

Rhode Island Jewish HERALD

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

Chanukah
INSERT

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Photo courtesy of ASDS

Under United States Pressure, Israel Faces Moment of Truth

by David Landau

JERUSALEM (JTA) — With the United States pressing for progress in the peace process, the Israeli government is about to face a moment of truth.

Will Prime Minister Benjamin Netanyahu present his government's plan for a redeployment from the West Bank, as U.S. Secretary of State Madeleine Albright expects?

Or will he merely submit his Cabinet's broad thinking on Israel's security interests in a permanent-status settlement — as he told his ministers earlier?

The apparent incongruity between Netanyahu's dialogue with Albright and his discussions with the Cabinet is jarring.

Netanyahu and Albright began their current round of talks — which took place against a backdrop of strained relations between Washington and Jerusalem — with two tough sessions in Paris.

Between those meetings, Albright met with Palestinian Authority Chairman Yasser Arafat in Geneva.

In public comments, Albright made it clear that she was not endorsing the Palestinian demand for a redeployment that would remove Israeli troops from another one-third of the West Bank.

But at the same time, her aides said, reported Israeli suggestions of a pullback totaling 6 percent to 8 percent would not

be satisfactory. Nor would the White House be prepared to accept Netanyahu's contention that his proposed second redeployment would be the last such pullback by Israel until a permanent-status accord is finalized.

The Americans, like the Palestinians, have welcomed Israel's proposal to accelerate final-status talks. But they do not accept Israel's argument that a third redeployment, prescribed in the Interim Agreement, be eliminated.

The Americans have welcomed Israel's proposal to accelerate final-status talks.

Netanyahu told his Cabinet that he had not "discussed percentages" with Albright. But, according to the Israeli daily *Ha'aretz*, he made clear privately that he doubts the United States would accept any transfer that is less than 12 percent of Israeli-controlled territory in the West Bank.

American officials have warned that they would not try to convince the Palestinians to accept Israel's proposal if the scope of the redeployment is too little.

Israeli Public Security Minister Avigdor Kahalani recently said that he had no doubt Ameri-

can pressure on Israel is growing.

But the Netanyahu government may not be able to meet American desires for progress by the end of the year.

The premier's aides said that the Cabinet's timetable for preparing its redeployment proposal does not necessarily dovetail with Albright's scheduling.

At a news conference in Eilat, Netanyahu said Israel would not allow any external pressure to determine the government's decision on redeployments.

Netanyahu's Cabinet approved a conditional recent redeployment — pending the Palestinian Authority's agreement to begin accelerated final-status talks and to fulfill its commitments under the Oslo accords, including increased security cooperation to combat terrorism.

But the Cabinet decision did not specify the extent of the redeployment. Under the terms of the decision, the ministers are to address the broad security issues of a final-status settlement first and determine the details of the pullback later.

National Infrastructure Minister Ariel Sharon, a member of the ministerial committee set up to craft the proposals, has developed detailed maps providing for Israeli annexation of two relatively thick swaths of territory that would serve as buffers between the West Bank and Jor-

(Continued on Page 15)

Jewish Officials Press Swiss on Settlement

by Mitchell Danow

NEW YORK (JTA) — A decision to postpone American sanctions on Swiss banks has one clear goal.

The delay until March 31 will give Jewish officials a chance to negotiate a final settlement of all Holocaust-era claims against the banks, according to an official involved in the negotiations.

The so-called global settlement could involve a payment of billions of dollars in order to bring closure to the entire range of issues related to Switzerland's wartime activities, World Jewish Congress President Edgar Bronfman said recently in London during an international conference on Nazi-looted gold.

He added that the Swiss banks owed as much as \$2 billion to \$3 billion to survivors and their heirs.

WJC Secretary-General Israel Singer, who traveled to Switzerland after the conference, would not discuss the nature of his talks with Swiss officials.

But a source familiar with the situation confirmed that there indeed had been discussions on a final settlement to satisfy the demands of all Jewish claimants, including dormant account holders and, perhaps, those participating in a class-action lawsuit against the Swiss banks.

"Swiss bankers didn't know what to do" when confronted with a seemingly endless succession of claims, the source said, adding that the banks had initiated feelers in recent months about reaching a comprehensive settlement.

The source added that there was a "50-50 chance whether the settlement would occur by March 31, 1998."

At a recent conference in New York, public finance officials from across the United States agreed to wait until that date before imposing further sanctions against Swiss banks for what they view as foot-dragging in paying off Holocaust victims' claims.

California, Massachusetts and New York are the three states that had already imposed sanctions. But California State Treasurer Matt Fong, announced at the conference that he was lifting them.

