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Netanyahu-Arafat Meeting May Be Crucial Turning Point

by David Landau

JERUSALEM (JTA)—On the face of it, the long-awaited, painfully orchestrated Netanyahu-Arafat meeting that took place this week produced little of substance, but this was a diplomatic encounter of the kind where the fact that it took place at all is much more significant than any specifics that were said.

Both diplomatically and domestically, this meeting may prove in the not too distant future to have been a Rubicon for Prime Minister Benjamin Netanyahu — a line that once crossed, cannot be crossed back.

After talking for little more than an hour, Netanyahu and Palestinian Authority head Yasser Arafat told waiting reporters that the many issues on the agenda between them would be taken up by various joint committees.

This was a diplomatic encounter of the kind where the fact that it took place at all is much more significant than any specifics that were said.

"We have to take into account the needs and requirements of both sides on the basis of reciprocity and assurance of the security and well-being of both Israelis and Palestinians alike," Netanyahu said at a joint news conference after the meeting.

"I want to repeat here once again our commitment to security cooperation with Israel and our commitment to cooperate with Israel in all aspects in accordance with the agreement signed," Arafat said.

The meeting at the Erez Crossing, which marks the border between Israel and the autonomous Gaza Strip, involved none of the hugging and hand-

holding that characterized the Palestinian leader's meeting with Shimon Peres. And it was even cooler than the more reserved meetings Arafat had with Yitzhak Rabin.

The most the Likud prime minister could do, it seemed, was to provide the photographers with a perfunctory handshake.

There were few smiles or other gestures between the two leaders.

But the fact that Netanyahu, as recently as February, pledged not to meet with Arafat means that something of major political importance transpired this week.

And the fact that Terje Larsen — the Norwegian diplomat who was instrumental in brokering the initial Oslo contacts between the previous Labor government and the Palestine Liberation Organization in 1993 — was shuttling once again between Arafat and Israel to arrange this latest meeting also reflects its significance.

Larsen announced Wednesday that the joint Israeli-Palestinian steering committee — which oversees implementation of the self-rule accords — would convene Thursday to begin dealing with the issues separating the two sides.

On the Israeli political front, the fact that key figures in the Likud and its coalition partner were blasting their leader's "betrayal" at the very moment that the meeting was taking place reveals the full complexity of the move that Netanyahu has made.

Science Minister Ze'ev "Benny" Begin, who is opposed to the self-rule accords, said Wednesday that Netanyahu was capitulating to blackmail and was acting in violation of the government's basic policy guidelines.

Uzi Landau, the Likud chairman of the Knesset Foreign Affairs and Defense Committee,

(Continued on Page 19)



Seventy-Nine Years of Service

Touro Fraternal Association recently installed its officers for the coming year at ceremonies in Cranston. Pictured here, front row, from the left, are Michael Smith, Nathan Lury, Milton Bronstein, Peter Traugott, Simon Chorney, Andrew Lamchick, and Gerald Hodosh. In the second row, from the left, are Joel Pressman, Allan Gourse, Irving Wolpert, Robert Miller, Arthur Poulten, Rodney Locke, Bruce Weisman, Charles Dressler, Andrew Gilstein, David Fleser, and Robert Hodosh. In the third row, from the left, are Peter Hodosh, Barry Shaw, Morton Coken, Barry Newman, Stevan Labush, Jeffrey Goldberg, Alan Lury, and Alan Hochman.

Not present for the picture were Michael Mitchell, Judah Rosen, and Lester Nathan.

Why Washington's Letter Is So Significant

The following is a portion of the keynote address given by Rear Admiral James R. Stark, president of the Naval War College, at the recent George Washington letter reading at Touro Synagogue in Newport. The speech received a standing ovation.

We're here to commemorate an event which is of such importance, that it resonates still today across the length and breadth of America. That event was an exchange of letters between the warden of Touro Synagogue and President George Washington over 200 years ago.

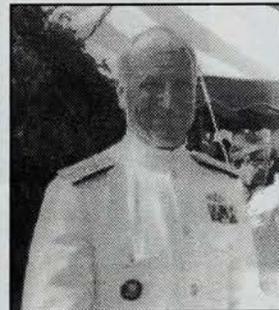
Some may say, what's the big deal? What's so important about an exchange of letters? They're not even legal documents. They're just a couple of pieces of paper, written by people long dead — people who hadn't a clue about life in the late 20th century, people who never imagined the airplane, or the internet, or MTV.

Even their language seems stilted and old-fashioned — and the issue of religious freedom really doesn't appear to be especially relevant today, does it? So what?

But we know better, don't we? Those letters had an impact that went far beyond the little community of 18th-century Newport.

But, you know... this celebration is about more than just letters. It's about 2,000 years of

history, and a very special, almost unique series of events that redirected that history which took place here in the days when the United States of America were still young and searching for what this new concept called democracy really meant...



Rear Admiral J. R. Stark, USN
Herald photo by Neil Nachbar

...Interestingly, history tells us that — except for their periodic revolts in Judea — Jews fared well under the Roman empire. They were merchants and craftsmen who were welcomed wherever they settled. And by the end of the Roman era, strong Jewish communities had sprung up all around the Mediterranean. Even after the fall of Rome, Jewish settlements continued to spread — first into Western Europe, and then, after the 12th century, into the East.

But as time went by, the attitudes of their hosts changed. The hard work, the education, the cohesion, and especially the success of those Jewish communities created jealousy and resentment. Jews who had been welcomed because they brought needed skills and built the local economy gradually changed from being neighbors to being outsiders, tolerated when necessary and persecuted when it became convenient...

...What we see is that, again and again, people can get along for decades on the surface. But when society is placed under stress, when it's confronted by war, or famine, or plague, or economic collapse, people turn on those who aren't quite like them.

They look for something or somebody to blame — and then they take out their fear and frustrations on them. For Europe's Jews, that cycle was all too familiar...

...Let's be very clear. Religious freedom wasn't always the norm in colonial America. The same colonists who had fled religious persecution in England were only too happy to impose their beliefs on others when they were in control.

Fortunately, the tolerance established by Roger Williams here in Rhode Island made it a mecca for people of all faiths who sought the right to worship. (Continued on Page 19)

Calling All Sukkah Builders

Wouldn't this be a good year to build your own sukkah in the yard? And wouldn't you like to have it featured in the Jewish Herald?

We are asking everyone who builds a sukkah to let us know about it. Include your name, address and phone number so we can come by, schedules permitting, and take a picture of it. Our mailing address is P.O. Box 6063, Providence 02940. Our phone number is 724-0200. Ask for Neil or Alison.

INSIDE THE OCEAN STATE

ALA/RI and Dr. Sidney Braman Offer Free A1AD Testing

Dr. Sidney Braman, chief of pulmonary medicine at Rhode Island Hospital and professor of medicine at Brown University will join the Lung Association in providing free Alpha 1 Antitrypsin Deficiency testing at Vasa Hall, 43 Bald Hill Road, Cranston on Sept. 11 from 1 to 3:30 p.m.

A1AD is an infrequently recognized form of lung disease. It is caused by an inherited lack of a protective protein called alpha 1 antitrypsin. In normal and healthy individuals, AAT protects the lungs from a natural enzyme (called neutrophil elastase) that helps fight bacteria and clean up dead lung tissue. However, this enzyme can eventually damage healthy lung tissue if not neutralized by AAT.

"One in 2,500 people has this

inherited deficiency, many of them are of Northern European descent," said Tina Ragless, lung health program manager. "If there is a family history of lung disease or a person is diagnosed with A1AD, then it is important for siblings and children to be screened."

A simple blood test can determine whether a person has low levels of the protective protein AAT.

"Patients with Alpha 1 antitrypsin deficiency can now be treated with replacement therapy with Alpha 1 protease inhibitor which will not cure the disease, but may slow or halt the progression of the disease," said Braman about the disease.

The screening is open free to the public. Call Tina Ragless at 421-6487 for more information.

Parent Education Group Offered

Family Service is offering a parent education group designed to improve basic parenting skills in a comfortable, supportive setting. The group begins meeting Sept. 10 at Family Service, 55 Hope St., Providence. Sessions start at 10 a.m.

The program, which will be guided by a therapist, will include discussions of parenting methods, discipline, child development and self-esteem.

The group is offered at no cost for persons submitting form 005 from the state Department of Children, Youth and Families.

For more information or to register, call 331-1350 ext. 128.

Learn to Offer New Hope

New Hope, Inc., a non-profit United Way agency, provides services to victims of domestic violence and their children through the Battered Women's Program. Victims of sexual assault are assisted by the Sexual Assault Program. Volunteers are vital in this important work. They answer a 24-hour hotline, provide legal and medical advocacy, help with child care at the emergency shelter and provide transportation for clients.

A comprehensive training for new volunteers will be held this fall in the Attleboro area. Interested individuals 18 years of age or older should contact Ceil Rose, volunteer coordinator, at (508) 226-4015 prior to Sept. 15.

Miriam Plans Program on Healthy Eating

There will be an eight-week course on "Eating for Good Health" at The Miriam Hospital beginning Sept. 9.

Each session of the eight-week program, which runs through Oct. 28, will be taught by a registered dietitian to teach participants the basics of eating healthy, smart food shopping, and many other aspects of the issue.

All sessions will be held in Media Room B at The Miriam. Cost of the full program is \$80. Register by calling the Lifespan Health Connection at 444-480, or (800) 927-1230.

Second Monday Book Club Meets Michael Stein

Books on the Square will welcome Michael Stein, who will host September's Second Monday Book Club on Sept. 9 at 7:30 p.m.

Stein is a practicing Providence physician and author of the 1995 novel *Probabilities* (Permanent Press), a coming-of-age novel. The September selection will be *Patrimony* (Random House), writer Philip Roth's non-fictional memoir of his own coming-of-age. The event is free and is open to the public.

Books on the Square is located at 471 Angell St., Providence, 331-9097.

'Treasures in Your Attic'

Kenneth Gloss, proprietor of the nationally known Brattle Book Shop in Boston, will speak at a free and open lecture at 7 p.m., Sept. 17, at the North Smithfield Public Library, 20 Main St., Slatersville.

Gloss's talk is entitled, "Treasures in Your Attic: Old and Rare Books."

Following the lecture and question-and-answer session, Gloss will give free verbal appraisals of those books and items that people bring with them or will do so at any time at his 9 West St. emporium in Boston.

Call the North Smithfield Public Library at 767-2780 for a reservation as space is limited.



Kenneth Gloss

Epstein Speaks on Hepatitis

The Roger Williams Medical Center will sponsor a free public health education program entitled "Sorting Through the Alphabet Soup of Hepatitis" on Sept. 11, 6:30 p.m., at Roger Williams Medical Center's Kay Auditorium.

Alan Epstein, M.D., director of gastroenterology at Roger Williams Medical Center, is the guest speaker. Considered an expert in the specialty of liver disease, Epstein will discuss how to prevent, detect, and treat hepatitis. A question and answer session will follow the lecture.

"Major advances are being made in the diagnosis and treatment of many liver disorders," stated Epstein. "Among them are effective vaccines for hepatitis A and for hepatitis B, and available treatment for hepatitis B and hepatitis C."

Twenty-five million Americans — one in every 10 — are afflicted with liver and gallbladder diseases.

To register for the program, call Roger Williams Medical Center's public health education line at 456-2055.

Train for Tomorrow

Cranston public schools' "Train for Tomorrow" program will offer training in general office skills, medical office skills or nursing assistant competence for a tuition of \$60.

Counseling, vocational testing and job placement assistance are also available to program participants. Any eligible Rhode Island adult may apply.

Registration begins Sept. 24

at the Cranston Adult Learning Center, 41 Heath Ave., Cranston, from 8:30 a.m. to 3:30 p.m. Evening registration will be held at the Cranston Career and Technical Center, 100 Metropolitan Ave. (adjacent to Cranston High School West) on Sept. 24 and 25, from 6:30 to 8 p.m.

Call 785-8166 for further information.

Self-Help Group to Meet

The next meeting of the Compassionate Friends (a self-help group for parents who have suffered the death of a child) will be held on Sept. 9, 7:30 to 9:30 p.m. It will be at Hasbro Children's Hospital, Dudley St., Providence, parking lot C. The meeting is in room 151.

For directions or further information, call Carol Smith at 885-2900.

This will be a general sharing meeting. The public is invited.

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THE JEWISH COMMUNITY

Alan Feinstein Makes Giving His Greatest Goal

by Emily Torgan

Jewish Community Reporter

Philanthropist Alan Feinstein is one of the most famous Jews in Rhode Island, and most know of his many charitable contributions. But fewer community members know Feinstein or what motivates him to give so much.

Sitting at his desk at his modestly appointed Cranston-based Feinstein Foundation in a satin shirt and a large diamond ring, Feinstein sipped coffee and contemplated his reasoning.

"People need to know that they can make the world better," Feinstein said simply. "I wanted to make the world better. And I knew I couldn't do that alone, so I decided to focus on education."

For Feinstein, this attitude is more of a compulsion than an abstract philosophy. The Feinstein Foundation, which Feinstein created about three years ago to help distribute the money he earned with his newsletter, "The Insider's Report," has become almost legendary in Rhode Island.

Certainly, Feinstein's famous contributions have inundated the media and the public's imagination: He funds about 50 soup kitchens in Rhode Island, and more than 70,000 elementary school students are participating in Feinstein's "I Can Make A Difference" program, through which they learn the value of good deeds. The Youth Hunger Brigade Project for junior high students has been implemented at 68 public schools in Rhode Island. About 10 years ago, Feinstein founded the World Hunger Program at Brown University. Forty-three public and private high schools in Rhode Island have received grants of \$20,000 to \$25,000 to establish community service

learning programs as part of the curriculum; 18 of these schools were awarded an additional \$25,000 to set up student-run community service programs.

Feinstein established a unique degree program in public service at Providence College with a \$5 million dollar grant, and started Feinstein High, a Cranston high school that includes public service as part of its curriculum.

Even Feinstein has trouble listing the scholarships and endowments that he has made possible. And though they would seem the ultimate acts of a Jewish charitable tradition, Feinstein said his desire to give was a part of him that he did not learn from religious training.

"I've always had this feeling that the most important thing in life is what you do to make this a better world," Feinstein said.

Now 65, Feinstein was born to a Conservative Jewish family in Boston.

"I went to synagogue, but I was only moderately religious," Feinstein said. His late father, Louis, was an attorney, and Feinstein describes his mother, Lillian, as a warm and lovely person. One of three children, Feinstein has a brother, Joel, who now resides in Florida, and had one sister, Sandra, who recently passed away.

Feinstein graduated from English High School in Boston, then in 1952 earned a B.S. at Boston University in journalism and economics. Feinstein graduated from Boston Teachers College in 1956, and began a career in teaching. Then, while he was teaching English and social studies at the junior high school level in Newton, he met a woman physician from Thailand who captivated him.

"She was the most lovely and



Alan Feinstein and friends

graceful woman I had ever seen," remembered Feinstein. "Six months later, I married her."

Feinstein's wife, Pat, later converted to Judaism, and his family adjusted to the intermarriage.

"Initially, it was a bit of a shock, but my wife was such an unusual and lovely person that everyone in my family soon saw in her what I had," Feinstein said.

The couple raised their three children Jewish. Today, Ari, a 30-year-old marketing consultant who resides in Boston, Richard, 27, a television production assistant in Hollywood, and Leila, a 24-year-old television reporter in Erie, Pennsylvania, all have strong Jewish identities.

Long before the couple had produced children, Feinstein's wife, Pat, was offered a residency in child psychiatry at Bradley Hospital. The offer brought the couple from Boston to Rhode Island, and Feinstein taught and started his newsletter in 1974. A few years later, the newsletter's circulation swelled to about 500,000.

"I had to devote my energies to it full-time," Feinstein said. "And I was not particularly interested in money. But then, when it was successful and when a lot of money came my way, I decided to share it."

According to Feinstein, he was sitting in his office one day when a social worker who had heard of his newsletter called him on the phone.

"She asked me if I knew if people were going hungry in Rhode Island," remembered Feinstein. "I said no, so she took me to the Elmwood Community Center and I saw a line stretching all the way down the block. When I saw that, I knew I had to help them and other soup kitchens." Soon after Feinstein

began giving, he began to receive much publicity.

"It has its pluses and minuses," Feinstein said. "The publicity makes people aware of the causes that I am giving to, and it helps to get them involved. On the other hand, the publicity is time-consuming and the press gets bored with someone who does good things."

For Feinstein, these "good things" extend well beyond the Jewish community.

"I give to Hadassah and to

United Jewish Appeal, and to foundations that use the money regardless of race, color or creed," said Feinstein. "I love all children, and I can only do what I think is right. I think it is important to give to all people in need."

Feinstein is quiet as he considers the returns for his profuse giving.

"When I go to day care centers, the children all think of me as 'Uncle Alan.' And that is also how I feel about them."

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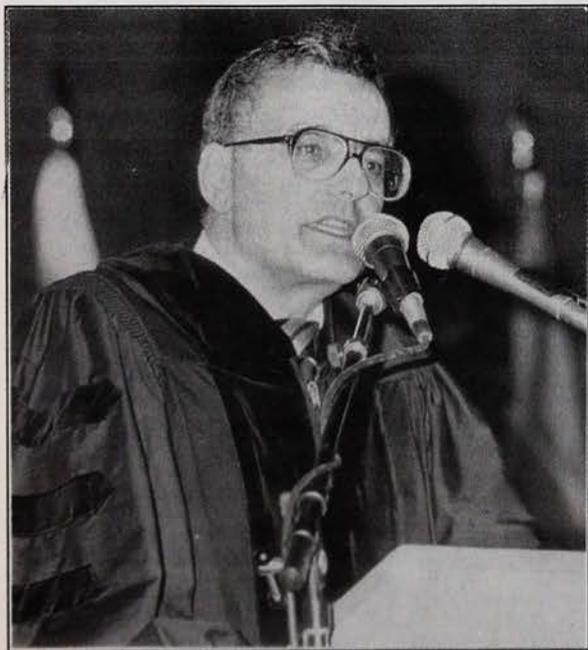
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Alan Feinstein

EDITORIAL

The Israel Defense Forces Are Under Friendly Fire

Excerpts from a report by Harry Wall, director of ADL's Israel Office

Last week an Israeli military court found the commanding officer of Israel's most elite paratroop unit guilty of negligence in the deaths of two soldiers who died of dehydration while on a training exercise. The trial ended two years of controversy about the tragedy, which pitted the bereaved parents against the military establishment. Despite the light punishment (suspended sentence), the verdict came as a shock to a country which is used to revering its military heroes, and not punishing them.

A few days later, an Israeli soldier was killed while on patrol in southern Lebanon, shot inadvertently by a member of his own platoon. He was the seventh fatality by friendly fire since 1992, again triggering questions about training procedures and battle fitness.

During the last year, the army has faced unprecedented criticism from the public and political establishment, severe budgetary cuts, a sharp increase in IDF draft-dodgers and a falling off of recruitment. All this "friendly fire" has battered the IDF's morale.

The effectiveness of the army is not in question. It remains the most powerful fighting machine in the region. But its centrality in Israeli life, its immunity from the public criticism and its role in a changing social and political environment have been seriously challenged.

The Israeli army has long been a bedrock institution, "the great equalizer," in which ev-

ery able-bodied man serves three years and women enlist for two years following high school graduation. (Ultra-Orthodox Jews, married women and Israeli Arabs are exempt.)

After their compulsory service, men are eligible for reserve duty until age 55.

The IDF has enjoyed a reputation of excellence and selflessness. The Entebbe raid of 1976 became emblematic of the extraordinary lengths the army would go to protect its citizenry. The army has long been regarded as a sacred cow, generally immune from official scrutiny, and a military career was considered a prestigious way of life.

The IDF unleashed a massive aerial and artillery bombardment. Not only did the assault not stem the Hezbollah attacks, but IDF shells hit a United Nations outpost, killing 102 Lebanese refugees.

But Entebbe was a long time ago, and the army's reputation has become somewhat tarnished. From the Yom Kippur War of 1973, when Israel was taken by surprise, through the divisive and costly 1982 invasion of Lebanon, where 800 Israeli soldiers were killed, the cracks in the IDF armor have become apparent to the general public.

Probably most damaging was the Intifada, the Palestinian uprising against the military occupation in the West Bank and Gaza Strip during the 1980s. That's when soldiers were turned into police, clumsily chasing Palestinian youths down alleyways, often under the glare of television cameras.

Nor did the recent retaliation against Hezbollah forces in Lebanon, dubbed Operation Grapes of Wrath, help the army's reputation. In response to Ketyusha rockets fired at Israeli border towns, the IDF unleashed a massive aerial and artillery bombardment. Not only did the assault not stem the Hezbollah attacks, but IDF shells hit a United Nations outpost, killing 102 Lebanese refugees in the compound.

The image of the IDF has been further eroded by a number of training accidents that resulted in several deaths and controversial legal action brought by the victims' families. Two accidents took place at the same base, Tzelim, where artillery shells landed on soldiers. In one case, the former chief of staff, Lt. Gen. Ehud Barak, was on hand, as were a number of top officers. The tragedy was compounded by newspaper accounts suggesting an attempt by the military's top brass to evade its accountability.

Training and battlefield accidents have always existed as part of the hazards of duty. In fact, military analysts say, the rates have actually been lower in recent years. What has changed is that such mishaps now are reported in the press. And bereaved parents, no longer accepting the outcomes of IDF investigations, are taking their cases to military courts seeking punishments of those responsible.

As a result of these scandals, military experts say officers are hesitant about certain exercises, fearing possible military or even civil prosecution if something goes wrong. This has led to speculation that the IDF is not

as battle-ready — or as able to improvise — as it has been in the past.

While the IDF copes with questions raised about its performance, it has had a much harder time dealing with social changes in Israel that have an impact on its recruiting and on its maintaining high-quality soldiers. Israel of the 1990s is a much less ideological nation, where the spirit of national service and sacrifice is no longer taken for granted. With the country's survival assured and with the growth of prosperity and a capitalistic ethos, so, too, has the emphasis on individualism increased. This translates into an unprecedented openness about not serving in the army and a drop among reserve soldiers, the backbone of the IDF, remaining in active duty.

About 18 percent of eligible males are exempted from military duty, either for religious reasons or for not meeting the physical requirements.

It is estimated that another 15 percent drop out of the three-year conscription. Once, not serving or completing service in the IDF was a stigma. But the popularity of rock singer Aviv Geffen, who boasted about not serving in the IDF, has challenged another icon and raised concerns about how widespread such attitudes are. The shame of not serving has been diminished, lamented a former IDF chief education officer.

Of greater worry to the IDF brass is the drop-off in soldiers willing to do their reserve duty. Israel's standing army is small, and so it has traditionally relied upon the rapid call-up of civilians to face down its enemies. But more and more reserve soldiers are dropping out, tired of the monthlong tours of duty away from their families. Some, concerned about losing an edge in the competitive job market, are no longer advertising their reserve officer status in employment résumés.

"The motivation to serve in the reserves is dropping so much

that I would be worried if Israel ever had to fight for its life," the IDF chief of staff, Lt. Gen. Amnon Shahak, has been reported as saying. Strong and probably exaggerated words about a practice that has long been a source of national pride, if not a national pastime.

Of greater worry to the IDF brass is the drop-off in soldiers willing to do their reserve duty.

Another possibility for the drop-in motivation is the peace process. With accords signed between Israel and three of its neighbors — Egypt, Jordan and the Palestinians — the prospect of war has receded and the spectre of catastrophe virtually eliminated. For many Israelis, the army is still important, but the need for continued service seems less acute.

The peace process has also factored in a sharp drop in the defense budget. The percentage of national spending on defense has gone from around 25 percent to 10 percent in the last 10 years. And the Netanyahu government, in an effort to pare public spending, has trimmed another \$250 million from the \$9 billion defense budget.

The cuts brought expected protests from the IDF brass, which claim that the reductions will only make it more difficult to attract and keep to-quality officers.

In a stinging response, played out in the press, the finance ministry leaked figures showing that salaries consume 48 percent of the military budget, up nearly 10 percent in five years. Moreover, published reports of salaries, severance and retirement benefits put high-ranking Israeli officers in a very attractive position.

The general staff has also (Continued on Page 19)

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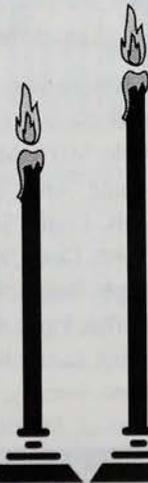
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Candlelighting
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6:53 p.m.



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How much of your taxes go to the poor? How much to the sick? How much to Social Security?

We all complain about taxes, but is our problem how much the government collects, or how they use it? You don't begrudge the poor and elderly their crust of bread, do you? You just don't trust the government to distribute your dollars efficiently.

These are important questions to consider. Many people deny the government's right to collect income taxes or capital gains taxes at all.

Yet if they were free of these burdens, would they voluntarily contribute to the needy in the same degree the government does?

We all like to think we would, but the flesh, as we say, is weak. We have our own needs and desires, our own children and retirement to support.

The problem, of course, is

that deciding who is needy has to be someone's job, and you already have one. So you've hired the bureaucrats to figure out this question for you. And they have.

This is not meant to be a polemic for government bureaucracy, which has its problems. It's an invitation to think of your own attitudes and the premises they're based on.

