish Life, a joint project of the CRB Foundation of Montreal, Canada and the Jewish Telegraphic Agency, Inc. All views expressed are solely those of the author.

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A Closer LOOK

BUSINESS PROFILES

AMF Lang's Will Bowl You Over!

by Sarah Baird
Herald Associate Editor

In 1959, Ed Lang founded Lang's Bowlarama in Cranston. He owned the business until 1983, when AMF, American Machine and Foundry, bought it. AMF, headquartered in Richmond, Virginia, is a leader in the bowling industry with 115 bowling centers nationwide and approximately 75 more overseas in countries as diverse as Australia, Canada, Japan and England. Although bowling may seem to have a particularly American ring to it, in fact it is a popular sport throughout the world.

AMF Lang's Bowlarama is an impressive establishment with forty lanes, plenty of safe

parking, a full-service snack bar and a posh cocktail lounge.

David Nolan, the manager of AMF Lang's Bowlarama, began working at Lang's in 1973 as the head mechanic. Although Nolan spends approximately 60 hours a week at Lang's with the crash of falling pins ringing in his ears, he still looks forward to bowling once a week and averages 200.

Frequently, according to Nolan, families will spend an entire day bowling, playing video games in the Game Room, shooting pool in the Cocktail Lounge, having lunch and browsing through the Pro Shop. "There's something for everyone," reports Nolan.

There are eighty-nine

leagues that bowl at Lang's. These leagues encompass all skill levels and are comprised of people with various interests. There are numerous senior, junior, men's, mixed and women's groups. For instance, on Wednesday afternoons 26 teams of senior citizens with four people on a team compete. In the mornings, Lang's is full with ladies' leagues. Nursery service for children aged six months and older is available during these hours at no extra charge.

Although Lang's Bowlarama does not organize the leagues, the management is responsible for tabulating scores, averages and overseeing tournaments. "Our youngest bowler is three years old and our oldest league bowler is ninety-one," Nolan notes that balls do vary in weight but not in size.

Lang's also hosts three to five birthday parties a weekend. "In fact," Nolan says, "we are booked solid through January!" To avoid frustrating the young bowlers, Nolan places bumpers in the gutters so that the children don't bowl gutter balls. A special area is also set up so that the family can have a little party. The parents like it because there is no clean-up, and Nolan offers an additional package of hot dogs, fries and



David Nolan at AMF Lang's Bowlarama.

soda for \$2.50 per person. The birthday child will also receive a tee-shirt that says "I had my bowling party at an AMF bowling center."

For the mature crowd, Lang's provides evening entertainment, including a program called *Rock and Bowl* on Saturday nights. Begun two years ago, it has been very popular among the twenty to thirty-five age group. On Thursday nights there is Karaoke singing in the lounge until midnight. The Cocktail Lounge has two pool tables, a widescreen TV and a CD juke box.

Lang's is open 364 days a year, including the major holidays. It opens at 9 a.m. and closes at approximately 1 a.m. Remember, bowling is not what it used to be. In fact, you do not even have to know how to keep track of your score! At Lang's, all of the scoring is done automatically on a revolutionary computer system.

Lang's announces its upcoming school break special, featuring two hours of unlimited bowling and free shoes — all for five dollars per junior bowler. The special runs December 23 through December 27, and December 30 through January 3, from 9 a.m. until 5 p.m. Gift certificates are available.

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Winter Holiday Bazaar

What do antique quilts, hand-crafted international dolls, children's sweaters, and baklava all have in common? They're among the items for sale this year at International House of Rhode Island's 18th annual Winter Holiday Bazaar which begins with a Preview Party on Friday, December 6, from 5 to 8 p.m. and continues on Saturday, December 7, from 10 a.m. to 4 p.m.

Entrance to the Preview Party is \$10 and includes an international buffet of special appetizers, pate, French Market Soup, Dahl, Swedish Meatballs, and assorted desserts, as well as the opportunity to shop early for the best selection of merchandise.

There is no entrance fee to shop on Saturday and the items available will range from handmade gifts and holiday floral arrangements, to wooden ornaments, clothing, and jewelry as well as imported boutique items, baked goods and attic treasures. An international gourmet foods shop will be

filled with Chinese, Italian, Greek, Armenian, French, and other ethnic specialty dishes. Special tables for children's items from hand-smocked dresses to names printed in Chinese calligraphy will also be available. In addition, consignment tables with clothing, T-shirts, unusual jewelry, watercolors and etchings, candy, and many unusual gift ideas will also be featured.

You can also join us for lunch or a light snack in a Parisian style cafe serving

steaming bowls of soup, hot dogs, hot mulled cider, hot chocolate, coffee, tea, and pastries throughout the day.

International House is a non-profit social service agency providing aid and services to temporary international residents in the Rhode Island area and cultural exchange opportunities for Americans. The House is located at 8 Stimson Avenue off Hope Street one block north of Angell Street. For further information, call 421-7181.

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