New York City Comptroller Alan Hevesi, who hosted the conference, spoke against an immediate imposition of sanctions —

a stance likewise adopted by U.S. Senate banking committee Chairman Alfonse D'Amato (R-N.Y.), who has been one of Switzerland's harshest critics.

The state and municipal officials gathered at The Plaza Hotel gave their informal approval to a moratorium, but some did so grudgingly.

Burton Netarus, a member of the Chicago City Council, said in an interview that he was "straining at the bit" to act against the Swiss banks.

But he added that he would observe the moratorium before submitting a resolution that Chicago cease depositing any city funds with Swiss banks.

At least one conference attendee said he would not wait until March 31.

Joel Weingarten, a New Jersey Republican assemblyman, said in an interview that he would press ahead with plans to co-sponsor a bill to prohibit the state from investing funds with Swiss financial institutions.

Some of the approximately 50 Holocaust survivors attending the conference were clearly dissatisfied with the moratorium.

Alice Fischer, a survivor of the Bergen-Belsen camp, was outraged that the Swiss had served as the Nazis' bankers and urged immediate action against them.

Estelle Sapir, who fled a Nazi death camp as a teen-ager, spoke out against the WJC for encouraging the moratorium and charged that the Jewish "organizations are just looking out for themselves."

Among the conference speakers was Ambassador Thomas Borer, who has served as Switzerland's leading trouble-shooter on Holocaust issues.

No other country has "taken comparable measures" to examine its history, he said, adding that the threatened sanctions are "unfair and are coming at a time when we are achieving tangible results."

Noting that "punitive threats have created an anti-American posture in Switzerland," he also hinted that American sanctions against the Swiss could bring a swift retaliation.

Switzerland ranks among the seven top investors in the United States and more than 500 U.S. companies have a presence in his country, Borer said.

(Continued on Page 15)

HAPPENINGS

Dance at the Matzo Ball

The Society of Young Jewish Professionals announces the 11th annual Matzo Ball. The "nation's number 1 holiday party," is the Christmas Eve dance alternative for young Jewish singles.

Founded in 1987 by entrepreneur Andrew Rudnick, SYJP is the brainchild of Rudnick's longing to bring single Jews together. "In the past 10 years of this one-of-a-kind event, we have had a lot of people who just bought tickets for a Christmas Eve event, but who ended up planning a June wedding," says Rudnick.

After spending another Christmas eve watching "It's a Wonderful Life" and eating Chinese food, Rudnick realized that he probably wasn't the only single Jewish person sitting at home. The first Matzo Ball was held in Boston and was so successful that SYJP has since grown from one party into a myriad of services for the Jewish singles community.

Matzo Ball '97 will be held at the Avalon, 15 Landsdowne St., in Boston. For more information, call (888) 633-5326.

Capture Chanukah in Photos

What will you and your family be doing during Chanukah? If you're hosting, organizing or attending a Chanukah party or event, don't forget to take pictures and send them to the *Rhode Island Jewish Herald*. Please label all photos clearly and feel free to write a short summary about the party or event. All photos are due by Jan. 2, 1998. The *Herald* will try to use as many photos as possible for the Jan. 8 issue.

If you would like your photos returned to you, please include a self-addressed, stamped envelope.

Send all photos to: Attention: Chanukah Photos,
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from the staff of the

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Calendar: December 18 thru December 27