Do you have sufficient compassion, understanding, and desire to help? You want to assist the truly needy, but you're at odds about the best way to do that.

May we offer this week's portion, Ki Tavo, as a place to begin your deliberations. In it you are enjoined to take the "first of all the fruit of the ground... and you shall put it in a basket" and take it to the Temple.

Note that it says "the first" of the fruits, the Bikurim. Not what's left after you have fed

yourself, your family, Aunt Harriet, the neighbors at the barbecue, and your pit bull.

Why the first? Because that obviates your tendency to listen to your Yetzer Hara, the Inclination to Evil, If tzedakah is at the top of the list, it doesn't have to be worked in somewhere between the winter outfit and the new computer.

First is our duty to others. If you think the government does it wrong, you have to tell them. If you know organizations that do it better, you have to support them.

But whatever you decide is the best way to fulfill your obligation, be sure that you pay full honor to the obligation. How your first fruits get to the needy is the second consideration. First is making sure those fruits are set aside.

Submitted by Rabbi Eliezer Levy of Chabad of West Bay CHAI Center.



Marranos Visit Newport

by Mike Fink
Herald Contributing
Reporter

by Mike Fink
Herald Contributing Reporter
"The Last Marranos" drew a full house (with some Marranos among the crowd) at the Jane Pickens Theater in Newport during the Touro week of events. I went back over the bridges, with a projector on loan from Rhode Island Committee for The Humanities and in the company of Jamestown filmmaker Jim Wolpaw, to study the film up-close in a private screening. Jim traces a major branch of his own family to Spanish Sephardic refugees seeking an eastern haven. I have come to believe such a connection between Ashkenazic and

Sephardic roots more common than generally believed. Could many among us belong to The Last Marranos?

The movie, a simple documentary film report, centers on a number of interviews in Belmonte, Portugal. The camera moves across other towns but settles down in the most renowned and renewed Jewish community, emerging from secrecy into open announcement. Responses to reporter questions contradict each other. "Yes, we are Jewish," turns into "No!" or "Maybe, partly," and a chorus of neighbors chimes in either urging denial or confession.

And we are invited to watch

the intimate ceremonies and rituals that hold Marranism together. When candles are lit, even in a closet, doors are closed. Why? Answers range from "To keep prying eyes averted," to "Keep spirits out!"

Outsiders and foes make shocking statements. A priest declares, "You can tell a Jew. They are fat and have huge noses." He gets his ideas from insulting church statues and illustrations that justify the Inquisition. A group of women at a local fair gossip, "Why do they fast all the time?"

Responses to reporter questions contradict each other. "Yes, we are Jewish," turns into "No!" or "Maybe, partly," and a chorus of neighbors chimes in either urging denial or confession.

They fast, of course, to avoid pork, to try and keep at least some of the major holidays, which they confuse and mix together. Somehow Purim and Passover blend into one sacred season. Queen Esther and Moses reign as two folk figures for secret Jews. Exodus from Egypt combines with exodus from Spain. Customs are handed down from elderly women to youthful mothers and their eager sons.

One such heir comes out from the shadow and tells us, "I love being Jewish in the light of day." He has visited the great synagogue in Lisbon, learned modern Judaism, returned to Belmonte, and refuses now to hide his heritage. Others believe their own special culture merits preservation and respect as it is. Every gesture of these "new Christians" holds its own poetry, its own symbolic vitality, the march to the river with wands of branch to part the waters, like Moses, the home wedding before the church display,

the double life.

So, the film, "Last Marranos," ends with a compromise between the noble past and the promises of tomorrow. We look beyond the narrow streets to the gorgeous wild mountainous landscape, as if to say, the horizon is free and verdant.

And, somehow, Touro, Newport, is the perfect place to experience these reels of images. Jews first set forth precisely from Belmonte to make their way to our shore and a new destiny. And, as I return the rolls to the Touro office, I greet an Orthodox, Ashkenazic, Chassidic visiting rabbi and his disciple, going in to pray in the living synagogue, almost like a dramatic revelation of the fate of Judaism in the scrolls of its history. You never go to the classic English structure of Touro and see the same scene twice. Jim, a documentary director, critic the work and its content as we drive to our side of the bay, rich as the sunset in Jewish thought.

Mendes Group Meets

"We Portuguese are not only a working people, but a thinking, exploring people. I appreciate your research into our mutual roots." Manuel Silveira, secretary of the Sousa Mendes Society, spoke these gracious words to me at the annual meeting of the group, held in Charlestown on the last Sunday in August.

Florence and Sheldon Slomowitz hosted the event at their home and in their garden. Warren Teixeira, president of the organization, stood in the shade of a tent and presented a new constitution, a slate of officers, some discussion of issues and programs, and the speaker, yours truly. The new issue of *Reunir*, the annual publication of articles and poems, was distributed.

I spoke about the charm and appeal of Sephardic Judaism, and about Marranism with its complexity. The potluck supper featured vegetarian summer delicacies, such as gazpacho and noodles, and some elegant desserts served on a separate table. The Slomowitz family tree, a Hungarian story, hangs upon a wall over a table: we can draw from our direct roots, or from the wider history of an entire people.

Some 50 members attended the affair, including Dick and Barbara Shore, Bernie and Claire Bell, Liliana and Ruben Fijmann,

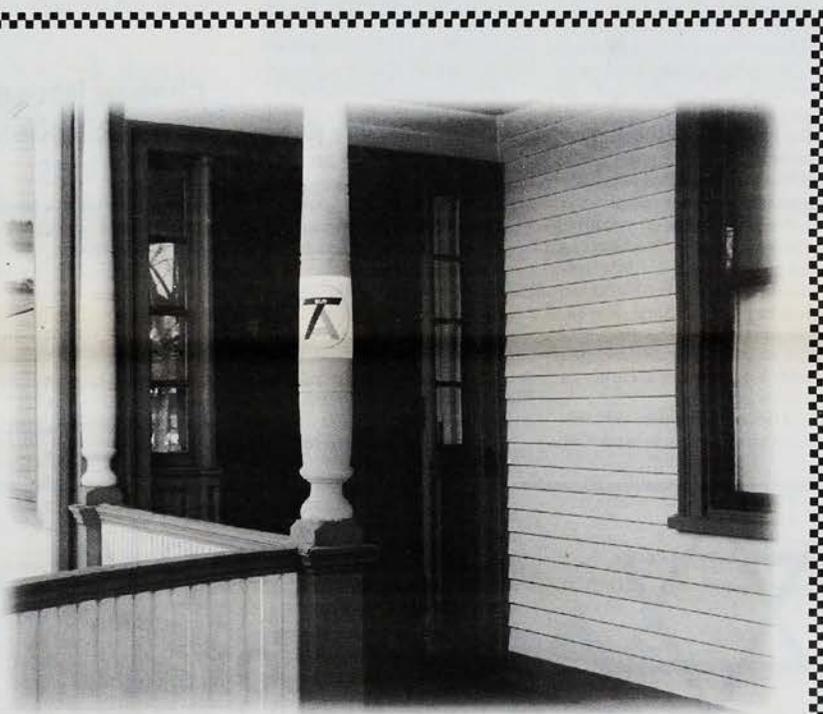
Sheryl and Fred Jacobson, Alan and Adelina (and their baby Caroline) to name a few, and to indicate the diversity of backgrounds. Sarah Amaral, Paul and Evelyn Shultz, and Maria van Anglen mix Portuguese and Jewish origins within their families.

This gathering in Washington County happened among the anniversary commemorations at Touro Synagogue in Newport County. "If you want to see the Touro in a really nuts and bolts fashion, go through it with my father, Paul Shultz," confided van Anglen. Paul worked, elegantly and diligently, on the 1963 restoration of the historic building, and knows its secrets. And then, van Anglen has traced her own Portuguese Jewish roots within her mother's past, and reached out to encourage her daughter Jessica to return to it and take it forward.

I visited their house just before the reunion in Charlestown, and their homestead is a celebration of renewal. Fish ponds hold plump frogs which they feed. Gardens flourish, and new rooms add light and life to their landscape. I talked about the symbolism of the Sousa Mendes Society and its thriving efforts. "We are very much a part of the Touro tale, an ever widening circle of cordiality."



ENJOYING THE AFTERNOON — Caroline, Adelina, Alan Axelrod, Sheryl, Fred Jacobson at right. Herald photo by Mike Fink



We've added a new stop to serve our disabled riders.

While our regular bus service is sufficient for many of our disabled patrons, some need a little extra help. For these people, RIPTA offers modified curb-to-curb paratransit service.

Beginning on Monday, September 9, 1996, paratransit service will be available in Providence, Monday - Friday from 6 A.M. - 6 P.M. Paratransit service is also available in Kent, Washington, Newport and Bristol Counties, East Providence, Woonsocket, Cumberland, Lincoln, Smithfield, Burrillville, Gloucester, Scituate, North Providence and Johnston.

This program is open to people who have disabilities which prevents them from using regular bus service. Riders must apply to participate in this program, and each application must be completed and verified by a healthcare professional. For more information or to receive an application, call 784-9553.

 Rhode Island Public
Transit Authority

THE JEWISH COMMUNITY

Hadassah Helps Push Through New Health Care Legislation

As a leader in health care advocacy efforts, Hadassah was invited to take part in the Kennedy-Kassebaum bill signing at the White House.

Marlene Edith Post, national president, and Beth Wohl-gelernter, national executive director, joined health care professionals and officials from around the country in applauding the bi-partisan passage of H.R. 3103, also known as Kennedy-Kassebaum. For the first time, H.R. 3103 provides portability of health insurance that allows workers to keep their health insurance when they change or lose their jobs.

Hadassah has been involved in federal health care reform ef-

forts since President Clinton introduced his Health Security Act in 1992.

For H.R. 3103, Hadassah advocated for language now included in the bill which would prohibit insurance discrimination on the basis of genetic factors. On behalf of a large coalition of Jewish organizations, Hadassah drafted a letter to every member of the House and Senate which called for the inclusion of this language as well as separate genetic non-discrimination legislation for Americans not currently insured and, therefore, not covered by H.R. 3103.

"We are very pleased to see that the genetic non-discrimi-

nation language has been included in this legislation that is an important step in improving Americans' access to health care coverage," said Post, Hadassah national president. "For too long, tens of millions of Americans have been denied health insurance coverage because they have pre-existing conditions. Hadassah was founded on the principle of access to health coverage for all. This bill is a step in the right direction to more comprehensive reform which should include the 40 million Americans who are currently not insured."

Open House at Temple Shalom

The congregation of Temple Shalom, the Conservative congregation of Newport County, will hold two open houses for prospective members on Sept. 8 from 10 a.m. to noon and on Sept. 11 from 7 to 8 p.m.

Rabbi Marc S. Jagolinzer and members of the membership and ritual committees will be in attendance to greet people and answer questions concerning the temple. Temple members in need of additional cards of admission will also be able to secure them during these times.

Temple Shalom is a full-service congregation which offers something for every member of the family.

Religious services are creative, innovative and spiritually

fulfilling. Adult education offers informative programs featuring evening classes on both popular Jewish themes as well as history and Hebrew.

The Samuel Zilman Bazarisky Religious School serves children 4 years of age through age 17. The school offers a full and varied curriculum of study to educate and enrich the youth of Newport County.

The Sisterhood is composed of dedicated women who meet in an atmosphere of friendliness and sociability. The Tree of Life Club is for the senior members of the congregation and community who meet for educational, cultural and social purposes.

To find out more about

Temple Shalom, attend an open house or call the rabbi at 846-9002.

Chabad House Offers Slichos Services

The Chabad Jewish Heritage Center, 360 Hope St., Providence, will usher in the new year with Slichos Services — Motzoai Shabbat — on Sept. 7 at 12:30 a.m.

There will be a short discussion on "The Meaning of Slichos and the High Holidays" before the prayers.

For more information, call 273-7238.

Ladies' Night Out on Sept. 8

Jewish Women of West Bay will present its second annual "Ladies Night Out" on Sept. 8.

Sara Chana Schreiber, a writer and lecturer of topics relating specifically to women, will address the audience on the topic of "Feminism, Family and Freedom — From Bubbe to Barbra, Is Yentl Fundamental?"

Schreiber has traveled through Central and South America studying comparative family culture, and has served as the director of an innovative pre-school in the San Francisco area. She resides in New York with her attorney husband and their children.

Sena Yamuder will share her

expertise in table decorating. Yamuder, associated for 20 years with Izzy's Kosher Catering, is also an accomplished sculptress and has beautified many simchas in Rhode Island and Massachusetts. She will instruct participants in the art of napkin folding and the creation of unique napkin rings.

This program will take place at the CHAI Center, 15 Centerville Rd. in Warwick at 7:30 p.m.

Refreshments will be served. The cost for the evening is \$5, and advance reservation is requested. For reservations, additional information, or to be put on the mailing list, call 884-4071.

Jewish 49ers Host Social

On Sept. 8 from 7:30 to 10:30 p.m., The Jewish 49ers, a singles group for those who are 49 and up, will host a dessert/social at Temple Emeth, Putterham Circle, 194 Grove St., Chestnut Hill, Mass.

The cost is \$5 for members and \$8 for non-members. Des-

sert and beverages will be provided.

Dance to a variety of music played by a DJ, or socialize if you prefer.

Call for directions and information: Jim (508) 872-6533, Susan (617) 969-5903, or Flo at (508) 877-0636.

Program for Immigrants

Jewish Vocational Service Microenterprise Division will offer a free program for South-eastern Massachusetts refugees and immigrants who want to start a business in the United States and need training, technical assistance or access to loans.

Call Brenda Gagnon at (617)

451-8147 to register for an orientation session.

Orientations are accessible to individuals with disabilities and are held in Boston at 26 West St., 3rd floor conference room, on Sept. 10, 10 a.m. to noon; Sept. 16, 6 to 8 p.m.; and Sept. 18, 10 a.m. to noon.

Unique Services in Warwick

High Holiday services can be exceedingly confusing or exceptionally inspiring.

The CHAI Center offers a unique kind of High Holiday service in the Cowesett area of Warwick... the kind that will leave you uplifted, refreshed and geared up for the new year.

Prayers are translated, explained and literally come alive as Rabbi Levy guides you through the liturgy.

The services are open to all. And they are free.

For reservations and a complete schedule, call the CHAI Center at 884-4071.

Forties-Plus Dance Party

Chai's Jewish Singles bring in the Jewish New Year with a

40s Plus dance party on Sept. 11 at Circuits, inside the Westin Hotel, Waltham, Mass.

There will be free membership, food and gifts. Doors open from 7 p.m. until midnight.

The cost is \$9 for members and \$10 for non-members. For more information, and to be added to the mailing list, call Barton Roth at (508) 443-7834.

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Come meet us at an open house on September 8 from 9 a.m. to noon at the Temple, 330 Park Avenue, Cranston.

For further information, please call the Temple Office at 785-1800

LIBERTY AND JUSTICE FOR ALL
LEONARD U.S. SENATE

WE THE PEOPLE have been abused by corrupt leaders. If YOU vote for Ted in the Sept. 10th primary YOU AND I will win. *Ted*

ONE TED THEODORE LEONARD

THE JEWISH COMMUNITY

Cranston-Warwick Hadassah Anniversary Celebration

Cranston-Warwick group of Hadassah is holding its 10th Special Gifts Luncheon on Nov. 3 at the Squantum Club in East Providence.

This function has been the most successful fund-raiser for the group. This year there will be a special celebration of 10 fruitful years and a speaker and entertainment will be provided.

All funds raised in this program will be used to support the activities of the Hadassah Medical Organization. Mini-

mum donation is \$150.

Invitations will be issued soon. The co-chairwomen are Norma Friedman and Dorothy Kramer. Serving on the committee are Helen Abrams, Betty Adler, Marian Goldstein, Gloria Kolodoff, Ruth Ross, Frances Sadler, Shirley Schreiber, Ruth Snyder, Evelyn Wasser, Lorraine Webber and Shirley Zier.

For further information or to request an invitation, call 732-1221 or 885-2737.

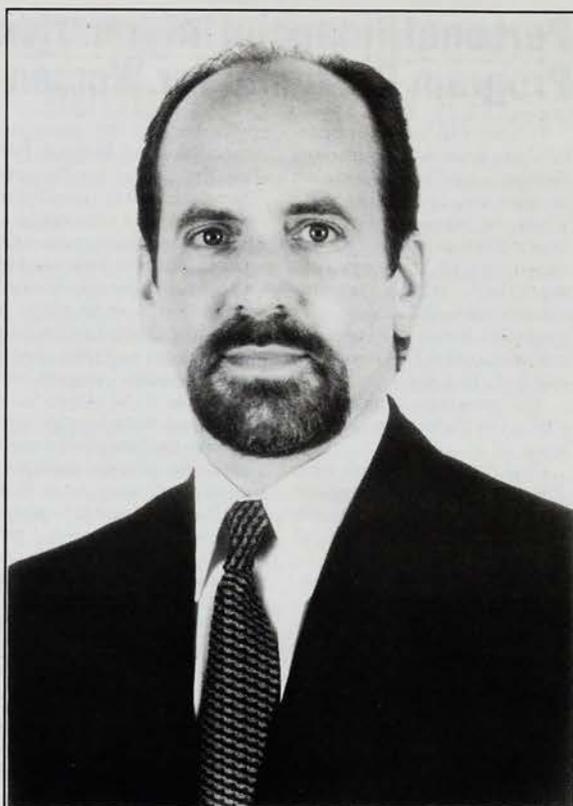
Temple Sinai Announces Achievements

Temple Sinai in Cranston has announced that education director Lenore Sones has been renominated to the National Association of Temple Educators to serve a second three-year term.

Sones continues to sit on the Board of Jewish Education of Rhode Island and is chairing the regional Boston area Reform Temple Educators Conference.

The temple has also announced that Rabbi George J. Astrachan has been named the chairman of the board of Mental Health Services of Rhode Island.

The rabbi is also on the board of directors of Gateway Healthcare, which services individuals who need care in the area of mental health and drug addiction.



Feldman Promoted to Vice President

William R. Feldman has been appointed to the position of vice president of sales and marketing at Hord Corporation of Pawtucket. He has 20 years of experience in the jewelry industry.

Brier Named Director of Education at Temple Israel

Temple Israel in Sharon, Mass., has announced the appointment of Evelyn Brier as the new education director of the temple religious school.

Brier has a vast background of professional expertise and experience as an educator with a specialization in Jewish Studies.

In addition to a bachelor of science in education and a master's degree in guidance and counseling, Brier has a master of arts in Jewish education from the Jewish Theological Seminary and is certified as a principal by the Bureau of Jewish Education.

Brier had been the religious

school director of Temple Emanu-El in Providence for the past 13 years and was a secondary education coordinator for the BJE for the past 12 years.

She also developed the Midrasha Community High School program and Geshar Teen Outreach program in Rhode Island.

Brier's educational philosophy reflects her deep commitment and love for Jewish life and values. Her goal is to make Jewish learning relevant to the children so that there is an almost seamless connection between the world they live in and their lives as Jews.



Dr. Debra Katz and Dr. Michael Bienenstock of Humble, Texas, wish to announce the birth of their first child, a son, Samuel, on Aug. 2.

The maternal grandmother is Trudy Katz of Cranston, R.I. The maternal grandfather is the late Jerome Katz. The paternal grandmother is the late Leah Sara Bienenstock, for whom the baby is named, and the paternal grandfather is the late Harold Bienenstock. The maternal great-grandmother is Rose Bellin.

\$5.60 That's all it costs to reach our readers.
Call 724-0200

Eden Garden Club Goes to Frerich Farm

The Eden Garden Club will spend a day at Frerich Farm to see acres of mums on display, more than 45 colors and varieties. Barbara Frerich will give a short talk about chrysanthemums.

The event will take place on Sept. 19 at 10 a.m. The farm is located at 43 Kinnicut Ave., Warren.

Directions to Frerich Farm: Take 195 East to exit 2 in Massachusetts (Route 136), bear right off exit, which brings you to Route 136. Head toward Warren and Newport. Cross over

Route 6. Take left at School House Road (which is two miles on left). Then take second right, which will be Kinnicut Ave. The farm is on the right-hand side and has a long white fence.

Lunch will be at noon at Crossroads Pub, 133 Market St., Warren. Lunch can be ordered from the menu. Individual checks will be issued.

Hostesses for the day will be Janet Gutterman and Martha Finger. For reservations, call Shirley at 738-0934 or Norma at 732-1221.

Jeff's Now Taking Holiday Orders
Kosher Kitchen

Matzoh Ball Soup ~ Chicken Noodle
Sweet Gefilte Fish ~ Chopped Liver

Stuffed Veal Roast ~ Roast Turkey
Brisket ~ Capons

Kugels ~ Tzimmes
Kasha Varnishkas ~ Mini Stuffed Cabbage

PLATTERS
Smoked Fish ~ Lox & Cream Cheese
Crudité ~ Fruit Platters

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INSIDE THE OCEAN STATE

Personal Financial Information Program Designed for Women

Women will have the opportunity to learn how to manage their personal finances and plan for their own financial security when the Women's Financial Information program gets underway this fall. This seven-week workshop which teaches women successful strategies for personal money management will be offered in East Bay, Westerly and West Bay.

The program schedule for women in these areas is as follows:

East Bay on Tuesdays from 5:30 to 7:30 p.m., beginning Sept. 17, at Portsmouth Free Public Library, 2658 East Main Road, Portsmouth; Westerly on Wednesdays from 7 to 9 p.m., beginning Sept. 18, at Westerly Hospital, 25 Wells Street, Westerly; West Bay on Tuesdays from 6:30 to 8:30 p.m., beginning Oct. 1 at the Women and Infants Center for Health Education, 1050 Main St., East Greenwich.

These programs are co-

sponsored by the American Association of Retired Persons, the Center for Personal Financial Education and Information and the University of Rhode Island Cooperative Extension. They are presented by local professionals in their field, cover a wide range of topics in personal finance including goal planning, banking and credit strategies, risk management and investing for retirement. Women of all ages will find the workshops valuable in planning for their own financial security as well as that of senior family members.

The cost for the seven-week workshop program is \$20 per person. Pre-registration is necessary because space is limited. To obtain a registration form or more information, call 732-1800, ext. 29 or (800) 448-1011 between 9 a.m. and 2 p.m., Mondays through Fridays.

For TDD assistance, call 792-2474.

Hope Class of January 1946 to Gather

The Hope High School Class of January 1946 will hold its 50th year reunion on Nov. 8 at the West Valley Inn, West Warwick, R.I.

The following classmates have not been located:

Anna (Andonian) Algian, Roberta Blackstone, Paul Fineman, Mary Gibbons, Marianne Hagan, Charles Haggerty, Mary Harrington, Clare M. Healy, Marion (Holt) Henderson, Robert Johnson, Barkev Kabarian, Barbara McNamara, Arnold Mudrick, Thomas L. Radick, Jane (Reynolds) Cook, Margaret

Roberts, Natalie (Ross) Kalmus, Jack L. Rothschild, Selma (Rubin) Goldman, Evelyn St. George, Shirley Ann (Skerry) Murphy, John J. Smith, Jr., William I. Smith, Shirley (Waterhouse) Fiske.

If you have information about the above, or have not been notified of this reunion, call any of the following: Rosalyn (Cohen) Factor, 732-2391; Rosemarie (DeLuise) Marra, 272-9621; Florence (Grossman) Sarenson, 944-6130; Elena (Izzi) Winter, 828-6696; Rhea (Paige) Turner, 781-4783.

Used Boats Needed

Boys and Girls Clubs in Massachusetts, Rhode Island and Connecticut are looking for unwanted boats to help fund their programs. Now that September has arrived, many sailors are thinking about giving up their vessels to either upgrade or retire from the sea. The fair market value of the boat may be used as a charitable contribution on the donor's income tax.

The clubs are particularly

looking for fiberglass boats in good condition. They will be sold by a broker and the proceeds will go the various clubs. The condition of the boat is important — it needs to be salable, as well as sailable.

To have a boat considered for a donation, call (800) 246-0493.

If the boat qualifies, a boat broker will be in touch to make arrangements for its pickup on behalf of the Boys and Girls Clubs.

Bar Foundation to Award Annual Grants

The Rhode Island Bar Foundation is now accepting applications for its 1997 Interest on Lawyers Trust Accounts grants. The grants are used to help disadvantaged Rhode Islanders gain access to legal representation, to improve the delivery of legal services, to promote knowledge and awareness of the law, or to improve the administration of justice.

The application deadline is Oct. 1. For grant criteria and an application, call the foundation at 421-6541.

IOLTA is a program where lawyers deposit client trust funds in interest-bearing NOW accounts. The interest is forwarded by the banks to the bar foundation which in turn awards the money in the form of grants to non-profit organizations which provide civil legal services to the poor.

The IOLTA program uses only interest accrued on deposits held so short in duration or so small in amount that the fractional interest on any single client's deposit cannot be accrued.

The bar foundation has awarded more than \$6.5 million since the IOLTA program began in 1985. Prior to the IOLTA program, clients' trust money was kept in non-interest bearing checking accounts.

Attorneys Sponsor Voter Registration Drive

The Rhode Island Bar Association will hold a voter registration drive at Warwick Mall on Sept. 7 from noon until 8 p.m.

Members of the public and lawyers are encouraged to register if they have never voted, or reregister if they have moved to another city or town, not voted in five years, or changed their name since the last election.

The bar association's Young Lawyers Committee are the coordinators of this community service project and will staff the booth at the mall.

In addition, anyone needing to register may stop by association headquarters during regular business hours to register. The association is located at 115 Cedar St., which is near Dean and West Exchange streets in the Federal Hill area of Providence.



CONIMICUT LIGHT as seen from the Vista Jubilee.

Bay Queen Cruises Lighthouses

Bay Queen Cruises will present a new Rhode Island Lighthouses tour on Sept. 7 and Oct. 12. This will be a brunch cruise which will include a running historical narration and spiel of items of interest.

Lighthouses visited will include Conimicut, Warwick, Plum Beach, Dutch Island, Rose Island, Beavertail, Castle Hill, Newport Harbor, Sandy Point and Hog Island. They can be observed from the Vista Jubilee's indoor areas or from the deck.

The Vista Jubilee has climate-controlled dining rooms with dance floors and full-service bars. It is U.S. Coast Guard certified and wheelchair accessible.

For reservations or information, call (800) 439-1350.

Brushing Up On Politics

A discussion series put out by the Foreign Policy Association will be offered at the Barrington Public Library this fall.

Called a "Citizen's Guide to U.S. Foreign Policy Issues: Election '96," this series provides participants with the information they need to participate in the national debate. The series will be led by Barrington residents Jean Cronan and Bernard Weiss.

Programs run weekly on Wednesday mornings, 10 a.m. to noon, from Sept. 11 to Nov. 13. Registration is now being accepted in person or by phone at the library's reference desk. The book for the course will be available for a fee of \$10 to participants during registration week.

The series is endorsed by both

political parties and by the League of Women Voters. For more information, contact Community Services Librarian Lauri Burke at 247-1920.

Learn More About Cranston

"The History of Cranston" will be the subject of a lecture and slide presentation at the Sept. 17 meeting of the Cranston Historical Society.

The kick-off meeting at 7:30 p.m. will feature author-historian Don D'Amato of Warwick, columnist for the *Cranston Herald* and *Warwick Beacon*.

The meeting will be held at society headquarters, 1351 Cranston St. in Cranston. Refreshments will be served.

Jewish Singles

Chai Productions
Brings in the Jewish New Year!!!

2 Amazing Dance/Parties

<p>Wednesday 9/11</p> <p>CIRCUITS</p> <p>Westin Hotel Waltham</p> <p>7:00pm-11:30pm</p> <p>\$9 mem, \$10 door \$1-off with card</p>	<p>Saturday 9/21</p> <p>PARADISE</p> <p>969 comm. Ave Boston</p> <p>7:30pm-11:30pm priv/cas 11:30 closing public</p> <p>\$8 adv, \$12 mem, \$14 door \$2-off with card</p>
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FEATURE

The Results Are In

'Peace Index' — July 1996
Reveals Israeli
State of Mind

(Tel Aviv, Aug. 11) — The indices measured by the Peace Survey remain virtually unchanged as of July 29, 1996. These results reflect the fact that the peace process has been frozen since the Israeli elections in May and that it is not clear what direction it will take in the future, according to researchers at Tel Aviv University's Tami Steinmetz Center for Peace Research.

The general peace index stands at 63.3 points, precisely where it was last month, and the other two indices show negligible changes. The Oslo index, which measures the agreements with the Palestinians, fell a little from 53.0 points in June to 50.5 points in July and the Syrian index, which examines attitudes towards negotiations with Syria, rose slightly from 35.8 points in June to 37.1 points in July. These fluctuations are clearly within the statistical error range of plus or minus four percent.

Surprisingly, unlike in previous surveys, the number of respondents who chose to answer: "don't know/no opinion" was high.

Not surprisingly, it was especially high in the responses to questions relating to the Oslo Accords, which are directly connected to movement in the peace process.

Answers to the question of whether the Netanyahu government has thus far kept its election campaign promises on the subject of negotiations with the Palestinians, reveal public hesitation and lack of clarity regarding the policies and the situation.

A little more than one-third (38.4 percent) feels the government has kept its promises to a greater or lesser degree, while exactly one-third (33.3 percent) thinks not, and 28.1 percent find the situation not clear enough to measure.

The same signs of hesitation are also revealed when respondents are questioned about their own positions, with 29.6 percent unable to decide if they are encouraged or disappointed by the steps taken by the new government regarding negotiations with the Palestinians, ruling out the possibility that the uncertainty is rooted in a lack of knowledge.

A breakdown of the answers according to party affiliation shows that nearly two-thirds of Likud voters (64.4 percent) are somewhat to very encouraged by the policies adopted.

Amongst Israel B'Aliyah voters (the immigrants party), more than half (54.5 percent) think similarly.

Two-fifths of National Religious Party voters (41.1 percent) are somewhat to very encouraged. Surprisingly, a very similar level (41.9 percent) of those who, in varying degrees, are encouraged by the government's policies, is found also among those who reported they voted for Meretz. It appears those voters feared the worst, i.e., the destruction of the pro-

cess and "were disappointed for the better" that it had not happened, at least thus far.

In contrast, among Labor voters only 20.3 percent are very encouraged by the policies of the government and the remainder are somewhat or very disappointed with the government.

The Israeli public's sense of personal security has not diminished as a result of the election. In fact, 28.9 percent of those who had an opinion on the subject said they feel their personal security and that of the entire citizenry is a little better or even a lot better than in the days of the previous government. More than half (54.1 percent) do not sense any change and only 7.8 percent think it has worsened with the change in leadership.

An analysis according to party affiliation indicated that 56.5 percent of those who voted for Likud and a similar rate of those who voted National Religious Party think that the situation is better, with 31.3 percent of Likud voters and 34 percent of National Religious Party saying there has been no change. Only 2.3 percent of Labor voters think their security has improved while 7.2 percent feel that it is the same as it was under the previous government. Not one person of those who said they voted Meretz in the elections feels that his personal sense of security has improved as a result of the change in the ruling party.

It is not exactly clear, at least

according to this survey, which policy towards the Palestinians the public wishes the government to pursue. On the question of expanding the settlements, supporters and opponents are nearly equally divided: 47.8 percent are very or somewhat supportive of renewing settlement in the territories and 45.1 percent are very or somewhat opposed (the remainder have no clear opinion).

On the question of expanding the settlements, supporters and opponents are nearly equally divided.

Concurrently, 32.3 percent of the respondents think Israel should maintain its settlement policy even if it becomes clear that the policy is likely to bring a halt to the peace process. Only 26.4 percent feel that in this case it is better to stop the settlements completely. In addition, only 5.9 percent of the respondents claim that in the final agreement with the Palestinians the government can agree to evacuate all the settlements, 7.1 percent are ready to evacuate the majority of settlements under these circumstances and 44.1 percent think that Israel should agree to evacuate only those

Jewish settlements located within or among Palestinian communities; 35.1 percent are opposed to evacuating any settlements in the final framework.

These positions are paradoxical since, as in the past, most of the public (70.4 percent) thinks that even if there were peace "it is preferable to maintain clear and closed border between Israel and the Palestinian Authority." Only 11.4 percent of the respondents are opposed to this kind of separation, with 8.2 percent having no clear opinion on the subject.

The desire for separation from the Palestinians also surfaces in opinions on the issue of foreign workers. Because of the continued closure of the territories many foreign workers from Africa, Southeast Asia and Europe have been brought to Israel to replace the Palestinian laborers. They are living and working in Israel, sometimes with their families.

More than a quarter of the survey's respondents (27.4 percent) feel that Palestinian workers should be permitted to gradually return to the Israeli workplaces so that foreign workers and their families will not remain to live and work in Israel.

Nearly half (44.9 percent) feel that foreign workers and their families should be permitted to live and work in Israel so that

Palestinian workers will not enter the country.

One fifth (20.1 percent) of the respondents feels that Israel should settle things "without foreign workers, Palestinians or anyone else."

It is noteworthy that while the majority of voters of all parties (except Hadash, an Arab-dominated party) support separation through closed borders, with only minor differences, on the issue of foreign workers, the inter-party differences are very prominent. Only 18.1 percent of Likud voters recommend permitting Palestinian workers to return to the workplace while 41.9 percent of Labor voters and 46.7 percent of Meretz voters support this.

Among voters for the religious parties, including the Haredim (ultra-Orthodox), opinions are no different than among the non-religious regarding foreign workers in Israel and they even prefer the foreigners to the return of the Palestinians to the workplace.

The peace index, a project of Tel Aviv University's Tami Steinmetz Center for Peace Research, is under the direction of Professor Ephraim Ya'ar, Dr. Tamar Hermann and Professor Arie Nadler. The 504 participants sampled by telephone are representative of the Jewish population of Israel. The margin of error is plus/minus four percent.

Permanent Questions on the General Peace Index

1. In general, do you consider yourself a supporter or opponent of the peace process between Israel and the Arabs?	Percent
Greatly opposed	4.8
Somewhat opposed	3.2
In the middle	11.5
Somewhat supportive	39.2
Greatly supportive	39.3
Don't know/no opinion	1.5
No answer	0.4
2. Do you believe or not believe that in the coming years there will be peace between Israel and the Arabs?	
Certain there will be peace	5.6
Think there will be peace	35.7
In the middle	21.5
Think there will not be peace	18.7
Certain there will not be peace	13.3
Don't know/no opinion	5.0
No answer	0.2

Permanent Questions on the Oslo Agreement

1. What is your opinion on the agreement that was signed in Oslo between Israel and the PLO (Agreement of Principles)?	
Heavily in favor	12.5
Somewhat in favor	29.2
In the middle	27.4
Somewhat opposed	8.5
Heavily opposed	13.8
Don't know/no opinion	8.5
2. Do you believe or not believe that the Oslo Agreement between Israel and the PLO will bring about peace between Israel and the Palestinians in the coming years?	
Greatly believe	7.8
Somewhat believe	30.0
In the middle	21.1
Somewhat don't believe	17.7
Certainly don't believe	15.2
Don't know/no opinion	8.1



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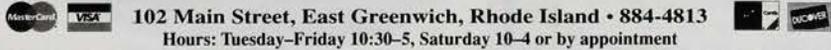
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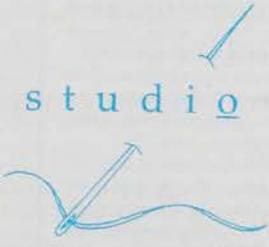
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SCHOOLBEAT

Tickets for Children's Series and Special Presentations on Sale Sept. 9

Tickets for all 1996/1997 City Children's Series shows and five new special presentations will go on sale Sept. 9, beginning at 10 a.m.

The series opens with two performances of Shari Lewis and Lamb Chop on Nov. 2 at 1 and 3 p.m.

The series continues with two performances of Winnie the Pooh, on Jan. 5, 1997 at 1 and 3:30 p.m.

Also for 1997, there will be two performances of Pocahontas on March 16, at 1 and 3:30 p.m., one performance of Cirque Eloize on April 6 at 3 p.m., and two performances of

Scholastic's The Magic School Bus Live!, on May 4, at 1 and 3:30 p.m. Call 421-ARTS to order or for more information.

The first of five 1996/1997 "special presentations" features Tony Award-winning performer Mandy Patinkin returning to Providence as the star of "Mandy Patinkin in Concert" on Dec. 7 at 8 p.m.

Direct from Russia, the St. Petersburg State Ice Ballet will combine classical ballet with the sport of figure skating during special presentations of "Sleeping Beauty on Ice," Dec. 27 at 3 and 8 p.m.

The Chieftains, winner of

numerous Grammy Awards and nominations, will celebrate more than 32 years together during their single concert performance on March 9, 1997 at 7 p.m.

Common objects become instruments for uncommon entertainment during the special presentation of Stomp. Returning to Providence following their sold-out engagement here last year, Stomp will perform during shows on April 25 at 8 p.m., April 26 at 5 p.m. and 9 p.m., and April 27 at 3 p.m.

Call 421-ARTS to order or for more information.

ASDS Hires Administrator

The Ruth and Max Alperin Schechter Day School welcomes Maia Brumberg-Kraus as curriculum coordinator for kindergarten to grade five.

Brumberg-Kraus has rich experience in curriculum development and teacher training. In addition to serving as a classroom teacher for many years, she directed the resource program at Cohen Hillel Academy and was a consultant to the Philadelphia school department.

Brumberg-Kraus brings ex-

perience in reading and writing as well as knowledge of Hebrew and Judaic Studies integration. As a teacher at ASDS, she has shown herself to be enthusiastic and creative.

The position of curriculum coordinator has been created to deal with the review and development of a scope and sequence of the General Studies curriculum. The position will also involve writing curriculum materials and working with faculty members to enhance their classroom performance.

Recognizing Unsung Heroes

Many young people in Rhode Island show their community spirit by volunteering to make their communities better places to live.

This week, the search begins for the two who best exemplify that spirit — in the second annual Prudential Spirit of Community Awards.

Over the next two months, middle-level and high schools throughout Rhode Island will have an opportunity to select their most community-minded students and nominate them for statewide recognition.

Two of them — one middle-level and one high school student — will be named Rhode Island's top youth volunteers next February.

State selection committees in every state, the District of Columbia and Puerto Rico will name two top volunteers, each of whom will receive a silver medallion, \$1,000 and a trip to Washington, D.C.

Each state committee also will award four Distinguished Finalist bronze medallions and several certificates of excellence.

Students interested in being considered for the awards should contact their school principal for an application form.

All applicants must be currently enrolled in grades five to 12 and must describe a self-initiated community service activity which has occurred at least in part since September 1995.

At Home on the J&W Ranch

Johnson & Wales University has announced that it has purchased Brittany Farm, an 11-acre horse farm in Rehoboth, Mass., as the new home of the university's growing Equine Studies Program.

According to Beth Beukema, director of the equine studies

department, the new facility will enable the university to enroll more students, house a greater number of students' horses, and offer continuing education classes to the entire university community. It will be fully operational for the beginning of the fall term in September.

Facilities include a 170 x 70 foot indoor show ring, an attached barn (currently being expanded to accommodate 30 horses), ample pastures and turn-out paddocks, and an outdoor dressage ring. In addition

to expanding the barn, the university is building a multi-purpose jumping and show ring.

In preparation for the expanded program, the equine studies department has added two full-time facility managers/instructors to its staff and hired a Johnson & Wales University alumnus as barn manager. Much of the day-to-day work on the farm will be performed by students majoring in equine studies and equine business management, as part of their hands-on training.

NEIT Takes Another Giant Step

Dr. Glen Zeitzer, provost and senior vice president at New England Institute of Technology, has announced that the college's bachelor's degree program in electronics engineering technology has become accredited.

In Rhode Island, only the en-

gineering programs at the University of Rhode Island and Brown University have ABET engineering accreditation, and only New England Institute of Technology has ABET accreditation for electronics engineering technology.

Girl Scout Sign-Up in September

"Sneak a Peek at Girl Scouting" is the slogan for Girl Scout Sign Up in September. Sign Up Week will be Sept. 12 through 21 at 51 locations. Those interested in joining may call the council office at 331-4500 or (800) 331-0149 for the location and date nearest them.

All girls ages 5 to 17 not currently members who wish to join Daisy, Brownie, Junior, Cadette or Senior Girl Scouts are invited to attend with their parents or guardian. Local Girl Scout leaders and Girl Scouts will provide information about the program.

Learn a New Language

Courses will be available in French and Spanish, at the beginning, intermediate and advanced levels, at the International House of Rhode Island, this fall.

Under the direction of Aida Sahakian, intermediate French classes are held Mondays from 6 to 7:30 p.m. and the advanced class meets Mondays from 4:30 to 6 p.m.

Denise Gaillaguet will offer a beginning French class on Mondays from 5 to 6:30 p.m. A beginning Spanish class will be held on Wednesdays from 5 to 6:30 p.m. and an intermediate class from 6:30 to 8 p.m.

German, Russian, Italian, Japanese, Chinese and Portuguese classes will also be scheduled during the day or in the evening as soon as sufficient enrollment is attained.

Classes in other languages can be arranged for small group instruction if there is enough interest. Minimum enrollment for any class is five students.

Classes will begin the week of Sept. 23 and continue for 10 weeks. The fee for the classes are \$80 for members and \$90 for non-members, and includes the use of the language lab.

Yearly membership fees are \$10 for students; \$25 for individuals; and \$40 for families.

For further information about any of the above programs, call 421-7181.

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ESL Classes Scheduled

International House of Rhode Island, 8 Stimson Ave., in Providence, will offer English as a Second Language classes on an ongoing basis, on Monday, Tuesday, and Thursday during the day and late afternoon.

Intermediate conversation classes are held from 11 a.m. to 12:30 p.m. on Tuesdays and Thursdays.

Advanced beginning classes take place from 10:45 a.m. to 12:15 p.m. the same days; two levels of beginning classes and two levels of advanced classes are held on the same days from 9:30 to 11 a.m. and 4:30 to 6 p.m.

The fee is \$25 per month and is required in advance. Class placement will be made at the first session. The use of the language lab is included in the fee.

Learning English Through Film and Video is a program for intermediate and advanced level students who want to improve their vocabulary, their listening and speaking skills and their knowledge of U.S. American culture. This class is held on Monday from 10 a.m. to noon and features listening to and understanding weekly television programs ("Mad About You," "Friends," "Seinfeld," "Sixty Minutes"), the idioms used, the context in which they're presented, and a discussion of the topical issues or American values depicted.

Interpreting the News, a class in listening to and understanding U.S. American news in print and broadcast forms for inter-

mediate and advanced students, will be held Mondays from 12:30 to 2:30 p.m.

Grammar classes at the advanced beginning level are held Tuesday and Thursday mornings from 9:30 to 10:30 a.m. and at the advanced level on Thursdays from 11 a.m. to noon. The fee for these classes is \$10 per month for those already enrolled in an International House ESL program and \$20 per month for all others.

One-on-one private tutoring is also available from advanced beginning through advanced level students. Students meet with a teacher for one and one-half hours per week and these sessions are held between 9 a.m. and 5 p.m. Monday through Friday. The fee is \$40 for a six-hour session.

Anyone interested in attending any of the above classes, or in getting more information about the programs should call 421-7181.

The Canonchet Choo-Choo Show is Coming

On Sept. 7 and 8, the Mohegan-Pequot Model Railroad Club will present its annual model train show at the South County Museum at Canonchet Farm.

The show is open from 10 a.m. to 4 p.m. both days.



ORT Honors Leader in Literacy

Lucille Brotman, on the left, chairwoman of Women's American ORT's National Advocacy Committee, presents Dr. Bonnie Botel-Sheppard, director of The Penn Literacy Network, with ORT's 1996 Literacy Award at a recent convention in Philadelphia.

Admission is \$2.50 for adults and \$1.50 for children 6 and over, with a family maximum of \$8. Children under 6 and museum members are admitted free of charge. The museum is located on Route 1A in Narragansett, directly across from the Narragansett Town Beach Pavilion. For more information, call 783-5400.

'Give Your Kids a Leg Up'

A program entitled "Back to School: Preparing for Your Child's Success" will be held on Sept. 12 in Bradley Hospital's Speaking of Kids series.

The event will start at 7 p.m. Dr. Robert M. Hayden, director of Bradley's ADD and School Behavior Clinic, will offer parents and communities 25 ways to give children a boost up in school.

Professional development credits have been applied for as well as CEUs and nursing credits. The program is free and the community is invited. Advance registration is required. Call Lifespan Health Connection at 444-4800 or (800) 927-1230. A sign language interpreter is available upon request through the Rhode Island Relay number: (800) 745-5555.

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ARTS AND ENTERTAINMENT



"BRUNDIBAR!" an opera written for children and forever remembered as one of the legacies of Terezin Concentration Camp, will be performed by a cast of local children at noon on Sept. 7, on the Festival Stage, and at 2 p.m. in the Kids' World area.

Party on the Riverbank

The City of Providence's largest family celebration, the Providence Waterfront Festival, is heading up-river this year. For the first time in its 12-year history, the majority of the activities will take place along the new Providence waterfront — Waterplace Park and the Providence River Walk — with on-the-water events at India Point. There are so many things happening that an extra day has been added and the hours have been extended to Sept. 6, 7, and 8, from 11 a.m. to 9 p.m.

The festival will provide a multi-cultural mix of quality children's entertainment, music, food, folk arts, demonstrations and workshops, roving entertainers, arts and crafts, storytellers, and lots of things happening on the water.

The brand-new Festival Village in Station Park, adjacent to Waterplace will offer some great entertainment on Kids Stage —

Marvelous Marvin Novogrodski and The Magic of Science, The Suspenders Juggling Troupe, story tellers Len Cabral and Jeanne Donato, and Tom "Tom the Fool" Sgouros.

Around the village there'll be the R.I. Children's Museum "You Who?"; stilt walking workshops with Walter "The Stiltwalker" Ferrero; a remarkable two-person strolling circus, "objects & events"; the Joy-O-Loons Face Painters; Mini Africa, traditional dance, stories and art of Africa; and, on the 8th, Team Blade Runner, a group of skaters ages 4 to 15 performing hip-hop-style dance and stunt moves.

On Sept. 7 there will be performances of "Brundibar," an opera written just for children and performed by a cast of young, local performers. Created in the late 1930s by Czech composer Hanz Krasa, "Brundibar" was later performed by children in Terezin, a concentration camp the Nazis

used for propaganda purposes.

The village is also the new home of Folk Arts, where you can watch crafts people demonstrate their traditional skills and conduct "hands on" workshops... metalsmith George Martel, maskmaker/artist Baboucar Jobe, master weaver Susan Perrine, and native American woodcarver Lester Fairweather.

The Folk Arts Stage on the 7th will feature the Latin sounds of Canela 14 and master talking drummer Bisi Kolawole, and, on the 8th, Canela 14 returns followed by the traditional sounds of Windharp.

The heart of the Waterfront Festival is music, and it will be beating strongly all three days on the Festival Stage, now in its new location, a spectacular new amphitheater at Waterplace Park. On the 6th, there'll be a line-up of Peru Andes and the Reggae sounds of Lon E. and Equal Rights.

On the 7th there will be a mix of musical genres from the original rock of Ellyn Fleming, the not so traditional sounds of The Providence Whole Bellies, the pure country sounds of Great Plains, and Joao Cerilo & Africa

Roots.

On the 8th, the festival will present an all-star lineup of contemporary jazz musicians including guitarist Ken Navarro, Dan Moretti and Brazilia, the Joe Parillo Ensemble, Qaz, and the Newport Navy Showband. The music starts at 2 p.m.

On the 7th and 8th, a RIPTA bus will shuttle people from Waterplace to Doubloon Landing, for canoeing and kayaking, to India Point Park where they can take a harbor tour on the

Block Island Ferry "Manisee," sail with Community Boating Center or take a sculling lesson with the Narragansett Boat Club. The Blackstone Valley Explorer will be conducting tours of the river, and Captain Joe Dempsey's "Hurricane" will be running hourly from Waterplace to India Point.

Admission is free on the 6th. On the 7th and 8th, the admission will be \$5 adults, \$3 ages 5 to 12, under 5 free. For more information, call 785-9450.



MARVELOUS MARVIN prepares to amaze and amuse his audiences at the Kids' Stage in "Festival Village" in Station Park, Providence. (Marvin is also known as Marvin Novogrodsky.)

Summer Memories That Won't Fade

Books on the Square will display the watercolors and pastels of artist Justine Wesner in the store throughout the month of September.

Wesner, a Rhode Islander, has studied at the Rhode Island School of Design, the Newport Art Museum, and with the South County Artists' Association. The current exhibit, called "Summer Memories," is free and open to the public, and most of the displayed works will be available for purchase.

The store is at 471 Angell St. in Providence.

International House Planning Manhattan Escapade

International House of Rhode Island, 8 Stimson Ave., Providence, is sponsoring a day trip to New York City on Oct. 5. The bus will leave from International House at 6:30 a.m., and return by 11 p.m. that day.

Participants will be dropped off in mid-town Manhattan where they can enjoy a visit to the Metropolitan Museum of Art or the Museum of Modern Art, do some fall shopping, attend a matinee or one of the many tourist attractions, or explore the city at their leisure.

The fee for the trip is \$40 per person for members of International House and students, \$45 for non-members, and includes the bus fare, an information guide about things to do in New York City, and coffee at International House before departure. Reservations are limited to 46 people and will be accepted on a first-paid basis by Sept. 20. For further information, call 421-7181.

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ARTS AND ENTERTAINMENT

Starr Gallery Hosts Jerusalem Exhibit

The Starr Gallery at the Leventhal-Sidman Jewish Community Center in Newton will present "Pray for the Peace of Jerusalem: Contemporary Visions," an invitational exhibition of 25 artists featuring works inspired by Psalm 122 and the artist's personal, spiritual and political views of Jerusalem.

The majority of the artists in this exhibition, celebrating the 3,000th anniversary of the founding of Jerusalem, have created works especially for the occasion. This collection of work encompasses a diverse selection of media, including alternative printmaking, installation work, collaborative pieces, painting, sculpture and fiber art as well as myriad interpretations of the central theme.

Michael Lewis' work "Peace Be Within Thee (Jerusalem)"

depicts the city from an aerial view, as if seen from the heavens. The image is primarily sky with a strong, optimistic light bursting past heavy clouds. At the very bottom a deep panoramic landscape opens up with the city glowing in the golden light.