- 18 Family Workshop with author Rabbi Klayman at Jewish Community Center of Rhode Island, 7 p.m. Free, but reservations are required. Call 861-8800.
JCCRI annual Chanukah dinner, 6 p.m. Call 861-8800.
Music workshop at Providence Children's Museum, 3:45 to 4:45 p.m. Storytelling and music woven into a multi-media performance. Call 273-KIDS.
Stars of David Chanukah party for Jewish and partly Jewish adoptive families, 5:30 p.m. at Temple Beth-El in Providence. Call 431-0728.
- 19 Latke and candlemaking with Perspectives, young Jewish adult group, 6:30 p.m., Providence. R.S.V.P. 351-9472.
Pre-Chanukah service at Temple Shalom, 223 Valley Road, Middletown, 846-9002.
- 20 Melaveh Malkah Chanukah party at Temple Emanu-El. Begins at sundown, dinner seating is limited. Call 331-1616.
- 21 Latke and candlemaking with Perspectives, a young Jewish adult group. Call 863-9357 to R.S.V.P. and for directions.
Chanukah party for Touro Fraternal Association members and their families, 1 p.m. at Touro Hall in Cranston.
Chanukah celebration at Providence Children's Museum, 1:30 to 3:30 p.m. Create a menorah and enjoy storytelling. For more information, call 273-KIDS.
South County Hebrew School Chanukah party, Narragansett Community Center, 9:30 a.m. to 1 p.m. Bring a gift for those in need. Call 946-2604.
- 22 Mezuzah workshop with artist Joyce Zimmerman at JCCRI, lunch program at noon, \$10; children's program at 3:45 p.m., \$5. Call 861-8800.
Alan Rosenberg, assistant feature editor for *Providence-Journal Bulletin*, speaks at Cranston-Warwick Hadassah meeting, 1 p.m. in meeting room of the Warwick Police Station, 99 Veterans Memorial Drive, Warwick. Call 463-3636.
"Songs of Chanukah" musical performance at Providence Hebrew Day School, 7 p.m. Call 331-5327.
- 23 First night of Chanukah party with Perspectives, a young Jewish adult group at 106 Angell St. in Providence, 8 p.m. Call 863-9357 to R.S.V.P.
Chanukah candlelighting at Warwick Mall, 6:30 p.m. For more information, call 884-4071.
Temple Beth-El Chanukah party, 70 Orchard Ave., 6 p.m. Call 331-6070.
- 24 Senior Adult Chanukah party at JCCRI. Lunch, music and fun! 11:30 a.m. \$4. Donation suggested. Call 861-8800.
- 25 Helping others! Join other Jewish young adults to volunteer in the community. Call 863-9357 for details.
- 27 Chemistry Magic Show at UMass Dartmouth, Dec. 27 and 28. Free and open to the public. Show uses chemistry to entertain and educate the audience. Call (508) 999-8245.
Native American program at Providence Children's Museum. Enjoy tales of light and fire by storyteller Paula Jennings of Narragansett, 1:30 to 3:30 p.m. Call 273-KIDS.

Lisa Kron Rides Into Providence

Trinity Repertory Company and Perishable Theatre will jointly present performance artist Lisa Kron in "2.5 Minute Ride," Jan. 21 to 25, 1998, in Trinity Rep's Downstairs Theatre.

The Jan. 21 show will be a benefit for Perishable Theatre and the Rhode Island Holocaust Memorial Museum. "2.5 Minute Ride" is a part of Perishable Theatre's Multimedia Art and Performance Art (Ma and Pa) Series.

This is Lisa Kron's third visit to Rhode Island. She was first seen on a Trinity stage in 1995, as part of Perishable Theatre's "Big Night" salute to Iona Dobbins (former director of the Rhode Island State Council on the Arts), where she performed an excerpt of what would become "2.5 Minute Ride."

"2.5 Minute Ride" refers to the Mean Streak, a roller coaster

at Sandusky, Ohio, amusement park, which her elderly father convinces her to ride with him just after he pops a nitroglycerin tablet for his heart condition! Terrified that her father's fascination with these thrill-machines will do him in, she clutches his arm throughout the harrowing 2 1/2 minutes. She holds onto him just as tight, but for different reasons, when they walk the barren fields of Birkenau together and visit the crematorium at Auschwitz, where his parents died 50 years before.

Kron's one-act storytelling performance piece swings back and forth between her reactions to that wrenching trip to Poland and tongue-in-cheek descriptions of her family's annual excursions to the amusement park. With biting humor, she pauses frequently along the way for sharp-witted sketches of family members and insightful reflections about family relationships.

tions about family relationships.

But she is also intent on documenting a central theme in her father's life, as he so often put it to her: "If it weren't for the good fortune of being born a Jew, I might have become a Nazi." Tackling such a tough issue with candor and sensitivity, Kron tells part of her father's story, relates another part in his own words and then lives a final chapter with him, when they visit the concentration camps.

Tickets are on sale at the Trinity Rep box office (351-4242). Show times are Jan. 21 at 7 p.m., Jan. 22, 23 and 24 at 8 p.m. and Jan. 25 at 2 p.m. Tickets for the benefit performance are \$36 for the show and post-performance discussion with Lisa Kron and \$50 for center seating, show and reception with Lisa Kron. Other ticket prices range from \$24 to \$28, depending on the performance.

If you have an event you would like featured on our Happenings Page, please send it to the *Rhode Island Jewish Herald*, P.O. Box 6063, Providence, R.I. 02940 or fax to 726-5820.

Directory to this week's Herald

ARTS & ENTERTAINMENT	12, 13
CLASSIFIED	15
FEATURE	5, 10, 11
HAPPENINGS	2
JEWISH COMMUNITY	3, 6, 7, 8, 9
OBITUARIES	14
OPINION	4

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Books on the Square, Wayland Square
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The Little Place, Hope St.
EastSide Marketplace, Pitman St.
EastSide Prescription Center, Hope St.
Rhoda's Judaica, Burlington St.

JEWISH COMMUNITY

Youth Call All Shots in New Community Group

by Emily Torgan-Shalansky
Jewish Community Reporter

Rhode Island resident Karen Feldman doesn't dismiss teenagers as "just kids."

Because she thinks far too many people do, she recently founded Youth in Action, a uniquely youth-operated non-profit organization devoted to helping teens develop themselves and their communities.

"This group is controlled by young people," Feldman explained. "There are plenty of organizations in which young people make decisions, but they

in their own houses, and this would give us place for Friday night dinners. Teen mothers would also be able to come by and share childcare arrangements. Others could just hang out."

Feldman, 30, combined her education, experience and Jewish beliefs to develop the concept behind the fledgling organization.

Originally from Long Island, she came to New England to earn her B.A. in psychology from Wellesley. After spending three years as a substance abuse coun-

"I knew that some of the kids wanted to start something on their own, and I wanted to help them," Feldman said. "That's how YIA started."

According to Feldman, her desire to help both personally and professionally grew out of her long-standing commitment to Judaism.

"When I was 12 years old, I blew out the candles on my birthday cake and wished for world peace," she laughed before continuing in a more serious tone.

"The most important parts of my identity are my Jewish heritage and my desire to fulfill Tikkun Olam," she explained. "As a people, many of us have gotten away from leaving a piece of our field for the hungry. For me personally, the needy have always been the young."

Feldman's experiences in her own synagogue youth group initially led her to concentrate on adolescents.

"As a child, I was introverted and timid," she said. "I didn't think I had any strengths, but when I got the opportunity to do things within the Mitzvah Corps, I really changed. Some adults somewhere helped me. I didn't know how much they were doing. I just saw how much I was doing, and I was transformed."

Feldman saw similar needs within the community, and her group is comprised of youth from widely varied social, ethnic and economic backgrounds.

"No one ever gives credit to urban minority kids," she said. "They struggle against many things. Often, their families have low incomes and their parents speak no English. But once they are given a chance, they knock people out."

As the small group's sole volunteer staff member, Feldman knows that YIA and its members will face challenges as they work to obtain participants, funding, recognition and more.

But she isn't worried. "When I was in youth group, my favorite song was called 'I'm tirtzu,'" she said. "The lyrics were Theodore Hertzl's words, and he said, 'if you build it, they will come.'"

For further information on Youth in Action, call Karen Feldman at (401) 751-3086.



Karen Feldman

Herald photo by Emily Torgan-Shalansky

ultimately have to answer to adult boards. We, too, have an experienced adult board, but because youth have the supermajority, the adults cannot outvote them."

As the ethnically diverse participants work toward YIA goals of community outreach and education on topics such as teen pregnancy, drug prevention, HIV and racism, they will learn about fund-raising, grant-writing and community organization.

"Those are pieces of what it takes to be a leader," said Feldman. "No one thinks young urban people can do these things, but once they acquire the skills, they're incredibly capable."

There are local youth and adults who agree with her — at present, nine teenage board members are deeply involved in YIA.

The organization's adult volunteers include Bert Crenca, artistic director of AS220; Aisha Adullah-Odiase, a Providence School Board member; Rob DeBlois, a school director; Michael Aaronson, an accountant; Herb Kaplan, a community activist; Linda Cyr, a parent; and Susan Kavanagh, a VISTA volunteer.

The group is already incorporated, thanks to Aaronson and the efforts of the youth board, which raised the necessary monies by soliciting small contributions.

Crenca has provided meeting space in the AS220 building.

"Eventually, we hope to obtain our own space inside a home," Feldman said. "A lot of young people do not feel at home



YOUTH IN ACTION MEMBERS (left to right) Sonnurear Prom, Sopheap Khong and Nuon Van perform in a multi-media event at AS220 on Oct. 25.

Photo courtesy of Scott Lapine

RI Vaad HaKashruth Looks to Expand

by Emily Torgan-Shalansky
Jewish Community Reporter

There's room for a bigger Vaad HaKashruth in the nation's smallest state.

According to Rabbi Mitchell Levine of Temple Beth Shalom in Providence, the Rhode Island Vaad HaKashruth is looking to hire another mashgiach, or officer.

"We're thrilled that there are more kosher opportunities developing within the community," said Levine, head of the Vaad, on Dec. 12. "We're eager to keep up with the needs and live up to our responsibilities."

According to Levine, the demand has been created by more than just the opening of The Lower East Side, a new kosher deli located on Hope Street.

"There seem to be a great many simchas and community

events," Levine said. "More Jewish groups are becoming sensitive to the need to provide kosher refreshments and meals at events where food is served."

Levine is also delighted to welcome the new deli, and plans to add a sixth full-time mashgiach to help accommodate its hours.

The Vaad HaKashruth is charged with maintaining that all establishments it certifies meet its standards of kashruth, and it also maintains the community mikvah at the Jewish Community Center of Rhode Island.