Deborah Olin's multi-media fiber piece takes the form of a coat embellished with monotype printed images and Hebrew texts. The coat stands as a metaphor for the protection of Jerusalem—images of trees represent life longevity and history, their roots keeping her hand from washing away, their branches and leaves shielding her from the hot sun.

Painter Susan Schwab has created a work for this exhibition in collaboration with her husband, composer Martin

Boykan. Her painting will be accompanied by the musical composition via headphones.

Schwab has also fashioned Boykan's original score into an artists' book. All three elements will combine together to create a multi-media, multi-sensory work.

The exhibit at the Starr Gallery will be on view from Sept. 8 to Nov. 3. Call (617) 558-6485 for more information or directions.

In a related exhibition, the Boston College Museum of Art presents "J.M.W. Turner and the Romantic Vision of the Holy Land and the Bible," Oct. 8 to Dec. 15.

Rosenberg Paintings Exhibit at Library

Wilbert Stephen Rosenberg will exhibit a mix of oil and acrylic paintings at the Cranston Public Library, 140 Sockanosset Cross Road, Cranston, from Sept. 4 through 29.

Rosenberg, a Boston native, moved to Rhode Island 37 years ago, and has exhibited in Providence, Wickford, Warwick and Cranston art events. When he is not painting, he owns and manages TMR/Telecommunications Marketing Resource, a telemarketing and internet company.

His subjects include landscapes, seascapes, portraits, and fantasy done in a variety of styles, including abstract expressionism, impressionism, and realism.

Rosenberg is offering viewers a chance to vote on their favorite works in the show. At the conclusion of the exhibit, one of the voters' names will be drawn for a commissioned work by the artist.

An opening reception will be held Sept. 5, from 7 to 9 p.m. The reception is free and open to the public. The exhibit may be viewed during library hours.

Civil War Weekend Coming to Canonchet

South County Museum will offer an adventure into the past on Sept. 21 and 22, when it becomes a setting for a Civil War Weekend open to the public each day from 9 a.m. to 4 p.m.

Hosted by Battery "F" of the First Rhode Island Light Artillery, the two-day event will feature re-enactment units from all over New England. In this scenario, the South has captured Canonchet farm. Will the soldiers and their big cannons of the North be able to recapture it?

Military camp life, colorful skirmishes and the impact of this conflict on rural Rhode Island will be depicted.

South County Museum, located at the site of Colonel William Sprague's mansion and farm, provides an appropriate setting for the re-enactment.

Among scheduled activities are:

- Artillery and infantry demonstrations both days at 10 and 11 a.m.
- Lecture sponsored by the Indian Run Garden Club at the museum herb garden on herbs used for medicine and meals during the Civil War—Sept. 21 at 10:30 a.m.
- The Battle of Canonchet Farm beginning at 12:15 p.m. on both days.
- Demonstrations of Civil War medicine on both days at 1:30 p.m.
- Salon and discussion with Mary Todd Lincoln on the 21st at 3 p.m.

• Raffle drawing by Battery "F" for Civil War prints on Sept. 22 at 3 p.m.

• Guided tours of Confederate and Federal camps by lantern light. Reservations are required. Adults \$4, children \$1.50. Ticket price includes admission to the museum and refreshments. Museum members are half price.

Admission to the Civil War Weekend and all museum buildings is free (except for lantern tour), but donations are welcome. Ample free parking is available. Wagon rides and refreshments are available onsite. For a complete schedule and reservations for the tour, call South County Museum at 783-5400.

Learn How to Start a Painting

"How to Start a Painting" will be the topic of discussion at the September meeting of the Wickford Art Association. WAA artist member Juan J. Lins-Morstadt, of North Kingstown, will demonstrate how he goes about beginning work on his award-winning oil paintings.

The meeting will be held Sept. 10 at 7:30 p.m. at the Wickford Art Association Gallery, 36 Beach St., Wickford.

The event is free and open to the public.

The Fiddler's Coming Back!

The Providence College theatre department will conduct open auditions for its production of the hit musical "Fiddler on the Roof" on Sept. 12.

A variety of roles are available for experienced non-equity actors and actresses who sing.

Auditions will be conducted by appointment only at the Blackfriars Theatre at the college.

Each audition should consist of a short monologue and a song from a Broadway musical. An accompanist will be provided.

For an audition appointment, call 865-2084 between 1 and 5 p.m. weekdays.

Callbacks will be held on Sept. 12, rehearsals are scheduled evenings, Sunday through Friday, beginning Sept. 15.

Performance dates are Oct. 25 through Nov. 3.

Historical Society Holding Fair

The Cranston Historical Society will hold its 13th annual Arts & Crafts Fair on Oct. 5 and 6 from 10 a.m. to 4 p.m. on the grounds of the historic Sprague Mansion, 1351 Cranston St., Cranston.

More than 75 artists and crafters will show their work. Mansion tours will be offered. Mable's Tea Room will be open. On Oct. 5, folk singer Jim Douglas will entertain.

Food vendors will be present on both days.

Felt Boot Workshop Coming Down

Slater Mill has engaged Laura Kohonen Harrawood, nationally recognized felt designer, to conduct a workshop in felt boot making.

Harrawood will bring felting wool and embellishing materials from her Missouri farm to Slater Mill for a two-day workshop. Participants can complete an advanced project because all the details have been worked out for a perfect fit. The program is open to anyone 16 and older. It will run on Sept. 14 and 15, from 9 a.m. to 4 p.m.

The tuition will be \$75, plus a \$20 materials fee.

Call Laura Raff at Slater Mill, 725-8638, for more details or to register.

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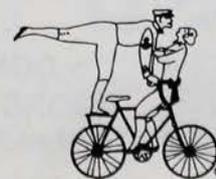
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WORLD AND NATIONAL NEWS

Innovative Galilee Community Incubates New Businesses

by Lesley Pearl
Jewish Bulletin of
Northern California

KFAR VRADIM, Israel (JTA) — An industrial revolution is occurring in northern Israel.

Amid the green mountains of the Western Galilee, millions of dollars of export products are being produced — everything from CDs and electronics to spices and natural food products.

Small, one-story offices and manufacturing plants surround a museum and sculpture gardens at Tefen Industrial Park. The only sounds are of children playing in the adjacent schoolyard, or strains of Mozart rising up from a concert in the park.

Now in its 12th year, Tefen — founded by Stef Wertheimer — is a model of Israeli entrepreneurial spirit. Call it a moshav or collective for the '90s. At Tefen, independently owned, environmentally sound export start-ups operate in this incubator for up to five years before graduating to independence.

In more than a decade, 20

such companies have relocated to nearby areas. Only five have failed.

In 1994, \$325 million in exports were produced by 50 firms in an area containing less than 1 percent of Israel's population. Export activity here by the year 2005 is projected at \$1 billion.

When Yitzhak Rabin was prime minister, he once said, "Another 20 Tefens would mean double the volume of industrial exports from the State of Israel. This would change the economic, social and security portions of the country."

About 600 families live in Tefen's planned residential community, which includes a shopping mall and a sports center complete with indoor-outdoor pool, tennis and basketball courts.

Not all residents operate businesses at Tefen. Some have chosen the location for its lush natural beauty. Others are attracted to the on-site experimental kindergarten through 12 school, which allows students to choose their subjects of study.

While Tefen appears decid-

edly contemporary, its concept is more than 40 years old.

In 1952, Stef Wertheimer conceived Iscar, a cutting tool company. Armed with a vision but no equipment of his own, he proposed to rent idle machinery at night from a nearby kibbutz.

Six years later, Iscar was exporting precision cutting tools to Europe and the United States.

Confident that his own success could be duplicated and that other businesses could improve Israel's export industry with just a bit of assistance, Wertheimer moved Iscar to the Western Galilee and anchored Tefen.

In 1987, Tefen's residential community, Kfar Vradim, was founded. In 1994, Tefen was recognized as a municipal council.

In 1987, the Open Museum, a platform for Israeli artists, hosted its first exhibit.

"We're trying to change the image of industry," said Lala Mandelbaum, a museum guide. "Even for the people living and working here."

Extremely Sensitive Conflict of Interests Arises in Knesset

by Naomi Segal

JERUSALEM (JTA) — An Arab Knesset member who maintained that the policy of excluding non-Jewish legislators from sensitive discussions was discriminatory, has participated in a parliamentary committee meeting on cuts in the defense budget.

Ahmed Sa'ad, of the Hadash Party, insisted on attending the recent joint meeting of the Finance and the Foreign Affairs and Defense committees at the Defense Ministry in Tel Aviv.

Sa'ad, a member of the Finance Committee, said the agreement, which was reached in the previous Knesset and which excluded non-Jewish Knesset members from taking part in discussions on sensitive issues about state security, was racist.

"I see this as discrimination," the freshman Knesset member told Israel Radio. "As if [Israeli-Arabs] are suspicious objects. I am an Israeli citizen, and represent a large segment of the population."

Knesset speaker Dan Tichon acknowledged the problem, but said there was no other choice when it comes to state security. "You can't sweep it under the rug, there is a problem," Tichon told Israel Radio.

"What if there is a discussion on the flaws in a certain weapon the defense industry has developed? You can have a situation where you have to have a discussion on what exactly is flawed with this weapon, that is currently in use, in order to justify allocating the budget for development."

Sa'ad said nothing was addressed at the meeting that could compromise his or Israel's position.

"There was nothing sensitive in the figures," he said.

But the Arab legislator's participation in that particular meeting may have been his last. A decision was made to form a subcommittee, which would allow for discussion of defense spending cuts in a smaller forum, according to Israel Television.

Specter Gives Up On Talks

by Naomi Segal

JERUSALEM (JTA) — U.S. Sen. Arlen Specter (R-Pa.) said last week that his shuttle effort to restart Israeli-Syrian peace negotiations had failed to bridge the gaps between the two sides.

He returned to Israel Aug. 28 after talks in Damascus with President Hafez Assad and Foreign Minister Farouk al-Sharaa.

"President Assad said he did not see hope for peace or realism for peace based on what Mr. Netanyahu has been saying,"

the Jewish senator told reporters in Jerusalem on Aug. 29.

Syria has accused the Likud government of dropping the land-for-peace principle which guided negotiations until now.

Syria demands the Golan Heights back in exchange for a peace accord.

While the previous government indicated a willingness to

negotiate territorial concessions, Netanyahu has opined an Israeli withdrawal and has offered to resume talks with no preconditions.

Negotiations with Damascus were broken off by the previous Labor government in March, after President Assad refused to condemn a series of suicide bombings in Israel.

'America's Career University'

A feature article by *Newsweek* reporter Ann Underwood on five colleges and universities with unique programs of study focuses first on Johnson and Wales, known as "America's Career University" for its two- and four-year degree programs in the culinary and hospitality fields, business and equine studies.

"Critics who say college doesn't prepare you for the 'real world' haven't seen Johnson & Wales," is the conclusion drawn

by Underwood, whose story appears in *How to Get Into College*, a guidebook published by *Newsweek* in conjunction with Kaplan Educational Centers.

The J&W profile includes an overview of the university's career-oriented degree programs, highlights the 98 percent placement rate for graduates, and features interviews with a student in the four-year culinary arts program, and a 1996 graduate of the Equine Business Management program.



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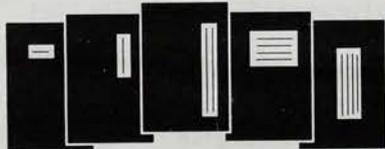
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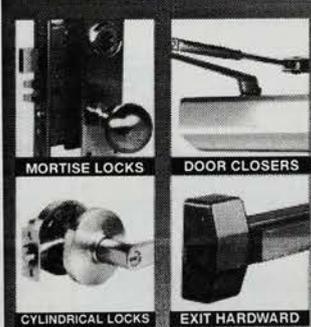


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WORLD AND NATIONAL NEWS

Orthodox Battle Israel's Chief Justice

by Naomi Segal

JERUSALEM (JTA) — Security around the Jerusalem home of Israel's chief justice has been intensified as the city's fervently Orthodox community stepped up its campaign against Aharon Barak and the Supreme Court.

An article recently in the *Yeted Ne'eman* newspaper, published by the Degal HaTorah Party, blasted Barak as a "dangerous enemy" of religious Jews.

The fervently Orthodox, or haredi, community has long complained that Barak and the Supreme Court have issued rulings that contravene the beliefs and needs of Orthodox Jews.

Religious Jews have assailed Barak about his rulings recognizing gay rights and women's rights.

But the hostility toward the chief justice boiled over with the court's recent decision to keep Bar Ilan Street, a main Jerusalem thoroughfare that passes through religious neighborhoods, open to traf-

fic on the Sabbath.

The court's ruling overturned a decision by Minister of Transportation Yitzhak Levy of the National Religious Party to close the street during hours of prayer on the Sabbath and religious holidays.

"Democracy is over. The people's rule is over," the *Yeted Ne'eman* article stated. Barak "decides for me and for you on what we are allowed to think and on for what we are allowed to struggle."

Prime Minister Benjamin Netanyahu came to Barak's defense. "We are a nation of law and the Supreme Court is a cornerstone," he told Army Radio. "We won't allow harm to come to this important central establishment."

Leaders of Orthodox political parties, while denouncing the use of violence, said their community had a righteous right to voice its views.

The real issue is the "delegitimization of the reli-

gious people in Israel," Knesset member Avraham Ravitz, of the United Torah Judaism Party, told Israel Radio.

Degal HaTorah is one of the two parties that makes up United Torah Judaism.

But others warned against an escalation of incitement that would spill over into violence, much like the climate that preceded the assassination of Prime Minister Yitzhak Rabin in November.

Rabin's widow, Leah, said Barak should "fear for his life."

The Supreme Court justices did not comment on the latest attack in the religious newspaper, but a senior source in the Supreme Court said Barak was not concerned for his personal safety.

Barak is convinced that "these attacks against himself and the court will recede, and the voices of reason in the state will overcome them," a court source was quoted as saying in the Israeli daily *Yediot Achronot*.

Weizman Offer to Meet Arafat Presses Netanyahu to do Same

by David Landau

JERUSALEM (JTA) — If Prime Minister Benjamin Netanyahu meets with Palestinian Authority leader Yasser Arafat in the coming weeks, he will have been shamed into doing so by President Ezer Weizman.

Since Netanyahu formed his government in June, he has met with Egyptian President Hosni Mubarak in Cairo and Jordan's King Hussein in Amman, but he has pointedly avoided meeting with Israel's Palestinian peace partner, saying that he would consider sitting down with Arafat only if it was deemed necessary for national security.

But the prime minister may no longer be able to avoid a meeting after the recent sudden — indeed unprecedented — intervention by Weizman.

Concerned that the stalled Israeli-Palestinian peace process and the snubbing of Arafat could undermine agreements already made, Weizman immediately responded affirmatively to a written request by Arafat for a meeting.

Weizman's move came days

after former Premier Shimon Peres met with Arafat in Gaza to discuss the status of Israeli-Palestinian relations. Netanyahu sharply criticized Peres, accusing the Labor Party leader of interfering in the peace process.

However, after the president's intervention, aides to the prime minister said a Netanyahu-Arafat meeting is now likely to take place.

Aides to Weizman insisted that if a Netanyahu-Arafat meeting does not take place soon, the president would go ahead with his own plans to host Arafat at his private home in Caesarea.

Weizman's prodding comes amid growing international concern about the stalled Israeli-Palestinian talks.

Mubarak has threatened to cancel a regional economic summit scheduled for November in Cairo if there is no progress with the Palestinians. Israel, which has seen its ties to the Arab world expand since the self-rule accords were signed with the Palestinians in 1993, has a vested interest in the conference, the third in a series.

Israel, Turkey Sign Pact

by Naomi Segal

JERUSALEM (JTA) — Israel and Turkey have signed an agreement for defense industry cooperation, the second defense pact between the two states.

Defense Ministry Director General David Ivry initialed the accord in Istanbul for Israel.

A military training accord between Turkey and Israel that was signed in February brought Israeli jets to Turkish airspace,

in the midst of a hail of criticism from other Arab countries.

Among the staunch domestic opponents at that time was Islamist Welfare Party leader Necmettin Erbakan.

Erbakan has since become prime minister and moderated his views toward cooperation with Israel. He withdrew his opposition to the pact, after receiving a report from Turkish military official.

The cooperation agreement was described as "routine," and similar in nature to agreements Turkey has with some 20 other countries.

Among other things, it will allow Israel to modify Turkish Phantom jets, in a multimillion dollar project whose financing is still being worked out.

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OBITUARIES

ROCHELLE M. BLAZAR
PROVIDENCE — Rochelle M. Blazar, of 276 George St., a bookkeeper at the Providence Hebrew Day School for 35 years, died Aug. 25 at home. She was the wife of Sydney Blazar.

Born in Fall River, a daughter of the late Maurice and Lottie (Shapiro) Dubovick, she had lived in Providence for the last 50 years, previously living in New York City and Fall River.

She was a member of Temple Emanu-El, the Jewish Federation of Rhode Island and a member of Hadassah.

Besides her husband, she leaves a sister, Ella Senz in Florida, and a grandson. She was the mother of the late Marc Blazar.

The funeral service was held Aug. 28 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

ROSE DEITCH

NORTH MIAMI BEACH, Fla. — Rose Deitch, 94, of the Oakwood Terrace Nursing Home, North Miami Beach, who, with her husband, owned the former West Warwick Theatre and the former Cranston Drive-In, died Aug. 31 at the nursing home. She was the widow of William Deitch.

Born in New York City, a daughter of the late Osha and Elka (Jelinsky) Berman, she lived in Lauderhill, Fla., for 21 years, previously living in Cranston and Providence.

She had been president of Hadassah in Cranston. She was

a volunteer worker at Miriam Hospital for many years.

She leaves a daughter, Elaine Stone of Lauderhill; two sons, Gerald Deitch of Providence and Perry Deitch of West Warwick; seven grandchildren and nine great-grandchildren.

A graveside service was held Sept. 4 in Lincoln Park Cemetery, Warwick. Burial followed. Service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

ROSE FELDMAN

NEW BEDFORD, Mass. — Rose Feldman, of 172C Rockway St., New Bedford, died Aug. 27 at St. Luke's Hospital. She was the widow of Hyman Feldman and daughter of the late Louis and Ida (Diamond) Horvitz.

A lifelong resident of New Bedford, she was active in Tifereth Israel Congregation and its sisterhood, the New Bedford Jewish Convalescent Home and Hadassah.

She was a bookkeeper for Boyle Bros. in New Bedford for 50 years before retiring 11 years ago.

Survivors include two daughters, Ruth Feldman of Brookline and Norma Bockman of Waltham; a brother, Isadore Horvitz of New Bedford, and a sister, Zelda Levy of Osterville.

The funeral was held Aug. 28 at Tifereth Israel Congregation in New Bedford. Burial followed in Plainville Cemetery in New Bedford. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

HELEN GINBURG

ALTAMONTE SPRINGS, Fla. — Helen Ginburg, 89, widow of the late William Ginburg, died in Altamonte Springs, on July 30.

She was a daughter of the late Arnold and Annie (Hatow) Gabar, born in Pawtucket and attended local schools. Prior to moving to Maitland, Fla., in 1972, she lived in Clinton, Conn., where she was a store owner for many years.

A member of Temple Israel, a three-generation life member of Hadassah, member of B'nai B'rith and a member of the JCC 39ers, she leaves two daughters, Sandra Moss and Rosalind Weinstein of Maitland, Fla.; a sister, Yetta Grossman of Miami Beach, Fla.; five grandchildren and three great-grandchildren.

Graveside funeral services were held Aug. 2 at Beth Israel Cemetery, Orange, Conn.

DOROTHY MENDELSTEIN

WARWICK — Dorothy Mendelstein, 40, a resident of Cranston for the past 7 years, died Aug. 26 at Kent Hospital in Warwick.

Born in Miami Beach, Fla., daughter of Ida (Goodman) Mendelstein of Providence and the late Isidore Mendelstein, she had previously resided in Providence.

In addition to her mother, she is survived by three uncles, Hyman Goodman, Providence; Maurice Goodman, Alexandria, Va.; and David Goodman, Florida; and an aunt, Sophie Tebrow of Providence, and also numerous cousins.

A graveside funeral service took place on Aug. 28 at Lincoln Park Cemetery in Warwick.

The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

CHARLES SCHECHTER

ATLANTIC CITY, N.J. — Charles Schechter, 94, of 400 W. 43rd St., New York City, a former Rhode Islander and salesman, died Aug. 23 in the Atlantic City Medical Center, Atlantic City.

Born in Providence, a son of the late Mendel and Leah (Levinson) Schechter, he lived in New York City for more than 50 years, previously living in Providence.

He was a salesman for Shubert Theatre Co. of New York City for many years. He was a member of the Actor's Synagogue in New York City.

He leaves a niece, Adelle Alberts of Cranston. He was brother of the late Frances Schechter and Samuel Schechter.

A graveside service was held Aug. 27 in Lincoln Park Cemetery, Warwick. Burial followed. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

ISRAEL SNOW

CLEVELAND, Ohio — Israel Snow, 86, a resident of Menorah Park Center for Aging, Cleveland, for the last two years, a retail salesman for more than 50 years, retiring in 1975, died Aug. 29 in the center. He was the husband of the late Marion (Goldstein) Snow.

Born in Russia, a son of the

late Max and Esther Snow, he had lived in the Cleveland area for the last five years. He previously lived in Warwick and Narragansett and before that, in Burlington, Vt., for many years.

He had been a member of Temple Torat Yisrael in Cranston.

In 1927, at age 18, he hitchhiked from Providence to San Francisco carrying greetings from the mayor of Providence to the mayor of San Francisco, and returned carrying greetings from San Francisco's mayor back to the mayor of Providence.

He leaves a son, Dr. Norman Snow of Shaker Heights, Ohio, two brothers, Abraham and Leonard Snow, both of Providence, and two grandchildren.

A funeral service was held Sept. 1 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Post Road.

Film on Survivors Nominated for Awards

by Tom Tugend

LOS ANGELES (JTA) — "Survivors of the Holocaust," a documentary with roots in Steven Spielberg's "Schindler's List," has been nominated for three Emmy awards.

The documentary combines historic footage of the 1930s and 1940s with personal testimonies of survivors, a behind-the-scenes tour of the Shoah Visual History Foundation in Los Angeles, and an interview with Spielberg.

The film has received nomi-

nations in the categories of Outstanding Informational Special and Outstanding Individual Achievement/Informational Programming/Picture Editing for director-editor Allan Holzman.

The goal of the foundation, is to create a permanent videotape library of survivor testimonies.

The foundation has videotaped interviews with 19,000 survivors, and expects to do 50,000 by the end of 1997.

Survivors are asked to call the foundation at (800) 661-2092 in the United States and Canada.

Composer of 'Peace Song' Dies

by Naomi Segal

JERUSALEM (JTA) — Israeli composer Yair Rosenblum, whose "Peace Song" was the anthem of the Nov. 4 Tel Aviv rally where Prime Minister Yitzhak Rabin was slain, has died in Holon after a two-year illness. He was 52.

In the 1960s and 1970s, Rosenblum served as musical director of the Israel Defense Force chorus. In recent years, he worked with various bands and choral groups.

Rosenblum wrote more than 1,000 songs, including "Ammunition Hill," "In a Red Dress,"

"The Beautiful Life," "Tranquility," "Hallelujah" and "With What Will I Bless Him."

But it was "Peace Song," which came out in 1970, that was banned from being broadcast on Army Radio.

At the peace rally in Tel Aviv, Rabin and then-Foreign Minister Shimon Peres sang "Peace Song." After Rabin was shot, a bloodstained copy of the lyrics was removed from the pocket of his jacket.

In 10 days, Rosenblum was to have been honored by the Association of Musicians and Songwriters for his life's work.

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Modified Endowment Contract Rules

This is the 30th article in a series highlighting estate planning concepts.

Q. Why are the Modified Endowment Contract rules useful in estate planning?

A: Among other considerations, proper estate planning involves maximizing spendable and investable income. To receive the maximum tax-free income from your life insurance policy, you want to prevent your contract from becoming a MEC. If a life insurance policy is a MEC, the withdrawals are taxed similar to the taxation of withdrawals from an annuity. Any pre-death distribution of cash value is subject to income tax up to the amount of the gain in the contract. If you are under 59 1/2 there is an additional 10 percent tax. The death benefits are not affected by the MEC status (i.e., the proceeds are still income tax free).

Example: You have a \$10,000 basis in your LFP 100 policy which has a gross cash value of \$20,000. If this contract is a MEC, you will have to pay income tax on any withdrawal up to your \$10,000 gain. If this policy is not a MEC, you may take a partial surrender up to your basis income tax free and may with-

draw most of the balance as a tax-free loan.

Q. What is a MEC?

A: The Technical and Miscellaneous Revenue Act of 1988 established new Internal Revenue Code 7702A which defines a MEC as any life insurance policy entered into on or after June 21, 1988 which fails to meet the 7-pay test. The 7-pay test is not met whenever the accumulated amount paid at any time during the first 7 contract years exceeds the sum of the net level premiums which would have been paid on or before such time if the policy provided for paid-up future benefits after the payment of 7 level annual premiums. A policy will also be a MEC if it was received in exchange for another policy which was a MEC.

A policy must pass the 7-pay test even if it was purchased prior to June 21, 1988 if the policy was materially changed. Material changes include, but are not limited to: an increase in death benefits, whether or not underwriting is required, including exercising the Guaranteed Insurability Option Rider, the Cost of Living Rider and the Scheduled Increase Option Rider; an addition of qualified additional

benefits; an exchange of policies, whether tax free or taxable; a conversion from term insurance; a change from Option A to Option B in which the death benefit increases; and general changes such as an exchange from a non-smoker to a smoker contract.

Q. How can you avoid the MEC status?

A: Run an illustration for every case before you send the application to the home office. The software will indicate whether the 7-pay test is violated. After the policy is issued, pay close attention to the amount of premium in relation to the face amount whenever any changes are made (mid-stream illustrations are available upon request). If too much premium was placed into the contract, it may be removed within 60 days after the end of the contract year in which it was deposited without triggering MEC status. Learn more about this subject in the agent's guide to identifying and administering MEC.

Q. Who pays the life insurance premium?

A: The trustee of your irrevocable life insurance trust should be the premium payor as well as the applicant, owner, and beneficiary. If a contract inside a trust is a MEC, the trust will have to pay tax on any withdrawal, but at least the estate tax is avoided on the death proceeds.

Submitted by Lawrence M. Halperin and Marvin William Lax of Halperin & Lax. In their monthly column they will answer questions about life and disability insurance and investments. Mail questions to: 335 Centerville Road, Warwick, R.I. 02886-9990 or call 738-2350.



Standing Guard

These gentlemen in uniform carried the flags at Touro Synagogue's annual George Washington Letter Reading, held recently.

Herald photo by Neil Nachbar

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CCRI Observatory Open for Viewing of Eclipse

Community College of Rhode Island's observatory will be open to the public on Sept. 26, starting at 8:30 p.m., clear skies permitting, for those interested in viewing the lunar eclipse.

The partial eclipse will begin approximately 9:15 p.m., and the

total eclipse will begin approximately 10:15 p.m. This is the first total lunar eclipse visible from North America until the year 2000.

Astronomy and physics professors Sandi Darter and Tom Keefe will be available to help observers get the most out of seeing the eclipse.

Escorted groups will head for the observatory leaving the main lobby of the college (near the bookstore, second floor), starting at 8:30 p.m.

For more information, call 825-2178.

Estate planning is like completing this tax form in advance.



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- Chicken Soup
- Roasted Veal
- Roasted Capon
- Potato Kugel
- Chopped Liver
- Kasha & Bows
- Roast Brisket
- Potato Latkes
- Glazed Carrots

Boneless Honey Glazed Turkey Breast

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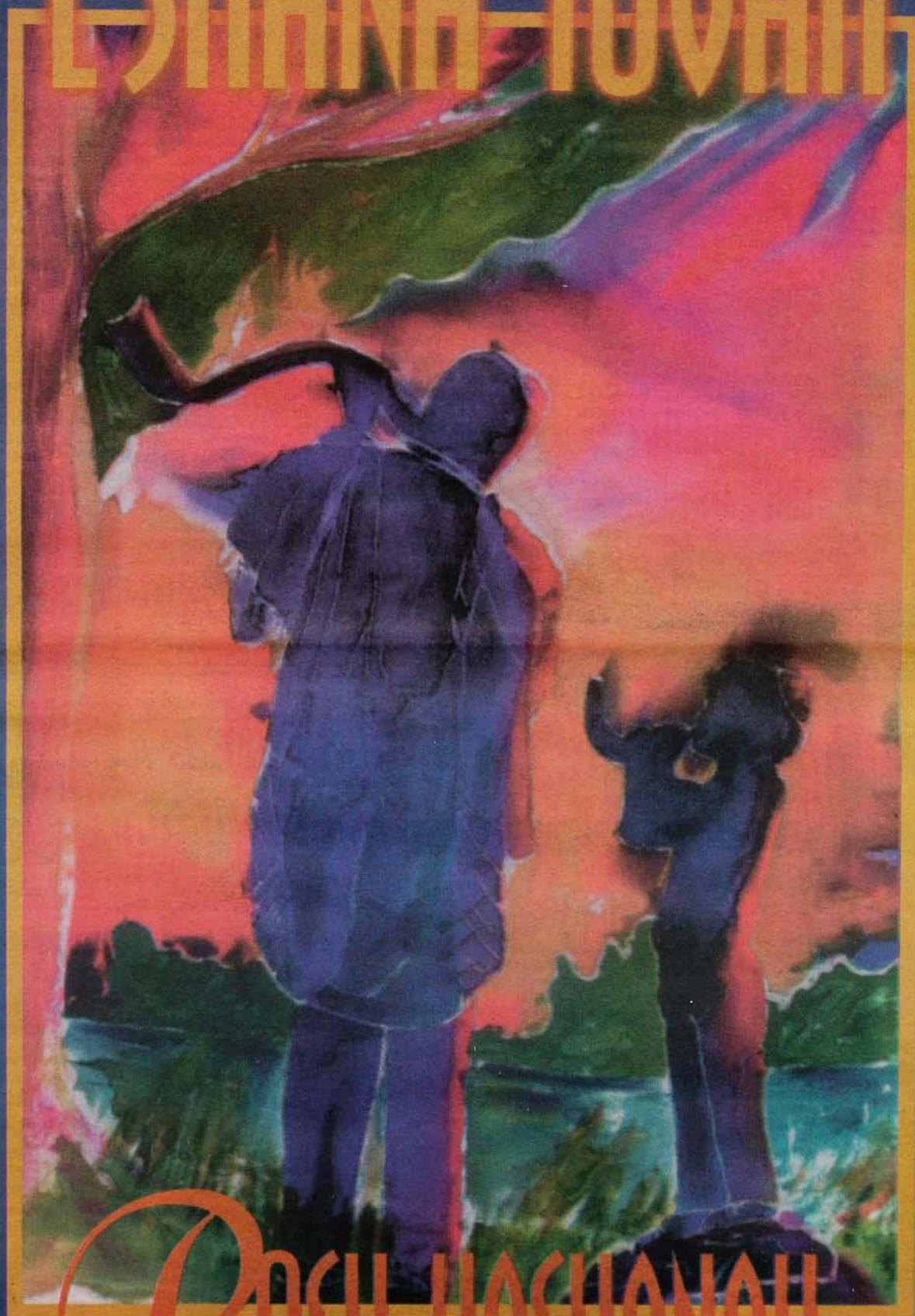
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Broad Street
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THE RHODE ISLAND JEWISH HERALD • SEPTEMBER 5, 1996

L'SHANA TOVAH



Rosh Hashanah
5757

"FROM GENERATION TO GENERATION" © MICHELE PULVER

High Holidays Stir Our Emotions Congregation B'nai Israel High Holiday Schedule

by Rabbi Maurice Weisenberg
Congregation Agudath Achim

We will approach G-d on Rosh Hashanah and Yom Kippur seeking to open the gates of mercy, health and well-being.

Despite the brave front we put up, each of us has been hurt and wounded. It is not surprising considering how small any individual is when confronted by the forces of the universe.

Notwithstanding the scrapes and the pain, we continue to choose life even as the Torah teaches us to do.

But where, we wonder, is a new supply of hope to be found?

In this frame of mind we enter the synagogue on the new year. Rosh Hashanah and Yom Kippur awaken pleasant memories of family holidays and a festively attired congregation singing Jewish soul melodies, reaching out to G-d and hoping to renew their ability to cope with life's challenges.

Deep down, we believe that in this often unfriendly universe there is a source of goodness and strength working on our side.

From the worshipers' somber mood when they come to unburden themselves of their troubles, small seeds of hope begin to sprout.

On Rosh Hashanah we read from the machzor/holiday prayerbook words that are both serious and uplifting. "Who is like You, our merciful parent, who remembers Your creatures with life."

Listening to the Torah reading we are told, "And G-d remembered Sarah as He said."

And from the Haftarah we will hear G-d's promise, "I have loved you with an everlasting love... Sing out in gladness. G-d has saved his people, the remnant of Israel... I will replace sorrow with gladness."

The Machzor gives us a true perspective on the reality of the human condition. Adam yesodo may-afar — "The human comes from dust and returns to dust. He earns his bread at the risk of his life."

At the same time we are reminded, "But you who cleave to G-d are alive today... Today You will raise us up. Today You will support us."

On the day when the shofar is blown, at first the congregation stands to hear a wake-up call and chastisement. "Don't sleep away your life. Turn from evil ways and do good. Repent."

During the Musaf the mood will change from fear and a sense of unworthiness to self-confidence. By the end of the

service the worshiper will hear in the shofar a rousing sound of victory and a herald of redemption and celebration.

The words and song of the High Holiday services steep us in a culture of Jewish hope. Jews have experienced too many dark nights for them to hold on to a naive faith.

Still, we believe that the sun will again come out in the morning. Loyalty to Judaism is one way of affirming the value of life and the significance of the human enterprise.

Free Large Print Machzor

The Jewish Heritage for the Blind has announced that a new, large print, Hebrew/English edition of the *Yom Kippur Machzor* will be made available to those who have difficulty reading regular print.

In order to obtain your free copy of the new *Machzor*:

- A) Send in your name and address.
- B) Enclose a note from your eye-care specialist, confirming your condition.

Forward this information, by mail or fax to: The Jewish Heritage for the Blind, 1655 East 24th St., Brooklyn, N.Y. 11229. Fax (718) 338-0653.

Note: The Rosh Hashanah Machzor is not available this year.

HIGH HOLIDAY SERVICE SCHEDULE

Fri., Sept. 13
Erev Rosh Hashanah ... 7 p.m.

Sat., Sept. 14
First Day Rosh Hashanah
Morning Service 9 a.m.
Torah Service 10 a.m.
Mincha-Maariv 7 p.m.

Sun., Sept. 15
Second Day Rosh Hashanah
Morning Service 9 a.m.
Torah Service 10 a.m.
Tashlich — meet at
Blackstone River at
..... 5 p.m.

Sat., Sept. 21
Shabbat Shuva 9 a.m.

Sun., Sept. 22
Erev Yom Kippur —
Kol Nidre 7 p.m.

YOM KIPPUR DAY

Mon., Sept. 23
Morning Service 9 a.m.
Torah Service 10:30 a.m.
Yizkor approx. Noon
Mincha 5:30 p.m.
Neila Service 6:15 p.m.
Conclusion 7:30 p.m.

SCHEDULE OF CHILDREN'S SERVICES JUNIOR CONGREGATION (AGES 5 TO 12)

Rosh Hashanah
Sat., Sept. 14 and Sun., Sept. 15
10 a.m. to noon

Yom Kippur
Mon., Sept. 23
10:30 a.m. to 12:30 p.m.

YOUNG ADULT SI'ACH

Discussion Group (ages 13-18)
Rosh Hashanah (first day only)
Sat., Sept. 14 10 a.m.
Yom Kippur
Mon., Sept. 23 10:30 a.m.

DISCUSSION GROUP

Yom Kippur Afternoon
Plans are being finalized for the discussion group to be held during the Yom Kippur break. The time, leader and topic will be announced from the bima.
Barbara Levinson
Ritual Committee

SUKKOT SERVICES

Fri., Sept. 27
Erev Sukkot 7 p.m.
Sat., Sept. 28
Sukkot/First day 9 a.m.
Sun., Sept. 29
Sukkot/Second day 9 a.m.
Fri., Oct. 4
Hoshanah Rabbah 7 p.m.
Sat., Oct. 5
Shemini Atzeret/Yizkor
..... 9 a.m.
Bar Mitzvah of Daniel Kita
Erev Simchat Torah 7 p.m.
Sun., Oct. 6
Simchat Torah 9 a.m.
Congregation B'nai Israel is located at 224 Prospect St., Woonsocket.

ON THE COVER

The cover picture, "From Generation to Generation," was created by artist Michele Pulver, and used with her permission.

The *Herald* wishes to express its appreciation for Pulver's generosity.

Wishing you, your family and friends a happy, healthy and joyous Rosh Hashanah



VINCENT A. CIANCI, JR.
Mayor of Providence

Kotels Far and Near

by Mike Fink
Herald Contributing Reporter

Lily, my middle child, spent her summer in Israel. She put her prayers for the New Year among the grassy stones of the Kotel, the Western Wall, while I was idly biking past a simpler South County rock fence along Middlebridge Road.

"I asked for protection for my brother and my sister, and for healing for my teacher and friend, Mr. Adler. And, Dad, I also thought about your mother during your yearzeit, when you welcome her soul with your candle." My Lily said something like this the day she came back to us.

My local kotel can't compare in antiquity to the one in Jerusalem. It only goes back about 350 years. But I make my own Rosh Hashanah wishes in the early morning, or the late afternoon, as I peddle peacefully past its graceful length. I make out, just beyond, the flocks of Canada Geese that rest by the banks of Narrow River, handsome living sculptures upon the large, wild lawn.

The guy that lives behind the Swamp Yankee design, a bit wobbly under the groundswells, tells me its tale. "Farm-

ers cleared their land. Trees were cut down for ships, built right here, and then sailed off downstream to the sea and to England, for its wars." Jerusalem, R.I., is like a miniature version of Jerusalem, Israel.

So I have a sense of distant times and shores as I worry and wonder about what lies just ahead among the seasons that wait for us. I also brood like those geese, but about what has just happened throughout the summer, and the year, on the road of time behind my spokes.

The kotel I build is made not of heavy boulders, but of light words, and shadowy, weightless images, feathers in the winds that pass. I try to teach my students how to pile words into sentences, and then paragraphs. They have to be spelled properly, laid down in the right sequence, and they must go somewhere, to define the property of the spirit. You have to be able to put your hopes and prayers among the phrases you write on the lawn of your paper. I don't always reach every student.

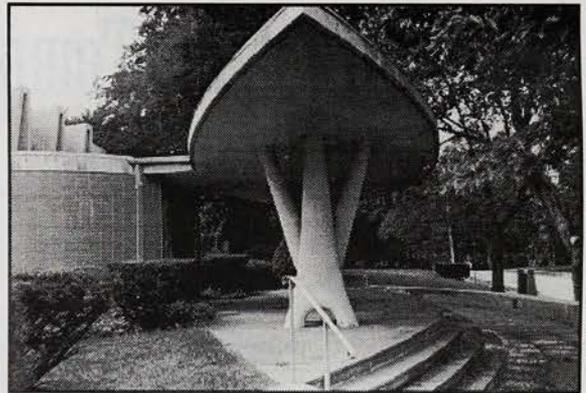
If it's a course on film, they have to "read" the script and the camera's tracking thoughts, in the classic or the foreign movies that require more contemplation than the more literal-minded fare of today. In any case, I don't always succeed, and my kotel may fall into scattered pebbles. I read my course evaluations over vacation, and now I place my own pleas to do a better job come next week. The way I teach is just as meandering as the crafted boundaries of my bicycle treks.

Reuben, my pre-bar mitzvah boy, got home from Jori, his ancient red trunk jammed with his gear, which takes up cluttered space beside Lily's backpacks. Meanwhile, Emily, our first-born, is packing up again to go back to college. Change is in the air and on the floor. Rosh Hashanah, with its moral authority, its spiritual grandeur, its air of majesty, gets

all mixed in with the rush of school starting, hopes and fears not only of the soul but also of the mind.

Lily isn't a selfish person, she blessed her siblings, her neighbor and guide, and a grandmother she never met. She left her legacy of kindness in the kotel of a city 3,000 years old.

Round the corner, I set down in a town a tenth as antique my own mazal tov musings on a leftover granite guideline. I wish for apt and sweet-tempered pupils, and for the patience, wisdom and energy to be of use and help to them. And to learn their names! I plead for luck and pluck for my three charges in their semesters, and for their schools. And I ask the power that is to watch over the Kotel within the City of Gold, where so many longings have been laid down in niches and crevices among the Jerusalem blocks of silver. Our temple is a dream, rich and wondrous, that rises behind every stone, a kind of fairy realm where our visions lead us to our mitzvot and our mission.



CONGREGATION B'NAI ISRAEL — 224 Prospect St., Woonsocket

Cantor Schlossberg Returns

Congregation B'nai Israel in Woonsocket will welcome back Cantor Ralph Schlossberg of New York City for the upcoming High Holiday season.

This third generation "hazzan" is a noted composer of Jewish liturgical music and has been a featured soloist at many conventions of major Jewish organizations.

A Cantor's Institute graduate, Schlossberg has received formal cantorial as well as vocal training from the likes of Cantor David Kusevitsky, Cantor Moshe Taube and Cantor Ben Belfer.

The community is looking forward to hearing the cantor chant the Kol Nidre.

Fall River Jewish Home Celebrates Rosh Hashanah

The Fall River Jewish Home begins the High Holidays on Sept. 13 by celebrating Rosh Hashanah.

To welcome the new year, family, friends, residents, board and community members will gather together to attend evening services in the home's chapel.

In addition, the Jewish

Home reaches out to Jewish residents from area nursing homes by inviting them to attend High Holiday services and a special Rosh Hashanah dinner which is enjoyed by residents and their loved ones.

The Fall River Jewish Home is located at 538 Robeson St., Fall River.



Heading for a new season
Herald photo by Mike Fink



A Kotel in Middlebridge
Herald photo by Mike Fink

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High Holy Days at Temple Am David

SELIHOT
Sat., Sept. 7
 Ma'ariv-Havdalah and M'laveh Malkah 7:45 p.m.
 Selihot services, Dedication of New Memorial Plaques 10 p.m.

ROSH HASHANAH
Fri., Sept. 13
 Candlelighting 6:38 p.m.
 Minha-Ma'ariv 6:30 p.m.

Sat., Sept. 14
 Shaharit 8 a.m.
 Junior Congregation and Pre-School 10 a.m. to 12:15 p.m.
 Rabbi's Message 10 a.m.
 Minha-Ma'ariv 6:40 p.m.
 Candlelighting 7:32 p.m.

Sun., Sept. 15
 Shaharit 8 a.m.
 Junior Congregation and Pre-School 10 a.m. to 12:15 p.m.
 Rabbi's Message 10 a.m.
 Tashlikh-Minha 6:15 p.m.
 Maariv/Havdalah .. 7:30 p.m.

TSOM GEDALIAH
Mon., Sept. 16
 Shaharit 6:45 a.m.

SHABBAT SHUVA
 Candlelighting, Sept. 20 6:27 p.m.
 Minha/Ma'ariv, Sept. 20 6:15 p.m.
 Shaharit, Sept. 21 9:30 a.m.

YOM KIPPUR
Sun., Sept. 22
 Candlelighting 6:23 p.m.
 Kol Nidre 6 p.m.

Mon., Sept. 23
 Shaharit 8 a.m.
 Junior Congregation and Pre-School 10:30 a.m. to 12:45 p.m.
 Rabbi's Message/Yizkor 10:30 a.m.
 Minha, Ne'ilah, Ma'ariv 5 p.m.
 Conclusion of Services: Shofar, Havdalah 7:15 p.m.

SUKKOT
Fri., Sept. 27
 Candlelighting 6:15 p.m.

Minha-Ma'ariv 6:15 p.m.
Sat., Sept. 28
 Shaharit 9 a.m.
 Junior Congregation (chapel) 10:15 a.m.
 Minha-Ma'ariv 6:15 p.m.
 Candlelighting 7:07 p.m.

Sun., Sept. 29
 Shaharit 9 a.m.
 Junior Congregation (chapel) 10:15 a.m.
 Minha 6:15 p.m.
 Maariv/Havdalah .. 7:05 p.m.

HASHANAH RABBAH
Fri., Oct. 4 6:30 a.m.

SHEMINI ATZERET/SIMCHAT TORAH
Fri., Oct. 4
 Candlelighting 6:03 p.m.
 Minha-Ma'ariv 6 p.m.

Sat., Oct. 5
 Shaharit 9 a.m.
 Junior Congregation (chapel) 10:15 a.m.
 Yizkor 10:15 a.m.
 Candlelighting 6:55 p.m.
 Minha/Ma'ariv, Hakafot, Reading of Torah and Mehina Consecration 6 p.m./6:55 p.m.

Sun., Oct. 6
 Shaharit 9 a.m.
 Hakafot with Junior Congregation in Main Sanctuary 10:15 a.m.
 Minha/Ma'ariv/Havdalah 6 p.m./6:55 p.m.
Temple Am David is located at 40 Gardiner St., Warwick.



TEMPLE AM DAVID — 40 Gardiner St., Warwick

High Holiday Services at Temple Beth El (Fall River)

SELICHOT
Sat., Sept. 7
8:30p.m. (Sanctuary)
 Installation of officers and board of directors of Temple Beth El and of Temple Beth El Sisterhood.
 Refreshments in the vestry preceding the service sponsored by Sisterhood.
 Call the temple office for reservations.

ROSH HASHANAH
First Day
Rosh Hashanah and Sabbath
Fri., Sept 13 6:15 p.m. (Chapel)
Sat., Sept. 14 8:45 a.m. (Sanctuary)

Second Day
Sat., Sept., 14 6:15 p.m. (Chapel)
Sun., Sept. 15 8:45 a.m. (Sanctuary)
 Children's service in the chapel conducted by Dr. Marshall Taitz on Saturday and Sunday, 10 a.m. to noon.
 Baby-sitter services will be available on request if you notify the temple office by Mon., Sept. 9.

SHABBAT SHUVAH (SABBATH OF REPENTANCE)
Fri., Sept. 20 5:30 p.m. (Chapel)

(Continued on Next Page)

DR. and MRS. HAROLD HANZEL
 WISH THEIR FRIENDS AND RELATIVES
 A HEALTHY, HAPPY AND PROSPEROUS NEW YEAR

New Year's Greetings
 to all my
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Temple Beth El (Fall River)

(Continued from Previous Page)

Sat., Sept. 21 9:30 a.m.
(Chapel)
Kiddush refreshments prepared by Rose Juda.

MEMORIAL SERVICES

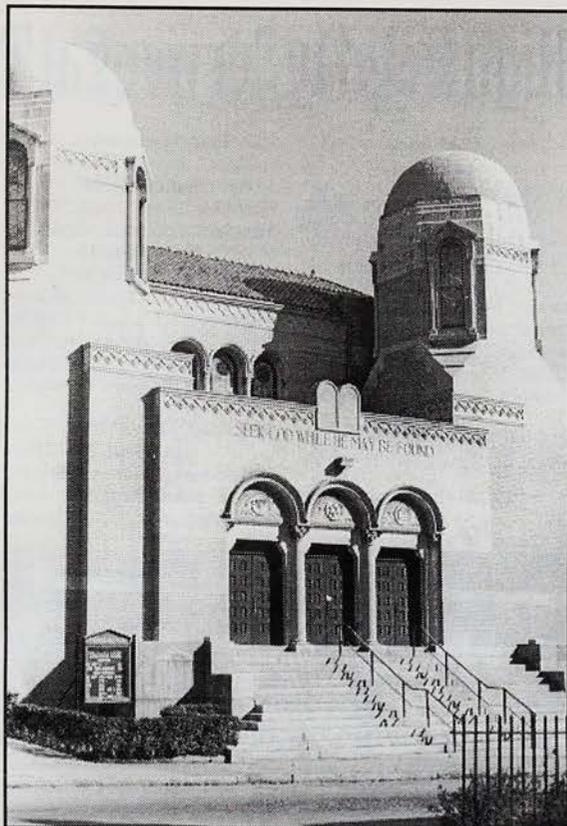
Sun., Sept. 22 11 a.m.
(Temple Beth El Cemetery)

YOM KIPPUR

Kol Nidre
Sun., Sept. 22 6 p.m.
(Sanctuary)
Yom Kippur Day
Mon., Sept. 23 8:45 a.m.
Yizkor Memorial Service (after the sermon)
Mincha and Neilah . 4:45 p.m.
Children's service in the chapel conducted by Dr. Marshall Taitz, 10 a.m. to noon.
The fast will be broken immediately after the Neilah Service in the Ziskind Auditorium. The entire congregation is invited to participate as families for this Neilah Service on Yom Kippur afternoon in the sanctuary.

SUKKOS SERVICES

First Day
Fri., Sept. 27 5:30 p.m.
Sat., Sept. 28 9:30 a.m.
Family Service
Second Day
Sat., Sept. 28 5:30 p.m.
Sun., Sept. 29 9:30 a.m.
Last Two Days of Yom Tov
Shemini Atzeres and Sabbath



TEMPLE BETH EL — 385 High St., Fall River

Fri., Oct. 4 5:30 p.m.	Family Dinner
(Chapel)	Sat., Oct. 6 6 p.m.
Sat., Oct. 5 9:30 a.m.	Family Service
(Sanctuary)	(Sanctuary) 7 p.m.
Yizkor Memorial Services	Sun., Oct. 7 9:30 a.m.
Simchas Torah	(Chapel)

United Synagogue Calendar Available

Color photographs of Judaica from Conservative congregations throughout North America and essay on berakhot, or blessings, enhance the 1996-97 Art/Engagement Calendar published by The United Synagogue of Conservative Judaism, which is available now.

The essays, written by Rabbi Elana Kanter to accompany each month, explore a number of traditional berakhot, ranging from the blessing on hearing thunder to the blessing before falling asleep.

An introduction by Dr. Steven M. Brown, noted Jewish educator, provides suggestions for family projects which will make the berakhot come alive for all members of the family.