As a non-profit community service association, the Vaad meets its expenses by charging its member shops minimal fees. The organization also enjoys the support of The Jewish Federation of Rhode Island.

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OPINION

The Healing Journey

by Velvel 'Wally' Spiegler

There is a progression of steps that describes the disintegration of health into a state of illness. That journey into illness can be dramatized by the story of the Exodus from Egypt. A story that can re-read and retold to one who is suffering from any illness — physical, emotional or mental — as a guideline for a complete recovery and healing. In this version, the role of the ultimate healer is assigned to G-d; the role of that place within ourselves that seeks wholeness and healing to Moses; and the role of that place within us that represents rigidity, egoism and resistance to change to Pharaoh.

At the outset, the Israelites find themselves in Egypt (a descent into a state of illness) as slaves there for 400 years. During that sojourn the work and the effects of the slavery (the symptoms) got progressively worse. This is analogous to any one of us who has engaged in unhealthy lifestyle routines. This could include faulty beliefs. It takes years for these causes to fester in the body/mind before it manifests as a symptom. The body/mind is flexible like a tree that will sway with the wind before it gives way and breaks.

Along comes G-d (the ultimate healer) who recognizes the

suffering, remembers His covenant and enlists the aid of Moses to bring the people out of bondage into the desert (a space for new possibilities) where they can worship G-d. The parallel in human life is that when the suffering becomes too intense; healing is essential. G-d perceives that it will not be an easy task to redeem (heal) this suffering people. He realizes that this will take some bitter medicine, perhaps 10 plagues and so he enlists Moses to demand that Pharaoh let the people go (to let go of what prevents healing). Ten times the Pharaoh refuses, so the ultimate healer inflicts the bitter medicine and upon the last attempt, one so devastating that Pharaoh finally relents.

We do the same thing. We resist with all our strength by failing to face up to our fears and all the issues that cause our symptoms. It takes a lot of work, pain and additional suffering to release oneself from the bondage of illness. It requires making some major changes in our lives which we're resistant to do. We've lost control of that part of ourselves that resists the change. It will take at least 10 plagues (ordeals) to dislodge the old hurts, the unresolved baggage and start anew.

(Continued on Page 15)

What's in a Name?

by Liz Prager

Often, when I mention my husband's name, people say, "O'Brien — That isn't a Jewish name," to which I respond, "It depends to whom it belongs." My husband is not Jewish, but my daughter is. She was welcomed into the family and Judaism with a Bat Shalom led by Rabbi David Kudan of Winchester, Mass., that also featured a blessing from my sister-in-law who is a Catholic nun.

In this secular world in which we live, even in the context of our Jewish religion and community, it is important to take the issue of interfaith families very seriously, especially when we are all concerned with Jewish continuity for future generations. Not only am I a Jew, but Judaism and Jewish culture are integral parts of my self-image and identity. Of course, it is much less complicated to marry someone who shares your faith, but as Jews we know that even hardships can be overcome. I want my daughter, a Jewish O'Brien, to feel confident and comfortable in the world and in the community, including the Jewish community.

Now, during a holiday season that often presents children with an array of confusing messages, we have a wonderful opportunity to explore religious identity, not only for children, but for parents as well. As adults, we have an enormous responsibility to prepare our children for the world in which they live. That world includes diversity and what better place to teach tolerance than at home. As Jews, we increasingly expect the world around us to acknowledge our High Holidays, whether it be by recognizing them in the media, work place, or public schools. Many among us, however, keep "taboo" the open discussion of Christian

holidays with our children, despite the fact that related symbols are found all around us, especially at Christmas which is one of the holiest Christian days of the year.

All of this by way of sharing that in my Jewish home — where we light Shabbat candles every Friday (at 18 months, my daughter already knows to cover her eyes), spice our conversations with Yiddish, and have mezuzot

honors her paternal grandmother, should know and my husband should have the comfort of sharing. In the same fashion, my daughter shares Chanukah, from menorah and story to dreidels and gelt, with her non-Jewish cousins, whose mother specifically asked for a book on the Jewish holidays so that they could become better acquainted.

Embracing the "taboo" can



Sophie Lorraine O'Brien prepares for Chanukah.

Photo courtesy of Liz Prager

Editor's Note

This will be my final week as co-editor of the *Rhode Island Jewish Herald* and I would like to thank the Jewish community for all of its support during my time at the *Herald*. The most fulfilling part of the job by far has been meeting so many interesting and caring people who shared their stories with me.

Thank you again and Happy Chanukah.

Shalom,
Sara Wise

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Candlelighting
December 19, 1997
3:59 p.m.



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

A Cure For The Common Cold

by Rabbi Israel Rubin

The very thought of winter gives us the chills. As the temperature continues to drop, we turn up the heat and seek warmth in coats, sweaters and scarves.

Yet, despite bundling up, many of us catch colds, making us feel miserable and limiting our activity.

I am not referring here merely to sniffles or runny noses. An internal, psychological cold is far more serious, and even more common, than the common cold. And it is certainly nothing to sneeze at.

The primary symptoms of an internal cold are apathy and indifference. If left untreated, this type of cold can lead to further complications, such as cold logic, a cold shoulder, and cold feet.

Let us diagnose each of these illnesses.

People who suffer from cold logic have great difficulty expressing their emotions. Judaism recommends a warm heart, and observance involves constant exercise and activity.

But cold logic sufferers find themselves restricted to a mind

set of intellectual thoughts on a detached academic level, while everything else stands idle. It may seem like a cool idea, but the blockage keeps it all up in the head, allowing very little to flow down to invigorate the rest of the body.

Others suffer from the cold shoulder.

Victims will appear lethargic in their relations with others. They give people a cold or luke-

which can lead to paralysis, and the lack of strength to go ahead and act.

Structure and decorum in Jewish life are important — but equally important are the free and open expression of feeling and emotion.

The cold statistics show that some of our youth look elsewhere for warmth, and become vulnerable to the love-bombing by cults and missionaries. If they don't find genuine love in Judaism, they are tempted by cheap, alien religious thrills and imitations.

What about winterizing? Insulation can protect our pipes and anti-freeze is good for the engine. Even wearing long johns and turning up the thermostat are not the full answer.

Only Jewish living can truly warm our insides. Inner warmth comes from a deeper appreciation of Judaism, by studying vigorously and being mitzvah active. We must generate this spiritual energy ourselves; our heating company cannot do it for us.

Submitted by Rabbi Yehoshua Laufer, Chabad House, Providence.

Torah Today

warm reception and have some difficulty smiling. Even when they do something good, they seem forced to do it. This is in direct contradiction to a teaching of our Sages that, "Giving charity itself is not enough. The warm spirit in which it is given is also essential."

Cold feet can affect even people who have the best intentions.

It strikes at the last minute, after a person gets all warmed up to do something good. Imagined problems cause hesitation,

FEATURE



A Safe House in Cabanas

by Mike Fink
Herald Contributing Reporter

The account of Righteous Gentile Aristides de Sousa Mendes' ruined estate in Cabanas, Portugal, which was distributed to American tourists on a recent elderhostel visit, began with a passage from the pen of Stefan Zweig. "Heroic acts re-establish human faith. They rise above mediocrity and astonish us."

Lucille Chernack of Warwick, R.I., sent along some copies of the description of the renowned consul's homestead, a property condemned to be razed to make space for a grand hotel.

"The Sousa Mendes mansion was the most imposing in the area, with its magnificent view

celebrated his noble deed—the granting of visas to Jews and others, the rescue and welcome of these refugees in Portugal—with the dedication of a street in Cabanas in his honor and name, even the gala reception of a number of Rhode Island Jewish guests in 1995. I was among the group that witnessed these events and filed a report on the pages of this newspaper.

At that time, the fate of the Cabanas stately residence was in some doubt. The roof needed repair, abandoned vegetables on the kitchen floor had actually rotted the wood and then put down roots through the ground beneath: an accidental indoor

Diamonds in the Dust

by Mike Fink
Herald Contributing Reporter

Chanukah happens at some point between the time of the turkey and the start of the calendar new year. I think the first story I ever wrote was about a diamond that gets dropped on the floor of the pen among the doomed fowl: somewhere, somebody may find the gem on a plate. Maybe it was my sense that precious things are wasted among us at our tables, lost, and only occasionally found again. The card I chose to send out to friends far and wide at this late fall early winter period of sun, cloud, chill and wind has only a slight and subtle Chanukah reference. It shows eight little baby birds of different colors and species sitting on a branch and staring up at an equinoctial star. It appealed to me because I like to place our Jewish holidays in the context of nature's stately series of events.

The light goes out. The light comes in. The night grows. The night recedes. Outdoors tells a story all day every day. Sometimes the streets, familiar as they are, like the pages of a book of poetry, recite small ironies, paradoxes, ambiguities, boulevard ballads. My own special menorah this year is going to be a large new birdfeeder for my winter garden, so that my feathered friends, like living, spar-

ling candles, can make my birch trunk into a chanukiah.

And then, I think of my acquaintances among the alleys and roads also as human torches of truth while our festival of lights has taken on an American quality of separating one year from another, the prelude to the next number among your years. Your hometown is your own private Jerusalem: as I drive among the hills I know so well, I seek for my inner vision, with my own poor outward vision. A homeless guy named David with his worldly goods in plastic bags crouches on the sidewalk and tells me with a big grin where he came from and how much he enjoys each day in the freedom of the curbside. "I came east from Cincinnati. Been alone here since '74. Be careful of that dog over there, he may bite you." We shake hands and I go into the bookstore. I run into a band of about eight teens in the floppy jeans, rings and tattoos of our era. They deal with me courteously and also curiously. They light up like a candelabrum.