Alan Ades, international president of The United Syna-

gogue, said "... the calendar manages to delight both the eye and the soul, while educating the whole family in the beauty of traditional berakhot."

As always, the calendar features candle lighting times for cities across North America as well as in Jerusalem; dates of Jewish holidays; Shabbat Torah readings on both annual and triennial cycles; and resource information about the Center for Conservative Judaism in Jerusalem, the Masorti Movement, and MERCAZ.

Copies of the 8"x10" spiral-bound calendar can be ordered by sending a minimum contribution of \$18 (includes postage and handling) to The United Synagogue Calendar, 6730 Mill Brook Road, N.H. 03086-0972.



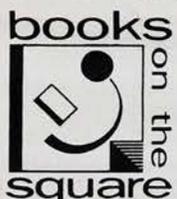
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HOLIDAY GREETINGS



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Happy New Year

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Discover Rhode Island's most unique congregation.
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Rosh Hashanah Services

Friday	September 13	8:00 p.m.
Saturday	September 14	10:00 a.m.
Sunday	September 15	10:00 a.m.

Yom Kippur Services

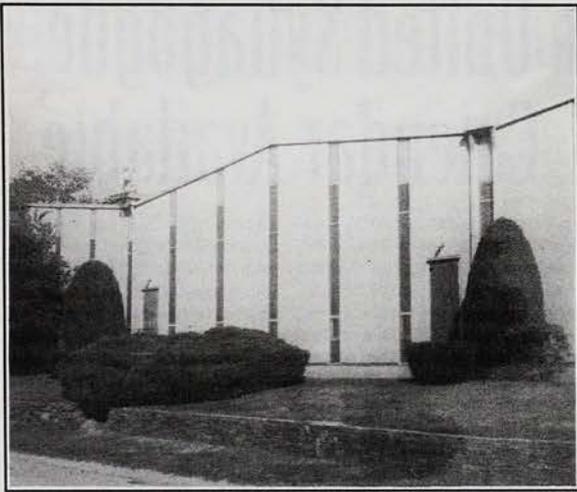
Sunday	September 22	8:00 p.m.
Monday	September 23	10:00 a.m.

Cantor William Crausman, Columbia liturgical recording artist, will be accompanied by organist Ray Buttero and the Choir.

CALL 521-6665 FOR COMPLIMENTARY TICKETS

For those desiring membership, the moderate annual family dues are \$250.

The United Brothers Synagogue, 205 High Street, Bristol, R.I. 02809



TEMPLE TORAT YISRAEL — 220 Park Ave., Cranston

High Holiday Services at Tifereth Israel

SELICHOT
Sat., Sept. 7
 Selichot Program 8 p.m.
 A program of traditional cantorial music chanted by the "great" cantors of the past featured on two videos: "Great Cantors in Cinema" and "Great Cantors of the Golden Age" which were produced by guest hazzan, Cantor Murray E. Simon.
 Selichot Service 9:30 p.m.
Sun., Sept. 8
 Community Memorial Service Plainville Cemetery...11:30 a.m.

ROSH HASHANAH
Fri., Sept. 13

Erev Rosh Hashanah 5:45 p.m.
Sat., Sept. 14
 First Day 9 a.m.
 Mincha 6:30 p.m.
Sun., Sept. 15
 Second Day, Tashlich 10 a.m.
 Mincha 6:30 p.m.
 The Contemporary Service on the second day of Rosh Hashanah is for the entire family.

YOM KIPPUR
Sun., Sept. 22
 Kol Nidre 6:30 p.m.
Mon., Sept. 23
 Yom Kippur 9 a.m.

Mincha 4:30 p.m.
Services for Children
 (First day of Rosh Hashanah and Yom Kippur)
 Junior Congregation (Grades Three to Seven)
 Chapel 10:30 a.m.
 Little Folks (Grades Kindergarten to Second)
 Scout Hall 10:30 a.m.
 Pre-Schoolers (Ages 4 and 5)
 Room 201 10 a.m.
 Babysitting service will be available at no charge from 9 a.m. until approximately 12:30 p.m. on both days of Rosh Hashanah and from 9 a.m. until approximately 1:30 p.m. on Yom Kippur.

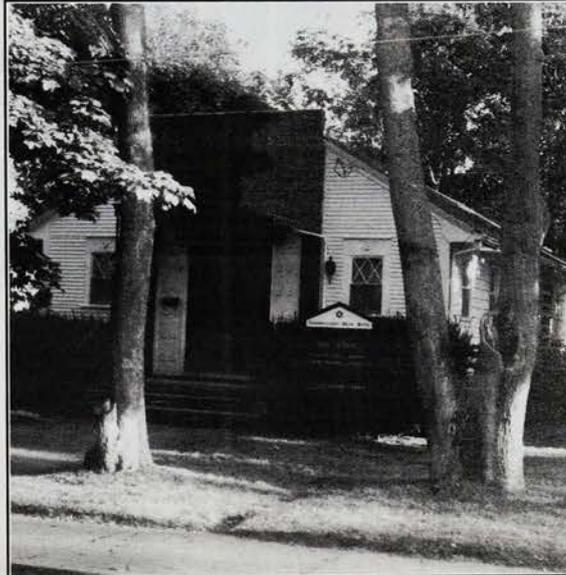
Temple Torat Yisrael High Holiday Services

SELIHOT
Sat., Sept. 7
 Night Service 11 p.m.

ROSH HASHANAH
 Fri., Sept. 13 6:30 p.m.
 Sat., Sept. 14 8:30 a.m.
 Torah Service 9:30 a.m.
 Rabbi's Sermon 10:30 a.m.
 Minchah-Maariv 6:40 p.m.
 Sun., Sept. 15 8:30 a.m.
 Torah Service 9:30 a.m.
 Shofar Blowing 10:15 a.m.
 Rabbi's Sermon 10:30 a.m.
 Tashlich 6 p.m.
 Minchah-Maariv 6:45 p.m.

KOL NIDRE
Sun., Sept. 22 6:30 p.m.

YOM KIPPUR
Mon., Sept. 23 9 a.m.
 Torah Service 10 a.m.
 Rabbi's Sermon 10:45 a.m.
 Yizkor 12:30 p.m.
 Minchah/Neilah/Maariv 5 p.m.
 Children's Candlelighting 7:20 p.m.
 Yom Kippur Fast ends at 7:20 p.m.
Temple Torat Yisrael is located at 220 Park Ave., Cranston.

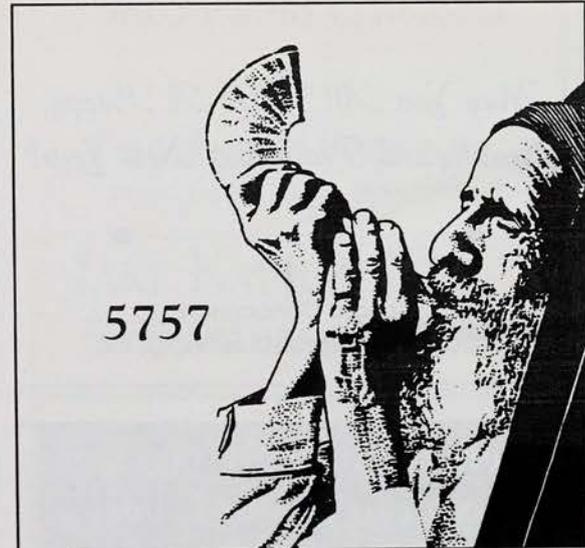


CONGREGATION BETH DAVID OF NARRAGANSETT — Kingstown & Watson Roads, Narragansett

SUKKOT
Fri., Sept. 27
 Erev Sukkot 5:45 p.m.
Sat., Sept. 28
 Sukkot — First day 9 a.m.
 Kiddush Luncheon in the Sukkah 6:10 a.m.
Sun., Sept. 29
 Sukkot — Second day 9 a.m.
 Kiddush in the Sukkah 5:45 p.m.
Fri. Oct. 4
 Hashanah Rabah 5:45 p.m.
Sat., Oct. 5
 Shemini Atzeret 9 a.m.
 Yizkor Kiddush in the Sukkah
 Mincha/Maariv/Havdalah 6 p.m.

SIMCHAT TORAH
Sat., Oct. 5
 Erev Simchat Torah 7 p.m.
Sun., Oct. 6
 Simchat Torah 9 a.m.
 Kiddush Luncheon
 For synagogue membership information or High Holy Day tickets, call the synagogue office at (508) 997-3171.

Tifereth Israel Congregation is located at 145 Brownell Ave., New Bedford.



5757

May the New Year bring a dawn of peace and splendor to Jerusalem and her children throughout the world



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All This, From a Shopping Expedition

by Harry Kolodney

Throughout the entire 1920s and extending well into the 1930s, there was a ritual observed each year, during the period beginning a few weeks before Rosh Hashanah.

This was the time for buying a new suit of clothes for the male Jewish child, from about 6 or 7 years old through most of his teen-age years. I don't know of any such ritual for the female population of that era.

It all began with a trip by streetcar, "downtown," to the Outlet Company, Howard Clothes or Ripleys', the three largest retailers of boys' and men's clothing in this area.

The price of a suit at that time varied from \$12 to \$18, which included all necessary alterations for a four-piece suit: a jacket, a vest, and two pairs of trousers. One pair of trousers was generally delegated for everyday wear, the other pair was kept with the jacket and vest to be worn on special occasions.

The boys, for many of these years, were accompanied by the

female parent, who generally acted as the "mavin" and had the deciding word with regard to color, style, fit and price.

The ritual was almost invariably the same. Possibly eight to 10 different styles and colors were tried on, and a choice made.

Then the salesman summoned a tailor to fit the suit and alter where necessary. The tailor was one with years of experience in the correct fitting of male clothing.

Within a few days, the customer returned and tried the suit on, while the tailor looked on with a keen professional eye. He would not release the suit to the customer unless the fit was perfect, and many times it was necessary to leave the garment for several more days for additional alterations.

At that point, in many cases, the young man was taken diagonally across the street from the Outlet Company on Weybosset to the Adams Hat Company and the Thom McCanshoe store.

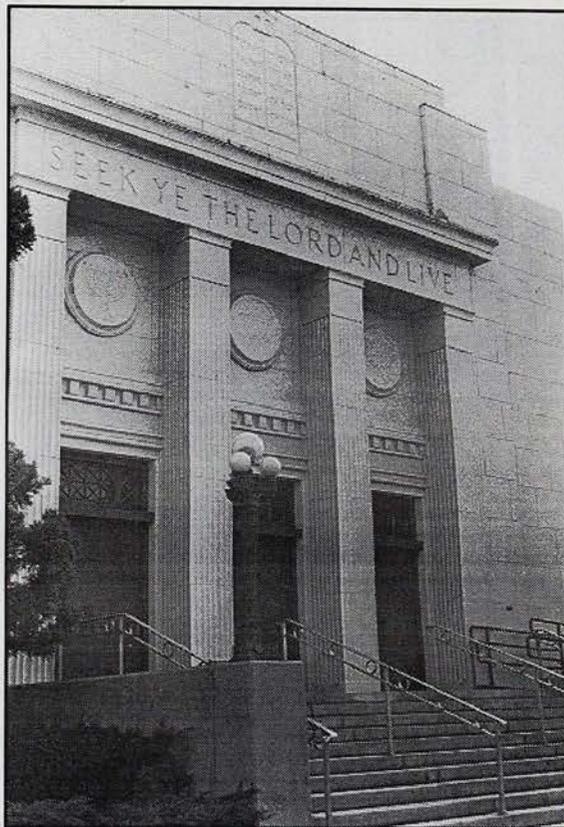
In the early '20s, hats retailed for \$4 each, as did shoes, per pair. As the Great Depression deepened, the price of each dropped to \$3.

The hat was purchased in one of several colors and styles. The "dress" shoes were bought with the idea that today they were dress shoes, at a later date they would become school or work shoes... so nothing fancy!

These chores completed, the next step was Mama starting the next phase of holiday preparation—cooking and baking of tons of food. All raw material was purchased from the malls of that period, located on Douglas, Chalkstone and Willard Avenues and on Shawmut, Orms and Camp Streets, and from itinerant peddlers who canvassed the streets with their horse-drawn wagons.

This story would not be complete without an addendum. Each year, after breaking the fast at the conclusion of Yom Kippur Day, most young people attended a dance, first at the Jewish Community Center on Benefit Street, and in later years, at the Arcadia Ballroom, in downtown on Washington Street.

Many a first, second, and possibly third generation American owes their existence to the fact that their male parent or grandparent, resplendent in his new suit, hat and shoes, met his future wife at this dance. After subsequent and highly proper courtship, they married and proceeded to raise a family and live happily ever after.



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Happy Rosh Hashanah and Best Wishes



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Happy, Healthy

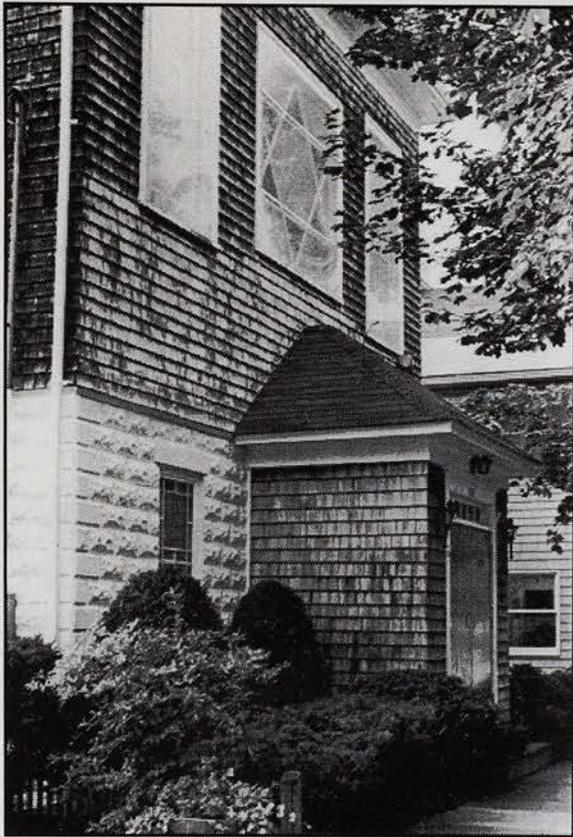
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UNITED BROTHERS SYNAGOGUE — 205 High St., Bristol

Tifereth Israel to Host Contemporary Service

This year, Tifereth Israel Congregation will conduct a contemporary service on the second day of Rosh Hashanah, Sept. 15, beginning at 10 a.m. and concluding at noon.

The contemporary service will be conducted by Rabbi Moshe Ulmer and Cantor Murray Simon in the sanctuary. It is designed to address the spiritual needs of many of the congregants.

Simon will lead the congregation with lively Israeli songs, and he will encourage the entire congregation to join him in the singing. There will be more prayers in English than in the traditional prayer book.

The service will challenge everyone with contemporary texts relating to our lives. In addition, the rabbi will give a sermon.

The service is designed to include the entire family; therefore, there will be no junior congregation services on the second day.

Babysitting will be available for very young children and infants.

High Holiday Services at Chabad House

ROSH HASHANAH
 Fri., Sept. 13; Sat., Sept. 14;
 Sun., Sept. 15
 Evening Services 6:30 p.m.
Sat., Sept. 14
and Sun., Sept. 15
 Morning Services 9 a.m.
 Shofar noon
Following services, the community is invited for the holiday meals.

YOM KIPPUR
 Sun., Sept. 22
 Kol Nidre Services .. 6:15 p.m.
Mon., Sept. 23
 Morning Services 9 a.m.
 Yizkor noon
 Neilah (Last Yom Kippur Service) 6:30 p.m.
 For more information, call 273-7238 or 861-2541.
The Chabad House is located at 360 Hope St., Providence.



CHABAD HOUSE — 360 Hope St., Providence

Pearl and Albert Hanzel
Harriet and Alan Cole **Barbara and Alan Marks**
Lisa and Rebecca **Harrison and Eleanor**
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 Best Wishes for a Happy and Healthy New Year*

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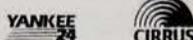
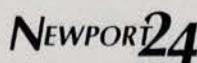
Wishing you a Joyous Rosh Hashanah

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Congregation Agudath Achim to Hold Special Program

On Sept. 7, Congregation Agudath Achim will begin the High Holiday season with a coffee hour and program at 9 p.m. in the vestry of the synagogue, 36 Winthrop St., Taunton.

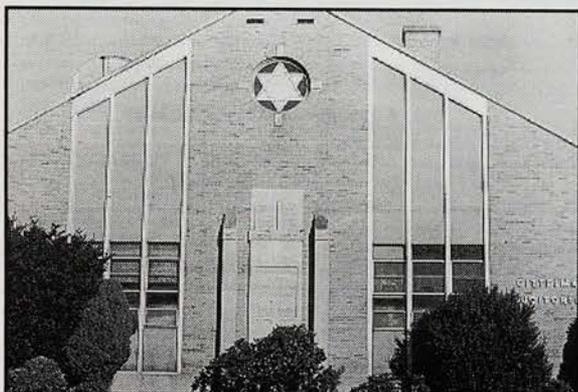
The program will feature an outstanding video, "Who Am I?"

Rabbi Maurice Weisenberg and President Arthur Arkanase have issued an invitation to anyone who is interested in becoming part of the Jewish community of Taunton to come on Saturday night.

The Selichot service which customarily is held on the Saturday night before Rosh Hashanah will follow in the sanctuary at 10:45 p.m.

The Conservative service will be conducted by Weisenberg and Cantor Stanley Lipp.

Those interested in attending the Rosh Hashanah and Yom Kippur services at Congregation Agudath Achim are welcome to call the synagogue for information about tickets for members and for non-members, (508) 822-3230.



CONGREGATION ADAS ISRAEL — 1647 Robeson St., Fall River

Services at Ahavath Achim Synagogue

Sat., Sept. 7
Selichot/Program 9 p.m.
Rabbi Barry Hartman will discuss newly discovered material on the history of the New Bedford Jewish Community.

ROSH HASHANAH

Fri., Sept. 13
Mincha/Maariv 6:45 p.m.
Shabbat, Sept. 14
Shacharis/Preliminary Service 8 a.m.
Shacharis 8:30 a.m.
Musaf 11 a.m.
Mincha/Maariv 6:45 p.m.

Sun. Sept. 15
Shacharis/Preliminary Service 8 a.m.
Shacharis 8:30 a.m.
Blowing of the Shofar 10:45 a.m.
Musaf 11 a.m.
Tashlich/Buttwood Park 4:30 p.m.
Mincha/Maariv 6:45 p.m.
Rosh Hashanah Concludes 7:47 p.m.

YOM KIPPUR

Sun., Sept. 22
Mincha/Erev Yom Kippur 2:30 p.m.
Kol Nidre 6:30 p.m.
Mon., Sept. 23

Shacharis/Preliminary Service 8:30 a.m.
Shacharis 9 a.m.
Sermon and Yizkor Noon
Musaf 1 p.m.
Martyrology 3 p.m.
Mincha 4:45 p.m.
Neilan 6:15 p.m.
Blow Shofar and Conclusion of Fast 7:32 p.m.

SUCCOT

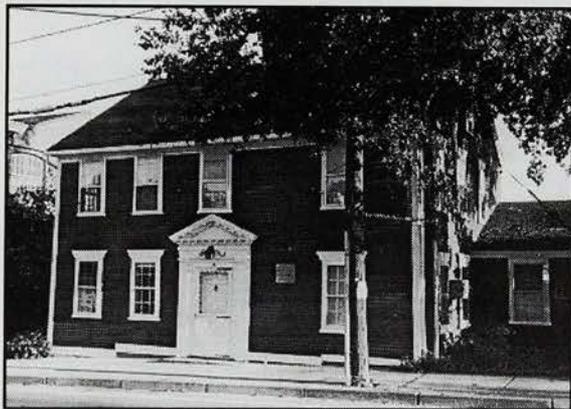
Fri., Sept. 27
Mincha/Maariv 6:15 p.m.
Shabbat, Sept. 28

Shacharis 9 a.m.
Mincha/Maariv 6:15 p.m.
Sun., Sept. 29

Shacharis 9 a.m.
Mincha/Maariv 6:15 p.m.
Succot Concludes 7:23 p.m.

A new program this year will feature a joint Ahavath Achim/Tifereth Israel Tashlich service. The service will be held on Sept. 15, because Tashlich is not done on Shabbat.

Ahavath Achim Synagogue is located at 385 County St. in New Bedford.



THE CHAI CENTER — 15 Centerville Road, Warwick

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John J. Kelley, Sr.

Jeff's Kosher Kitchen
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Wish You
L'Shana Tovah

Best Wishes for a Happy New Year
STARKWEATHER & SHEPLEY, INC.
and
MORTON SMITH INC.

More than anything else,
it's the years that fly by.
Happy 5757.
EL AL
The Airline of Israel

Mishkon Tfiloh High Holiday Services

Sat., Sept. 7
 First Selicos Midnight
Fri., Sept. 13
Erev Rosh Hashanah
 Mincha 6:40 p.m.
 Followed by Maariv
 Candlelighting 6:39 p.m.

ROSH HASHANAH

Sat., Sept. 14
First Day Rosh Hashanah
 Shacharis 8 a.m.
 Rabbi Berlinsky's Shiur (class) 5:55 p.m.
 Mincha 6:40 p.m.
 Maariv 7:25 p.m.
 Candlelighting for the Second day of Rosh Hashanah, not before 7:44 p.m.

Sun., Sept. 15

Second Day Rosh Hashanah
 Shacharis 8 a.m.
 Shofar blowing, approximately 11:30 a.m.
 Mincha 6:40 p.m.
 Maariv 7:30 p.m.
 Followed by Havdalah
 Yom Tov ends 7:41 p.m.

Sun., Sept. 22

Erev Yom Kippur
 Mincha 2:30 p.m.
 Kol Nidre 6:20 p.m.
 Followed by Maariv
 Candlelighting is before you leave for shul, before Kol Nidre.

Mon., Sept. 23

Day of Yom Kippur
 Shacharis 9 a.m.
 Yizkor approx. 11:30 a.m.

The fast of Yom Kippur ends at 7:27 p.m.

SUCCOS SERVICES

Fri., Sept. 27

Erev Succos
 Mincha 6:20 p.m.
 Followed by Maariv

Sat., Sept. 28

First Day of Succos
 Shacharis 9 a.m.
 Rabbi Berlinsky's shiur 5:30 p.m.
 Mincha 6:15 p.m.
 Followed by Sholoshuedos in the succah and Maariv

Sun., Sept. 29

Second Day Yom Tov
 Shacharis 9 a.m.
 Mincha 6:15 p.m.
 Maariv 7:10 p.m.
 Followed by Havdalah
 Yom Tov ends 7:17 p.m.

Mon., Sept. 30; Tues., Oct. 1; Wed., Oct. 2; Thurs., Oct. 3

First Four Days of Chol Hamoed
 Shacharis 6:40 a.m.
 Mincha 6:10 p.m.

Fri., Oct. 4

Hoshana Rabba
 Shacharis 6:30 a.m.
 Mincha Erev Shmini Atzeres 6:10 p.m.

Followed by Maariv
 Candlelighting 6:03 p.m.

Sat., Oct. 5

Shmini Atzeres, Shacharis 9 a.m.
 Yizkor approx. 10:30 a.m.

Rabbi Berlinsky's shiur 5:10 p.m.
 Mincha 6 p.m.
 Followed by Sholoshuedos in the succah.

Sun., Oct. 6

Simchas Torah
 Shacharis 9 a.m.
 Mincha 6:05 p.m.
 Maariv 6:55 p.m.
 Followed by Havdalah
 Yom Tov ends at 7:05 p.m.

Congregation Mishkon Tfiloh is located at 203 Summit Ave., Providence.



CONGREGATION MISHKON TFILOH — 203 Summit Ave., Providence

Congregation Shaare Zedek—Sons of Abraham

ROSH HASHANAH

Fri., Sept. 13

Lighting of Candles 6:40 p.m.
 Mincha/Maariv Service 7 p.m.

Sat., Sept. 14

Shacharith 8:30 a.m.
 Sermon 11 a.m.
 Musaf 11:30 a.m.
 Mincha/Maariv 7 p.m.
 Lighting of Candles After 7:38 p.m.

Sun., Sept. 15

Shacharith 8:30 a.m.
 Sermon 11 a.m.
 Shofar 11:15 a.m.
 Musaf 11:30 a.m.
 Mincha/Maariv 7 p.m.

YOM KIPPUR

Sun., Sept. 22

Lighting of Candles 6:23 p.m.
 First Light Yarzeit Candles
 Kol Nidre 6:45 p.m.

Mon., Sept. 23

Shacharith 8:30 a.m.
 Sermon and Appeal 11 a.m.
 Yizkor 11:30 a.m.
 Musaf 11:45 a.m.
 Mincha 5 p.m.
 Neilah 6 p.m.
 Conclusion of Fast After 7:21 p.m.

SUCCOTH

Fri., Sept. 27

Lighting of Candles 6:16 p.m.

Maariv Service 6:30 p.m.

Sat., Sept. 28

Shacharith 9 a.m.
 Torah Reading 10:30 a.m.
 Musaf 11 a.m.
 Mincha/Maariv Service 6:30 p.m.

Lighting of Candles After 7:13 p.m.

Sun., Sept. 29

Shacharith 9 a.m.
 Torah Reading 10:30 a.m.
 Musaf 11 a.m.
 Maariv Service 6:30 p.m.