Then I drive homeward bound. I stop my car to offer a ride on a cold afternoon to a solitary pedestrian I know by name. Richard is babysitting two big black poodles and a pair of parakeets on a weekend festive to others but solo to him. He won't let me give him a lift or

bring him home for a bite to eat. "I get company from having those budgies sit on my shoulders." I make a brief visit at the computer cafe and sit in a deep black leatherette chair to sip an espresso and stare out the window at the passersby and at a long strand of paper blowing in a low twist like an ancient snake coiling and moving, in the powerful wind among the dead leaves. I brood a bit on the human condition. The lonely are cheerful. The cheerful are lonely. I drive around for no reason but to read the road.

I used to think of Chanukah as an almost melancholy holiday, the menorah dwarfed by the glittering trees of neighbors, our simple gifts minor compared to the big bright boxes on the carpet next door. But I liked it precisely for its cheerful sadness. A band of brothers put up a fight. A ruined temple is restored. Tiny candles burning in an anxious hurry say, little by little, fulfill your dreams, pursue your happiness. I love the freedom to make your own meaning from a ritual, like finding your small truth in a great work.

The bigger the holiday the farther you fall. Keep the small in Chanukah. There's a diamond sparkling somewhere, who knows where and who knows who will find it?



Photo courtesy of Lucille Chernack

of the Estrela mountains and its ambitious depression-era restorations. Painted yellow, it was conceived in a mix of Portuguese and French styles, with a roofed attic and 20 windows opening from the grey glazed tiles of the upper levels. Whoever visits is impressed with the stone walls and iron gates, the spacious balcony supported by classical pillars, the coat of arms painted on the entrance hall ceiling—the game room, the library, the billiard room, the highest quality furniture and velvet curtains. A lover of music, the consul had two grand pianos and an American pianola.

"A wide spiral stairway led to the banquet hall, the reception room, the Japanese room, and the guest chambers. Embossed chairs with leather spine backs stood at the dining table, and courses were served on the finest Chinese porcelain.

"It was in front of this house that two American cars and a Ford van laden with stocks of food unloaded 19 passengers on a June night in 1940. His wife cooked and looked after these unknown fugitives."

Known as the Portuguese Wallenberg, Aristides de Sousa Mendes returned from his post at Bordeaux in disgrace. He lost his home and died in poverty. The government restored him posthumously to rank, and cel-

herband and mushroom garden. But it looked as though the manor might be fixed, turned into a museum of morality, or, at the very least, used to put a fine face on a hotel that could bring publicity to the inner grandeur of Cabanas, a compromise proposal.

Instead, the bulldozers have been hired and are awaiting the final go-ahead. What a sad loss it will be if the site of such ethical splendor should be cleared away from view and memory.

There are times when a simple letter to the editor can start an avalanche. For the record, there are Jewish Rhode Islanders, like Lucille Chernack, like the Sousa Mendes Society president Bernard Bell, like this writer, who have set foot upon that sacred domain, and who register a protest against the policy of the present Portuguese government—in the pages of this paper as a start.

A footnote: John-Paul Abranches, son of Sousa Mendes, reports from his home in California that the present government invites Jewish funding for any restoration effort. But Abranches retorts that it is the Portuguese leadership that should take full responsibility. This historic homestead with its ruined garden has become a place of debate and division.

Interview With Isaac Iconography

by Mike Fink
Herald Contributing Reporter

Rabbi Kaunfer at Temple Emanu-El asked the Shabbat congregation to join in on the debate about Isaac's twin sons, Jacob and Esau. Once the elder brother, the huntsman Esau, trades his birthright for a red stew, his fate is sealed. He loses his mother Rebecca's respect. She plots against him. Jacob wins the blinded and deluded Isaac's blessing, and Esau pleads with his beloved father for some small portion of his heritage. All he gets is the sad prophecy, "You shall live by the sword."

Rabbi Kaunfer put quotation marks around the word "blind," to describe Isaac, as if to imply that the patriarch is somehow aware beyond his physical vision. But it was Professor David Jacobson, sitting in a magical zone of perfect acoustic clarity, who reminded us, with a literary insight, that the Bible accounts and chronicles keep a paradoxical, poetic ambiguity. They are tough tales. They challenge us. They don't reassure us with easy, accessible, moral one-liners.