HASHANAH RABBAH

Fri., Oct. 4

Shacharith 6:30 a.m.
 Lighting of Candles 6:04 p.m.
 Maariv Services 6:30 p.m.

SHMINI ATZERETH

Sat., Oct. 5

Shacharith 9 a.m.
 Torah Reading 10:15 a.m.
 Yizkor 10:45 a.m.
 Musaf 11 a.m.
 Lighting of Candles After 7:03 p.m.

Hakofos — Marching with Torahs 7:15 p.m.

SIMCHAS TORAH

Sun., Oct. 6

Shacharith 9 a.m.
 Hakofos 10 a.m.
 Musaf 11 a.m.

Congregation Shaare Zedek—Sons of Abraham is located at 688 Broad St., Providence.

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Warmly extend their Best Wishes to their Friends and Relatives for a very Happy, Healthy and Prosperous New Year.

JERI Plans for the High Holidays

Jewish Eldercare of Rhode Island has been busy all summer preparing programs for the High Holidays for those residing in both nursing homes and independent/assisted living facilities.

JERI is appreciative to volunteers from Kulanu of Temple Emanu-El and the Women's Association from the Jewish Home, who assist in assembling and delivering holiday gift packages of apples, honey, raisins and honey cake for every Jewish resident residing in every facility throughout the state.

Special cultural programs which discuss the holidays will be offered by JERI staff (Tina Fain and Ronni Guttin) throughout September and October, while JERI rabbis will provide services and programs at the facilities having significant numbers of Jewish residents.

SCHEDULE OF JERI SERVICES

Sept. 12 — 10:30 a.m. — Special Program with Ronni Guttin at Elmhurst, Erev Rosh Hashanah

Sept. 13 — 10 a.m. — Service with Rabbi Douglas at Rosewood Manor; 1:30 p.m. — Service with Rabbi Douglas at Summit

Sept. 14 — 10 a.m. — Rosh Hashanah with Rabbi Douglas at Rosewood; 1:30 p.m. — Rosh Hashanah with Rabbi Douglas at Highland Court

Sept. 16 — 10:30 a.m. — Special Holiday Services with Rabbi Douglas at Elmhurst

Sept. 19 — 1:30 p.m. — Special Holiday Service with Rabbi Douglas at Whytebrook Terrace

Sept. 20 — 1:30 p.m. — Special Holiday Service with Rabbi Douglas at Waterman Lake; 4 p.m. — Special Holiday Shabbat Service with Tina Fain at West Bay Manor

Sept. 22 — 12:30 p.m. — Kol Nidre Service with Rabbi Douglas at Rosewood Manor; 2:30 p.m. — Kol Nidre/Rabbi Douglas at Summit

Sept. 23 — 10 a.m. — Yom Kippur Service with Rabbi Douglas at Rosewood Manor; 1 p.m.

— Yom Kippur/Rabbi Douglas/Highland Court

Sept. 27 — 10:30 a.m. — Sukkot Service with Ronni Guttin at Summit; 2 p.m. — Sukkot Service with Tina Fain at Cedar Crest

Sept. 28 — 10 a.m. — Shabbat/Sukkot Service with Rabbi Douglas at Rosewood Manor

Sept. 30 — 2 p.m. — Sukkot with Rabbi Douglas at Elmhurst

Oct. 2 — 2 p.m. — Sukkot with Rabbi Douglas at Highland Court

Oct. 4 — 10 a.m. — Shabbat/Sukkot with Rabbi Douglas at East Bay; 2 p.m. — Shabbat/Sukkot with Rabbi Douglas at Oak Hill

Oct. 5 — 1 p.m. — Shemini Atzeret/Yizkor with Rabbi Douglas at Rosewood

With funding from the Shirley Aronson Goldberg Foundation and a grant from the Jewish Federation of R.I. Endowment, JERI has been able to produce a series of videos for anyone who would like to participate in a Rosh Hashanah or Yom Kippur service but is unable to attend at a synagogue.

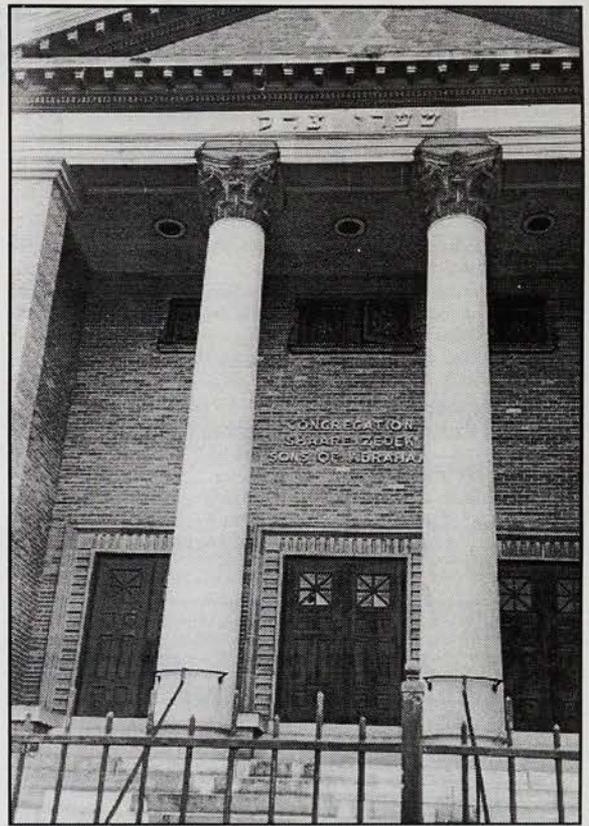
A prayer book will also be distributed to anyone who might be interested. If you are a senior who would enjoy receiving a copy of the video, call 621-5374 or (800) 350-3725.

JERI's goal is to enrich the lives of Jewish seniors throughout the state. The organization is grateful to the community for its support.

Shanah Tovah,
Penny Faich
Bonnie Ryvicker



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Sons of Jacob High Holidays Schedule

Sat., Sept. 7
 First Slichos after midnight prior to Slichos — Refreshments 11:30 p.m.
 Slichos every morning 6:00 a.m.

Fri., Sept. 13
 Slichos "Schor Bris" ... 5:30 a.m.
 Morning service after Slichos 6:45 a.m.
 Erev Rosh Hashanah
 Candlelighting 6:38 p.m.
 Services 7:00 p.m.

Sat., Sept. 14
 First Day of Rosh Hashanah
 Services 8:30 a.m.
 No Shofar-No Tashlich
 Candlelighting 7:30 p.m.

Sun., Sept. 15
 Second Day of Rosh Hashanah
 Services 8:30 a.m.

Shofar, approximately 10:30 a.m.
 Mincha both days .. 6:45 p.m.
 holiday ends 7:40 p.m.

Mon., Sept. 16
 Fast of Gedaliah 6 a.m.
 Mincha 6:25 p.m.

Fri., Sept. 20
 Candlelighting 6:26 p.m.
 Mincha 6:45 p.m.

Sat., Sept. 21
 Shabbos Teshuva
 Services 8:30 a.m.

Sun., Sept. 22
 Erev Yom Kippur
 Services 7:45 a.m.
 Mincha 2 p.m.
 Fast begins 6:15 p.m.
 Kol Nidre:
 Candlelighting 6:22 p.m.
 Services 6:35 p.m.

Mon., Sept. 23
 Yom Kippur
 Services 8:30 a.m.
 Yizkor 11:15 a.m.
 Mincha 5 p.m.
 Neilah & Maariv 6:15 p.m.
 Fast ends 7:30 p.m.

Fri., Sept. 27
 Erev Sukkos
 Candlelighting 6:14 p.m.

Sat., Sept. 28
 Candlelighting 7:13 p.m.
 First day of Sukkos
 Services 8:30 a.m.

Sun., Sept. 29
 Second day of Sukkos
 Services 8:30 a.m.
 Mincha both days ... 6:15 p.m.
 Festival ends
 Candlelighting 7:13 p.m.

Mon., Sept. 30; Tues., Oct. 1; Wed., Oct. 2; Thurs., Oct. 3
 Chol Hamoad
 Services 6:30 a.m.

Fri., Oct. 4
 Hoshanah Rabbah
 Candlelighting 6:02 p.m.
 Services 6:30 a.m.

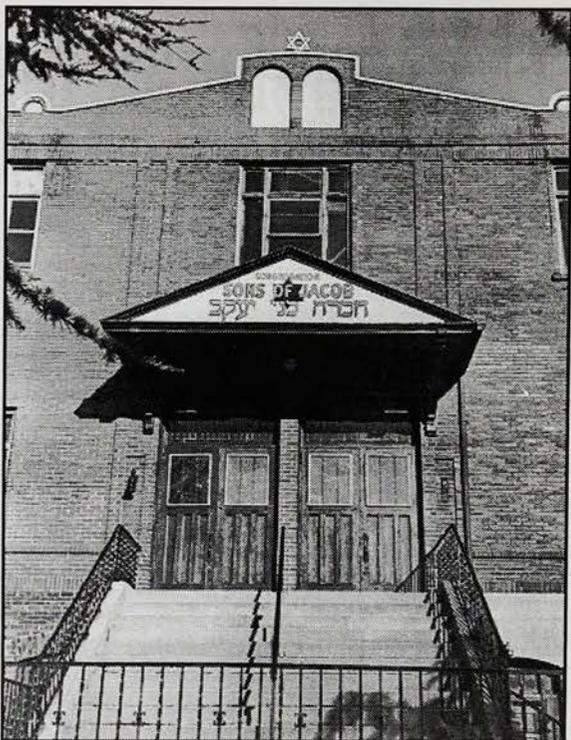
Sat., Oct. 5
 Shimini Azetres
 Candlelighting 7:01 p.m.
 Services 8:30 a.m.
 Yizkor, approx. 10:30 a.m.
 Mincha 6:10 p.m.
 Hakafos 7:15 p.m.

Sun., Oct. 6
 Simcha Torah
 Services 8:30 a.m.
 Hakafos 9:30 a.m.
 Festival Ends
 Candlelighting 7 p.m.

Mon, Oct. 13 & Tues., Oct. 14
 Rosh Chodesh Cheshvon
 Sons of Jacob is located at 24 Douglas Ave., Providence.



CONGREGATION OHAWA SHALOM — East Avenue, Pawtucket



CONGREGATION SONS OF JACOB — 24 Douglas Ave., Providence

Rosh Hashanah Dessert

HONEY SPICE CAKE

- 3 1/2 cups flour
- 1 cup sugar
- 3 tsp. baking powder
- 1 tsp. baking soda
- 1 tsp. ground ginger
- 1 1/2 tsp. cinnamon
- 3/4 tsp. ground nutmeg
- 1/4 tsp. ground allspice
- 1/8 tsp. ground cloves
- 5 large eggs
- 1 cup honey
- 2 tsp. instant coffee dissolved in 2/3 cup boiling water and cooled
- 1/2 cup vegetable oil
- 2 tsp. vanilla
- 1 1/2 tsp. grated orange rind

In a medium bowl, stir together all dry ingredients. In large bowl with an electric mixer at low speed, beat eggs, honey, coffee oil and vanilla until blended. Gradually beat in flour mixture until smooth. Stir in orange rind. Spoon into an oiled and floured 12-cup bundt pan. Bake in 325 degree oven about 70 minutes or until a wooden pick inserted in the center comes out clean. Cool cake in a pan on a wire rack for 10 minutes. Loosen edges with a narrow metal spatula and turn out on rack to cool completely.

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Different Ways of Observing the Days of Awe

by Debra Nussbaum Cohen
NEW YORK (JTA) — The 10 days between Rosh Hashanah and Yom Kippur are a special time.

The Days of Awe, as they are known, have a rhythm unique among the cycles of the Jewish year. They are a period of reflection and self-evaluation during which Jews the world over prepare for the Day of Judgment.

On Rosh Hashanah, according to Jewish tradition, G-d pencils each of our names into the books of life and death, deciding who will prosper and who will suffer in the coming year.

If we work hard to redeem ourselves during the next 10 days, we have a chance to change the course of events before G-d determines our fate on the Day of Judgment, Yom Kippur, when our future is inscribed in indelible ink.

It can be an intense time.

"It is inherently spiritually charged," said writer Francine Klagsbrun, author of *Jewish Days*.

"The feel of the air is different, the feel of life is different and you are more attuned to spiritual parts of life, more attuned to relationships," she said.

Rabbi Kerry Olitzky described the period as a time to consider "all that Judaism has to offer, to take a good hard look at ourselves and do what needs to be done."

The 10 days are a time "to seek out people to ask for forgiveness and to make decisions about how we're going to change our lives, to ready ourselves to stand as naked souls before G-d," Olitzky said.

The rabbis of the Talmud advised that there were three ways to change our entry from being in the book of death to the book of life: prayer, charity and repentance.

A central part of repentance

is taking responsibility for harmful words and deeds, and it is traditional during these first 10 days of the new year to ask forgiveness from those one has possibly hurt, in a practice known as "mechila."

Some people welcome the period, and the process of asking for forgiveness, as an opportunity for reflection and self-evaluation.

Asking forgiveness is "the most moving and important part of the holiday because you take responsibility, finally," said writer Esther Broner.

"Otherwise, we're just students waiting for the report card and waiting to pass on to the next grade. This way we grade ourselves."

Rabbi David Wolpe, who teaches Jewish thought at the Conservative movement's Jewish Theological Seminary, said he used the 10 days for reflection.

"In a sort of idiosyncratic way I do a personal inventory of my year," he said. "I call people who I believe I've offended and ask them to forgive me for specific things I've done."

Many people set aside time to study something special during the 10 days.

Another tradition of the period is "tashlich," the symbolic casting away of sins by taking crumbs out of pockets and tossing them into a natural body of water.

Broner and a group of creative feminist Jewish friends adapted that tradition for several years by building paper boats, talking about the sins that each vessel represented and sending them floating down the waters flowing around Manhattan.

"We made flotillas of sin out of paper and sent them along the Harlem River, which hardly noticed because it was so full of sin by much larger polluters," Broner said in an interview.

But for tashlich these women were not casting out just the sins traditionally associated with the 10 days. They reinvented the ritual from their own perspectives.

"We had to get rid of what people thought of things we had done which they considered sins, like having ambition, pride, high energy, pain,

lifestyles they criticized. In our creative lives these things were no sin at all, but were our drive."

Some Chasidic Jews take the casting out of sin one step further, in the ritual known as "kapporas," or atonement.

In the days leading up to the Day of Atonement, enormous flatbed trucks stacked with cages full of live chickens begin to park in neighborhoods inhabited by the devoutly Orthodox.

In the darkness of the night before Yom Kippur eve, the faithful crowd around the trucks to select the chickens that will serve as their personal sacrifices.

Each person takes a live chicken — men take a male bird while women take a hen — holds it by its ankles and swings it around their heads while incanting a blessing transferring their sins to the chicken.

Then the chickens are ritually slaughtered and defeathered in a building nearby, whose floor runs red with entrails and blood.

The chickens are taken home to become the dinner eaten before the Yom Kippur fast, and the money paid for them is donated to charity.

Once the 10 days are over, though, what happens to all the work that people have done on

(Continued on Next Page)

Touro Hosts High Holiday Services

ROSH HASHANAH

Fri., Sept. 13 6:15 p.m.
Sat., Sept. 14, 9 a.m., 6:15 p.m.
Sun., Sept. 15 9 a.m., 6:15 p.m.

YOM KIPPUR

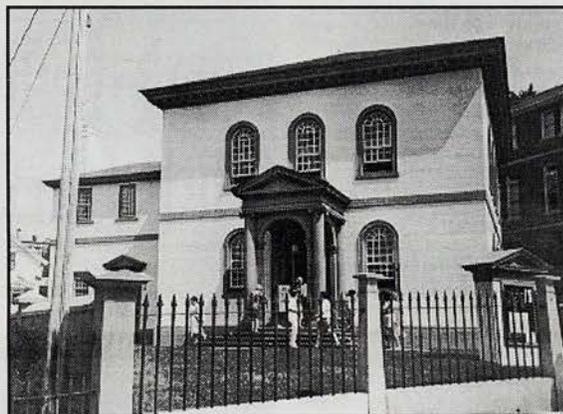
Sun., Sept. 22
Kol Nidre 6 p.m.
Mon., Sept. 23 9 a.m.

SUKKOT

Fri., Sept. 27 6 p.m.
Sat., Sept. 28 9 a.m., 6 p.m.
Sun., Sept. 29 9 a.m.

Services for Rosh Hashanah and Yom Kippur are by reservation only. Call 847-4794.

Touro Synagogue is located at 85 Touro St., Newport.



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High Holy Days at Temple Beth-El

SERVICES

Selichot
 Sat., Sept. 7 8 p.m.
Rosh Hashanah Evening
 Fri., Sept. 13 8:15 p.m.
Rosh Hashanah Morning
 Sat., Sept. 14 10 a.m.
Children's Service
 Sat., Sept. 14 3 p.m.
Cemetery Pilgrimage
 Sun., Sept. 22 10 a.m.
Kol Nidre
 Sun., Sept. 22 8:15 p.m.
Yom Kippur Morning
 Mon., Sept. 23 10 a.m.
Children's Service
 Mon., Sept. 23 1:30 p.m.
Afternoon Service
 Mon., Sept. 23 2:30 p.m.
Yizkor/Concluding Service
 Mon., Sept. 23 4:30 p.m.
Sukkot Festival Service
Under the Stars
 Fri., Sept. 27 5:45 p.m.
Sukkot Festival Service
 Sat., Sept. 28 10 a.m.
Shemini Atzeret/Yizkor
 Fri., Oct. 4 5:45 p.m.

Consecration

Fri., Oct. 4 6:30 p.m.
Simchat Torah Festival Service
 Sat., Oct. 5 10 a.m.

MEMBER CARDS

For the ninth year, all temple members in good standing will receive a personal member card which will serve as admission to High Holy Day services.

The cards are mailed when a member's dues, building maintenance fund, and religious school fees are paid in full or their account is current.

Questions can be directed to Ann Brassard in the bookkeeping office.

BREAK-THE-FAST

For the fourth year, the Temple Beth-El Sisterhood and Brotherhood will sponsor a communal break-fast for the entire congregation following Yom Kippur Neilah and Concluding Services. There is no

charge. Juice, pastry, and other light fare will be arranged on tables in the Silverstein Meeting Hall.

OUT OF TOWN?

If you are planning to be out of town or overseas during the High Holy Days, you are welcome to attend services at Reform congregations in the city or cities you will be visiting.

Contact Rona in the temple office to receive a courtesy request form.

GUEST PASSES

Guest passes for High Holy Day worship services are available for any of the following:

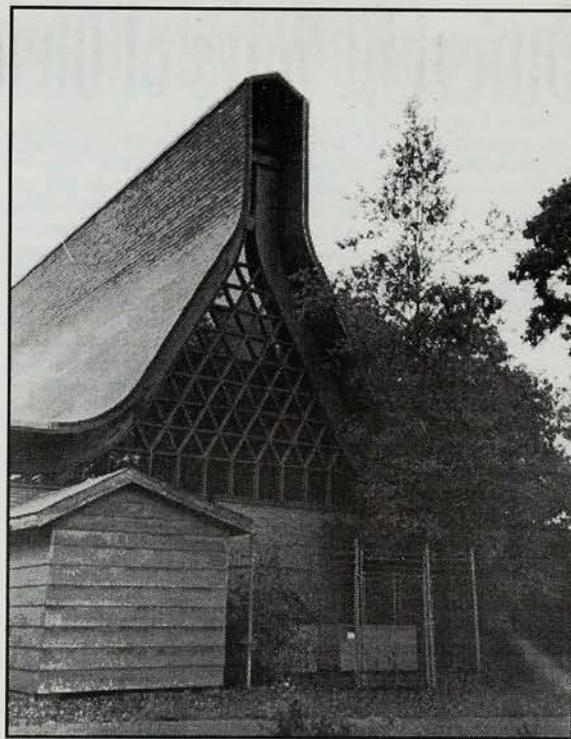
1) Any college student who presents a current college identification card;

2) Adult children (and their families) of temple members who live outside Southeastern New England.

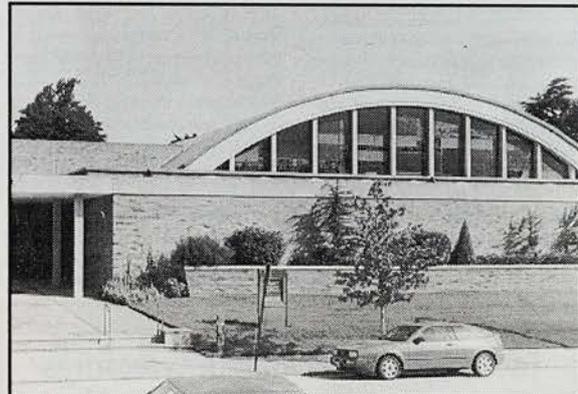
3) Relatives of temple members who live outside Southeastern New England. Each pass will be issued for a fee of \$50 per person.

4) Members in good standing of Reform congregations outside the region. A UAHC courtesy request form is required from the individual's home congregation.

Temple Beth-El is located at 70 Orchard Ave., Providence.



CONGREGATION AGUDUS ACHIM — 901 Main St., Attleboro



TEMPLE BETH-EL — 70 Orchard Ave., Providence

Temple Beth-El Hosts Selichot Service

As the new cycle of the holiday season approaches, we may feel unprepared for the intense introspection and awesome grandeur of the High Holidays.

At the same time, who doesn't long for an opportunity to wipe the slate clean and make a fresh start?

It is never too early to prepare for the High Holidays and Jewish tradition offers us a beautiful way to begin the penitential season.

On Sept. 7, Temple Beth-El in Providence will host a Selichot service. "Selichot" means prayers for forgiveness.

The evening will begin at 8 p.m. with a brief Havdallah and dessert reception. Afterwards, clergy and lay leaders will guide a study session focusing on themes of repentance and return.

This informal exploration will help to answer questions concerning spiritual preparation. What is it? How do I do it? How can I make it a meaningful process?

A musical interlude will set the contemplative mood for the Selichot service which will begin at 10 p.m.

The service is held late in the evening in keeping with the words of King David, who said, "At midnight I will rise to give thanks to You."

Different Ways

(Continued from Previous Page)

themselves and their relationships, and all the good intentions to do things differently in the coming year?

Wolpe, said, "People think the Yom Kippur fasting is hard but it's carrying the message past the day that is really hard. The 10 days are a time to build up so that when you come down the mountain, as it were, you come down with some momentum."

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Fast of Gedaliah Reminds Jews to Embrace Pluralism

by Rabbi Bernard S. Raskas
ST. PAUL (JTA) — To condemn assassination, the rabbis of the Talmud ordained the day after Rosh Hashanah as the Fast of Gedaliah.

Coming at the very beginning of the New Year, this is a profound, unequivocal statement on the sanctity of life. It also reminds us that political murder and fanaticism only result in upheaval, pain and,

ultimately, self-destruction.

The assassination of Prime Minister Yitzhak Rabin was far from the first political assassination in Jewish history. In biblical times, two Davidic monarchs of the Kingdom of Judah, as well as two chiefs of staff, were assassinated by fellow Jews.

In the northern Kingdom of Israel, moreover, political assassination occurred regularly.

The Hasmonean regime was a bloody period.

In more recent times, the Haganah ordered the assassination of Jacob Deltaan. Israeli artillery shelled the ship Altalena, which was staffed by the Irgun.

These attacks were carried out in the name of religion or political nationalism. Fanaticism anywhere breeds violence and murder, even among Jews.

Arguably, the most significant assassination in Jewish history was that of Gedaliah Ben AhiKam. The sources are clear in Jeremiah.

Jeremiah's letter to the exiles in Babylon articulated his belief, which has become the political theme of Jews living outside Israel: "Seek the welfare of the city to which I have exiled you and pray on its behalf; for in its prosperity you shall prosper (Jeremiah 29:7)."

The message was clear: Rebellion was futile at best and destructive at worst.

Meanwhile, in Palestine, Gedaliah urged those remaining to respect Babylonian authority, advising them, "It will be good for you (Jeremiah 40:9)." His policies did bring marked economic improvement. As recorded in Jeremiah 40:12, "They gathered large quantities of wine and figs."

The policy of accommodation with the Babylonians was not popular in all quarters. There were some who wanted to shake off the rule of Babylonians by igniting a rebellion. Gedaliah's aides warned him that the Ammonites were trying to incite this group.

They were united in conspiracy by the view that Gedaliah was an obstacle.

Gedaliah's aides also warned him that he could be assassinated, but he dismissed these rumors.

Gedaliah invited Ishmael ben Methaniah, a descendant of the royal line of King David, and 10 associates to dinner in a move toward reconciliation and good will.

At the dinner, Gedaliah and his aides were assassinated by the rebels. Gedaliah's remaining allies pursued Ishmael, who escaped, returning to the kingdom of the Ammonites.

After the assassination,

Jeremiah continued to advocate maintaining Gedaliah's policies. Others, fearing Babylonian reprisals, compelled Jeremiah to join them in fleeing to Egypt. Their flight only widened the exile and truly marked the end of the First Jewish Commonwealth.

Hundreds of years later, the rabbis of the Talmud studied the tragedy. They condemned the assassination.

As Ecclesiastes cautions, "Do not be overrighteous (7:16)."

Extremes are extremely distasteful. Tolerance, respect, cooperation and avoidance of violence are the Jewish way.

First, a righteous man was murdered. The rabbis equated his death with the destruction of the Temple. Their equation of the murder of one person with destruction of the entire Temple speaks volumes on the sanctity and preciousness of a single human being.

Second, Gedaliah's policies were politically and practically sound. They were designed for Jewish survival and improvement. Although his political plans did not satisfy the rebels who were ardent nationalists, he did preserve Jewish interests, religion and culture.

The rabbis then used this historical event to parallel their own

(Continued on Next Page)

Services at Temple Habonim

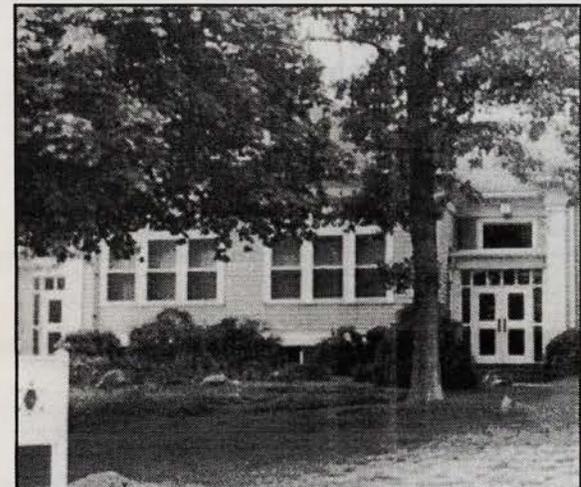
ROSH HASHANAH

Fri., Sept. 13
Evening Service 8 p.m.
Sat., Sept. 14
Family Worship Service 9 a.m.
Regular Morning Service 10:45 a.m.
Tashlikh Family Service 3 p.m.
Sun., Sept. 15
Morning Service 10:30 a.m.

YOM KIPPUR

Sun., Sept. 22
Evening Service (Kol Nidre) 8 p.m.
Mon., Sept. 23
Family Worship Service 9 a.m.
Regular Morning Service 10:45 a.m.
Afternoon Service ... 3:15 p.m.
Temple Habonim is located at 165 New Meadow Rd., Barrington.

Their equation of the murder of one person with destruction of the entire Temple speaks volumes on the sanctity and preciousness of a single human being.



TEMPLE HABONIM — 165 New Meadow Road, Barrington

The Babylonians, led by Nebuchadnezzar, had put down a Jewish revolt in Judea in 586 B.C.E., during which Jerusalem and the First Temple were destroyed.

In recognition of the prophet Jeremiah's opposition to the revolt, the Babylonians freed the imprisoned prophet and appointed his ally, Gedaliah, as governor of Judea. Gedaliah's family had long been associated with Jeremiah in seeking religious honesty and reforms.

As governor, Gedaliah pursued Jeremiah's vision of accommodating the Jews to Babylonian rule.

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Women of Reform Judaism Publish Calendar and Cards

A combination of painting and Hebrew calligraphy used to create colorful and dynamic works of Judaic art is featured in the new Jewish Art Calendar and High Holy Day greeting cards just published by Women of Reform Judaism — The Federation of Temple Sisterhoods.

Each of the seven paintings,

serigraphs and lithographs by Julie Staller-Pentelik represents a theme taken from classical Jewish texts.

The pocket-sized calendar, covering the Jewish year 5757 (September 1996 to August 1997), contains pictorial interpretations from the Bible, blessings, the prayer book and the Talmud.

These include vividly colored ink paintings that convey the richness of Jewish tradition in a contemporary style.

The calendar lists weekly Torah and Haftarah portions, Jewish and American legal holidays and Canadian national holidays. It provides space for appointments and notes and is suitable as a distinctive gift for friends.

The art calendar is an 80-year tradition of the Reform movement.

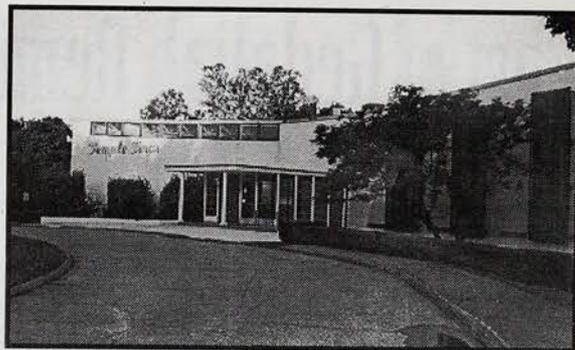
This year's calendar cover represents a richly hued butterfly, signifying spiritual uplift, against a background of Hebrew and English calligraphic lettering containing the following portion of the morning liturgy: "Blessed is the One who brings compassion to the earth and all its creatures."

Inside, another ink painting, titled "Shalom" — "Peace" — shows a dove perched atop an impressionistic rendering of the Western Wall.

Calendars and cards may be ordered from Temple Sisterhood Judaica shops in Reform synagogues or from Women of Reform Judaism, 838 Fifth Ave., New York, N.Y. 10021; phone (212) 650-4050; fax (212) 650-4059.

When ordered by mail, single copies of the calendar are \$7, including postage and handling. Quantity discounts are available.

A package of 10 New Year's greeting cards and envelopes is \$7.50, postage and handling included. Proceeds go to the Youth, Education and Special Projects Fund of Women of Reform Judaism.



TEMPLE SINAI — 30 Hagan Ave., Cranston

High Holidays at Temple Sinai

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Sat., Sept. 7 11 p.m.
(preceded by breakfast at 10 p.m.)

ROSH HASHANAH

Fri., Sept. 13 8 p.m.
Sat., Sept. 14
Adult Service 10:30 a.m.
Youth Service (ages 8+) 10:30 a.m.
Children's Service (ages 7 and younger) 2:30 p.m.

YOM KIPPUR

Sun., Sept. 22 8 p.m.
Mon., Sept. 23
Adult Service 10:30 a.m.
Youth Service (ages 8+) 10:30 a.m.
Rabbi's Discussion Group 1:15 p.m.
Children's Service (ages 7 and younger) 2:15 p.m.
Afternoon Service 3 p.m.
Memorial Service 4:30 p.m.
Concluding Services 5 p.m.

Temple Sinai is located at 30 Hagan Ave., Cranston.

Fast of Gedaliah

(Continued from Previous Page)

response to Rome after the Bar Kochba rebellion in 135 B.C.E. They, too, turned away from rebellion against Roman power and favored accommodation.

Their view turned out to be correct, because the Romans stamped out Bar Kochba with horrific persecutions, ending any hope of restoring Jewish political power.

In thoughtfully considering all these events, the rabbis came to the conclusion that Gedaliah's assassination, Jewish disunity and internal conflict led to the destruction of the Second Jewish Commonwealth.

For this reason, the rabbis chose to commemorate the assassination with a fast day immediately after Rosh Hashanah, saying that the first items on the agenda of the new year are respect and tolerance for differing views on the path of Judaism.

It is tempting to draw immediate and relevant conclusions; however, one must be cautious in historical analogies.

It is clear that we must study Jewish history, for as the philosopher Santayana pointed out, "Those who do not study history are doomed to repeat it." Hatred only breeds more hatred. Violence surely provokes counterviolence.

One can interpret texts and history many ways. However, as Ecclesiastes cautions, "Do not be overrighteous (7:16)." Extremes are extremely distasteful. Tolerance, respect, cooperation and avoidance of violence are the Jewish way.

The Fast of Gedaliah is a reminder to Jews to reject extremism and violence and to embrace pluralism and respect for difference. Peace is not a slogan, it is a way of life.

Rabbi Bernard S. Raskas is rabbi emeritus of the Temple of Aaron, St. Paul, and Distinguished Visiting Professor of Religious Studies at Macalester College. He is author of the trilogy, Heart of Wisdom.



"SHALOM" — "PEACE," an original ink painting by Julie Staller-Pentelik, uses a watercolor technique to infuse the richness of Jewish tradition with an imaginative contemporary style.

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Rosh Hashanah is a Time for Repentance, Renewal

by Irving Greenberg
 NEW YORK (JTA)—In Jewish tradition, Rosh Hashanah triggers two distinct reactions: repentance and renewal.

Repentance (to turn from sin) is not the same as renewal (to turn from routine).

In a way, it is more comfortable for people to focus on evil and sin as the main problem of the High Holidays reflection period.

After all, most people do not live evil lives.

Paradoxically, then, a call to repentance represents less of a shake up of their previous behavior.

Yet more lives are blighted by stultifying ways of living than by assaults from outsiders; more marriages — and loves — expire in boredom and routine than in willful misbehavior.

Similarly, it is all too comforting for the committed Jewish community to focus on intermarriage and assimilation as the danger to continuity and to blame the unaffiliated "sinners" for threatening Jewish survival.

We grow enraged at the Jews who are drifting away and blame them for lusting after the fleshpots of America. This enables the affiliated community to go on with business as usual — and even feel self-righteous in the process.

Communally, I submit that rapid routine is currently a deadlier enemy of Jewish survival than is "sin" — that is, conscious rejection of Judaism. For the sake of the Jewish future, Rosh Hashanah must be turned into a critique of the status quo in communal Jewish life and into a self-critique by affiliated Jews.

Some years ago, a study of Jews attending New York's 92nd Street Y's outreach-oriented Jewish Omnibus events found that the bulk of those unaffiliated Jews had been affiliated — synagogue members, bar mitzvahed — earlier in their lives.

However, the previous experience was negative — or, more typically, vacuous and boring — so they dropped out of Jewish life for years, or decades, thereafter.

Consider American syna-

gogue life. The classic liberal synagogue is marked by a Friday night service in which a rabbi and cantor lead a polite, routinized service with elements of Hebrew not understood by congregants and elements in English that are familiar but blasé, if not banal.

Saturday morning is dominated by the bar or bat mitzvah. In this event, family and friends come to hear a young person recite biblical, prophetic texts that the guests do not understand and that the child has studied by rote but has drawn little import from, for his/her future life.

To serve the one-time visitors, the regular worshippers are penalized. Their service is taken over; the rhythms are adjusted and the explanations and issues are addressed to the transient population.

B'nai Jeshurun attracts thousands weekly by developing a singing, dancing, liturgically expressive community experience — at once more demanding and more rewarding.

The synagogue insists that it cannot change this pattern because it is relevant to the families — they send children to Hebrew school, pay membership dues, hire caterers in order to have the ceremony.

Further, the services — having been kept at lowest common denominator level — will have no attendance unless there are bar/bat mitzvah guests. This routine spells steady death of the soul for regulars and unaffiliated alike.

Yet the committed rationalize that synagogue life cannot survive otherwise. In sum, business as usual is a slow boat to oblivion.

The Orthodox synagogue has a stronger core of committed regular participants and in the healthier synagogues, the bar mitzvah is not the main event.

Still, in many — if not most — such synagogues, attendance at services lives off and uses up the store of loyalty and observance of the congregants rather than inspiring them. Most fail to build the kind of spiritual excitement that motivates people to upgrade their lives or dedicate themselves to Jewish learning observance.

Sadly, the rabbinical seminaries of the three major denominations train most rabbis for this continuing status quo.

Yet the renewal alternatives already exist. In New York City, a Conservative congregation, B'nai Jeshurun, and Orthodox Kehillat Jacob (Shlomo Carlebach's) shul, have electrified their constituencies.

B'nai Jeshurun attracts thousands weekly by developing a singing, dancing, liturgically expressive community experience — at once more demanding and more rewarding.

Conservative Anshei Chesed in New York has broken the institutional edifice complex by offering a mix of chavurah/learning/worship options to involve a variety of people in different but deeper group experiences.

Orthodox Ohab Zedek has been born again as a tremendous draw to younger people by revitalizing community and by emphasizing hospitality and learning.

The Jewish Center, also Orthodox, has been galvanized by

a rabbi's decision to offer much more serious and demanding learning opportunities, hitherto reserved to more academic settings.

Throughout the Jewish world, the road to hell is being paved with good intentions and entrenched routines.

Such renewal patterns can be found across the country.

Larry Kushner's Reform Temple Beth El in Sudbury, Mass., has broken the bar mitzvah syndrome by demanding more advance study and participation by the families and by creating vital, involved membership standards.

In Ann Arbor, Mich., a congregation has become a magnet by requiring community service and personal commitment in order to join.

In Philadelphia, Reconstructionist Mishkan Shalom made the same impact by staking out a strong social action agenda for its members and connecting its program to its liturgy.

A host of Orthodox congre-

gations have developed beginner's services that meet people where they are and enable them to grow rather than repeat the same rote forms each week.

Let it be clear that the synagogue is not the only institution in which the status quo is suffocating.

The federation world is also caught between its current establishment of doing good and supporting Israel and its increasing difficulty to touch the lives of the unaffiliated and of the next generation. Here, too, there is a real danger of a slow bleeding to death.

Throughout the Jewish world, the road to hell is being paved with good intentions and entrenched routines. We need a profound self-critique within the establishment. We need more philanthropists to concentrate on nurturing agents of transformation for the community and on financing risky but needed new institutions and initiatives.

In the words of Rabbi Joseph B. Soloveitchik, repentance should not be narrowly defined "only from the perspective of atonement"; rather it must become an "act of creation — self-creation."

In renewal lies the secret of redemption.

MR. and MRS. IRVING A. ACKERMAN and family

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Temple Shalom Ushers in High Holidays

The congregation of Temple Shalom, the Conservative congregation of Newport County, will usher in the High Holy Days of 5757 commencing with a late worship service on Sept. 13 at 8 p.m.

Cantor Fredric S. Scheff will chant the liturgy and Rabbi Marc S. Jagolinzer will officiate and deliver the sermon entitled, "This is My G-d!"

Services for the First Day of Rosh Hashanah will commence on Sept. 14 at 9 a.m. The rabbi's sermon for that morning will be, "To Hear and To Listen."

Babysitting will be available for children 3 years of age and younger. Reservations are a must and may be made by contacting Ruth Ziegler at 846-5858.

There will be a holiday work-

shop for 4- and 5-year-olds. Youth services will also take place for children ages 6 and 7 and 8 through 12. Evening services on that day will be at 8 p.m.

A contemporary worship service for the Second Day of Rosh Hashanah will take place on Sept. 15 at 10 a.m.

The rabbi will conduct this service from a Mahzor which he created for this worship and preach the sermon, "How to Enjoy Being Jewish." The cantor will chant the liturgical portions of the service.

Immediately following the service, the congregation will walk to Bailey's Brook for the Tashlich ceremony.

For information regarding tickets and services, as well as temple membership, contact the temple office at 846-9002.

The rabbi, cantor and congregation of Temple Shalom extend to all best wishes for a joyous and fulfilling 5757.



HANG ON! — There is no easy way to saw the top off a ram's horn. It takes two, and sometimes three, to make a shofar.

Herald photo by Alison Smith

Searching for the Divine Image

by Rabbi Moshe Ulmer
Tifereth Israel Congregation

A midrash tells us that the angels were envious of human beings. The angels were unhappy that G-d would lavish upon these mere mortals a beautiful planet on which to dwell as well as the entire Torah.

Before Adam and Eve were created it was rumored among the angels that the first two human beings would be created through G-d's breath and fashioned in G-d's own Divine Image. The jealous angels conspired to hide the Divine Image so that it would be concealed from our ancestors.

One of the angels suggested that the Divine Image be hidden at the bottom of the deepest sea; another suggested that it be buried on top of the highest mountain on earth. The most insightful angel proposed another place for concealment and said to his fellow angels: "Let us hide the Divine Image within

the human being. Surely, it is the last place that a person is likely to look."

During the month of Elul, as we approach the Days of Awe, we need to remind ourselves that Rosh Hashanah and Yom Kippur are opportunities for self-discovery. Although we have the technology to explore the depths of the universe, the inner self remains a mystery.

One explanation for this mystery is that we often have a fear to explore ourselves. For some of us it may be exceedingly difficult to acknowledge the Divine Image within ourselves.

Do each one of us truly accept the concept that "I am a child of G-d" and that "G-dliness is buried within me"? We can fool ourselves sometimes and ignore this Divine spark within our hearts. Or perhaps this year, we can dare to risk honesty.

The honesty demanded of

us by our High Holy Days is to ask and answer the most difficult questions about our very lives and our values. Listen to some of the questions that we might confront as we reflect upon our lives as the years have come and gone:

- Have I grown more caring or more callous?
- Have I become more forgiving or more vengeful?
- Have I become more tolerant or more critical?
- Have I become more generous or more self-centered?
- Have I worked to become better or only better off?
- Have I held on to my principles or have I abandoned them?

- Have I changed for the better or for the worse?
- Have I grown as a person or have I become smaller?

As we begin another year do we dare to risk taking an honest, hard look at ourselves?

The countdown towards the Days of Awe have begun. This is the time to look inside, to search for the Divine Image within each of us, to ask the difficult questions about ourselves and to see what we have done with our precious time on earth.

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Yom Kippur Affords Penance for the Righteous and the Wicked

by Irving Greenberg

NEW YORK (JTA) — Yom Kippur, the Day of Atonement, brings with it the promise of the impossible: If we repent, the past can be undone.

Through genuine regret and rejection of past bad behavior, and by resolving not to repeat the action in the future, an act of doing wrong is wiped out, as if it never was done — thanks to the miracle of G-d's forgiveness.

If a fellow human being was injured or deprived by the wrong behavior, then repentance must include restoration or reparation to the victim.

Yet the very basis of Yom Kippur seems to be contradicted by an explicit halachic ruling on the rules of repentance.

The Mishnah (Babylonian Talmud, Tractate Yoma 85b) says the miracle of divine forgiveness will not be extended to someone who abuses the system of repentance.

For example, if someone says, "I will sin and then I will repent so that I will be forgiven and thus will obtain the fruits of evil without being punished," then that person will have no opportunity to repent, for this would make a mockery of the system.

The person would be exploiting G-d's mercy to get away with a crime. This is intolerable and forgiveness is denied.

Similarly, the Mishnah says, "If someone says I will sin and then Yom Kippur will bring me atonement, then Yom Kippur does not atone," meaning the person allows him/herself to sin, counting on Yom Kippur to provide forgiveness.

Here again, the Mishnah warns us not to abuse G-d's grace in extending forgiveness. The power of Yom Kippur will work for us only if we do not exploit it and lower our moral standards.

Consider, however, that Yom Kippur is built into the Hebrew calendar permanently. This means that people can count on the Day of Atonement for forgiveness every year.

As we come to expect Yom Kippur's power to wipe the slate clean, do we not lower our moral guard at least somewhat, knowing that our wrong acts are not ultimate?

Often, good people must choose between good principles in conflict with each other or must prioritize limited resources.

When I first raised this question at a rabbinical convention,

I proposed that Yom Kippur should not be on the annual calendar; placing it there tempts people into depending on it.

If enough people sinned, then the rabbis would meet and proclaim that G-d's forgiveness is still extended for all who repent and Yom Kippur would be convoked that year.

The typical reaction to the proposal was, "What? No Yom Kippur? We depend on the sale of seats, Yom Kippur appeal, etc., to sustain our budget!"

Does this not validate the point that in some sense, we are all guilty of sinning and depending on Yom Kippur to get us out of the pit we have dug for ourselves?

One possible answer is that Yom Kippur is built into the calendar out of the recognition of the fallibility of human beings and their proneness to sin, selfishness and error.

"There is no human being in the world so righteous who does [only] good and never sins (Ecclesiastes 7, 20)." But this answer misses the depth of moral realism and profundity in the concept of atonement.

Yom Kippur is not scheduled just because of the sinners. True, they need compassion and divine forgiveness — but the moral and righteous need Yom Kippur just as much.

Life is not a series of simple choices between right and wrong actions. In Jewish tradi-

tion, a host of morally responsible actions — even mitzvot — carry with them guilt. Often, good people must choose between good principles in conflict with each other or must prioritize limited resources that leave them short of fulfilling obligations to others.

The right of self-defense is affirmed as a mitzvah. However, if we have to kill the other person, we have done the right thing, yet incurred guilt.

In the Bible, the Israelite army had to undergo ritual purification after the war before being allowed to re-enter the Temple, the House of Life. And a hero priest who killed under these circumstances was permanently disqualified from blessing the people.

All human life is infinitely valuable and equal. Yet if we cannot save all in danger, then we must prioritize. In so acting, we have done a mitzvah — and we have failed morally, simultaneously.

In an ideal society, we would assure economic equality. If that fails, we must extend tzedakah to the needy. But in so doing, our charity helps perpetuate the inequality. Thus we collaborate in continuing a system that, intentionally or inadvertently, robs people of dignity by making them dependent on others.

The sincerely righteous must continually be implicated in ambiguous and morally imper-

fect behavior. There is no other way of working to perfect this world. (Of course, good people seek to reduce these compromising aspects.)

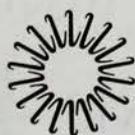
Therefore, all of us — saint and sinner alike — need G-d's continuing judgment on our actions. As well, we all need divine compassion and forgiveness.

Therefore, all of us — saint and sinner alike — need G-d's continuing judgment on our actions. As well, we all need divine compassion and forgiveness — lest we become hardened and embrace the admixture of evil in our behavior; lest we become complacent and excuse our compromises; lest we become cynical or self-protective and walk away from responsibility.

No wonder that on Kol Nidre night, we recite the formula that "by divine wisdom and community judgment, we permit [the righteous] to pray [as one congregation] with the sinners."

Irving Greenberg is president of The National Jewish Center for Learning and Leadership.

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Israelis Feel 'After the Holidays' Syndrome

by Michele Chabin
 JERUSALEM (JTA) — Although Rosh Hashanah does not begin until Sept. 13, Israelis already in the throes of "After the Holidays" syndrome.

This maddening phenomenon, which annually hits Jewish communities around the world between Rosh Hashanah and Simchat Torah, is felt most keenly in Israel, where the Jewish calendar dictates life, at least most of the time.

Whereas Jews in the diaspora have to fit the Days of Awe into their secular work or school week, Israelis simply shut down their businesses and schools every time a holiday comes along.

In Israel, employees never have to beg for time off at holiday time, because all government offices and virtually all Jewish-owned businesses traditionally close shop. And because Jewish holidays begin at sundown, employers usually throw in this "pre-holiday" day for good measure.

Schools, which religiously open the last week of August or the beginning of September, despite the fact that it is hot enough to bake matzah in most classrooms, take a short Rosh Hashanah break just a couple of weeks later. This ritual is repeated on Yom Kippur, which precedes a weeklong break for the duration of Sukkot. Classes finally resume the day after Simchat Torah.

Rather than deal with this scheduling nightmare — this year's holiday schedule does not bode well for courses meeting on Sundays, Mondays and Tuesdays — the country's universities start the fall semester after the holidays.

"In Israel, people take the

Jewish calendar very seriously," said Steven Cohen, a sociologist at the Hebrew University's Melton Center for Jewish Education who immigrated to Israel from the United States. "The holidays mark a clear boundary between periods, between the old and new years."

Unfortunately, Cohen said, "today we have a real conflict between our pre-industrial, agricultural past and our post-industrial society. Back in pre-industrial days, people didn't have the same kind of work week. The 51/2-day work week is an invention of the industrialized world."

The fact that the holiday period wreaks havoc with the work week "can be very frustrating," said Mona Berdugo, an environmental planner in Jerusalem.

"Nothing gets done. It begins in August, when everyone goes away, and continues through Simchat Torah. Last year, when I sent out resumes in the summer, I was told I'd have to wait until after the holidays for a response."

Berdugo, the mother of a toddler, said the holidays also create a child-care nightmare.

"My daughter's [day care] is closed during Sukkot, not to mention the other holidays, and this off-again, on-again schedule makes it hard for kids to adjust."

Becky Rowe, a Tel Aviv-based editor, said she and her husband cope with the holidays by visiting family in the United States.

"From a work standpoint, it's not even worth being here," she said. "August is bad enough because there's very little child care and parents bring their kids to the office. No one can get any work done. So my husband and

I decided to take advantage of the time off, when the weather in the States is good."

While acknowledging that the holiday period is the worst possible time to order a new phone line or renovate the kitchen, many Israelis actually savor the slower, gentler pace that characterizes holiday season.

"Sure it's tough that the kids are off from school," said an Orthodox father of five, "but the holidays allow me to take time off from work and be with the family. It's hectic but worth the effort to spend time together."

Rabbi Andrew Sacks, director of the Conservative movement's Rabbinical Assembly of Israel, sees the holiday period as a time of hope and renewal.

"Sure it's a time that almost nothing gets done in the outside world, but the holidays offer rabbis the opportunity to touch and activate people in large numbers," said Sacks, who also made aliyah from America.

"As a movement we will address key issues like religious pluralism and the slaughter on the roads, as well as the importance of organ transplants. We'll be handing our donor cards to encourage people to donate organs."

Although he does not minimize the frustrations associated with the "After the Holidays" syndrome, Sacks prefers to look on the bright side.

"Unlike the diaspora, where most holidays are two days, and there's usually a Shabbat thrown in, there are less days of 'yom tov' in Israel."

As a result, he said, "last year I was incredibly energized by the holidays. Instead of being 'holidays-out,' as I am in the States, I found myself spiritually recharged."



ARE WE HAVING FUN YET? Two small shofar makers wait their turn. *Herald photo by Alison Smith*

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