As a people, Rabbi Kaunfer concluded, we seem to have turned aside from the way of the sword, into the way of the word. And then, the bar mitzvah bard and seer of the day, Mike Halzel, added in a brief comment on the tale of Saul, Jonathan and David, equally ironic and difficult. Should you follow the path of parental honor and respect, or choose friendship and your boyish sense of justice? "Do the right thing, no

matter what," said Mike with good cheer and a great sense of bonding with those who trust in you.

My son is Mike's great pal. The phone lines between them glow red hot. I'm glad to know my son will always be safe with Mike and among his crew of chums. I found a former student among the guests at the luncheon that followed Mike's bar mitzvah. He asked me what I thought of the Isaac story. I



said, "Maybe it's everybody's life biography. We are born victims. We end up blind, unseeing dupes in the hands not of our fathers but of our clever wives. And then, we cheat our children of their rights and rewards. The beauty of the Bible lies in its fatal, factual, existential depths, not some surface glitter." I got a cynical laugh out of this small speech.

Moving right along, the epic of Isaac went from Emanu-El to Beth-El. At the naming ceremony for Julia Rachel Levine,

my brother's first grandchild, guest Rabbi Davis recalled that Isaac did something to keep his abusive father Abraham's spirit alive. He fixed and restored the wells that our ancestral father had dug—wells of water that represent and symbolize the wisdom of Torah, of tale-telling. You keep your story going as best you can. That is your job as a human being. After the lovely event—mom and dad carrying their alert newborn up to the bima to receive grand words from the very rabbi—Les Gutterman—who had married her parents—I had the privilege of holding the charming infant in my perfectly capable arms while she sucked her bottle and then dozed off drunk with her mother's pumped milk. I was a proud and pleased great-uncle. Baby Julia, in Hebrew, is named for two of her great-grandmothers, Dorothy (or Deborah, a bee of sweetness and balance) and Betty (whose middle name was Rachel, a gentle ewe).

Anyway, I had a series of agreeable dreams, the fragments and remnants of these fables about Isaac, his boyhood, his middle years, his old age. I dreamt I was holding a lovely baby, who turned into a beautiful girl I danced with. Happy reveries can make you sad, because you awake into a grey dawn. But you are glad to know you still can sustain thoughts of beauty and innocence. Isaac means laughter, and maybe that is the spirit for all faith. Mix your moods like a good cocktail and say I'chaim to what comes along and around.

THE JEWISH COMMUNITY

Giving Thanks

Alperin Schechter Day School students participated in a delightful community feast prepared by parent volunteers, enlivened by student entertainment, made beautiful by student-constructed centerpieces and placemats, and given extra meaning through a variety of tzedakah projects, including a collection of food and contributions to MAZON, the Jewish response to hunger.



MIDDLE SCHOOL STUDENTS are proud of their placemats and turkey centerpiece, filled with canned goods. Seventh-graders: Noah Jablow, Rebekah Goldberg, Evy Stieglitz, David Braverman and advisor, Dawn Costa.

Alperin Schechter Day School Honors 43 Students

Forty-three middle school students were recognized for academic achievement by being named to honor roll and high honor roll for the fall 1997 term. An average of 3.3 qualified for honor roll; students with an average of 3.8 were named to the high honor roll.

Grade 6: High Honors — Adam Cable, Alina Neganova, Benjamin Savitzky, Denille Wachtenheim, and Michael Wolpert. **Honor Roll** — Shayna Hersh, Kendra Kobrin, Spencer Kurn, Richard Maidman, David Miller, Lisa Pelcovits, Jill Teverow, and Leah Weissburg.

Grade 7: High Honors — Jonah Gabry, Noah Jablow, Rebecca Levine, Limor Nevel, Noga Nevel, and Sandy Schneider. **Honor Roll** — David Braverman, Tanya Doria, Rachel Furman, Esther Friedman, Elina Kaplan, Elana Kieffer, Aaron Matusow, Benjamin Matusow, Daniel Newman, David Radparvar and Alex Ugarte.

Grade 8: High Honors — Anna Cable, Margarita Golubykh, Alisa Reikhrud, Ari Savitzky. **Honor Roll** — Adam Beraha, Victoria Bronshteyn, Sanda Budinsky, Mychal Feingold, Paige LaMarche, Shoshana Miller, Brooke Odessa, Elana Snow and Amanda Werber.



KINDERGARTEN STUDENTS, dressed as Pilgrims and Indians, sing a Thanksgiving song (Allison Froehlich, Rebekah Page, Simone Labine, Aaron Gillman, Jonathan Blazar, Evan Binder and Talia Schwartz).

Photos courtesy of ASDS

'The Songs of Chanukah' Fill PHDS

The auditorium of the Providence Hebrew Day School will be filled with music as it presents its annual "Songs of Chanukah" performance on Dec. 22 at 7 p.m. The program features the school's choir made up of 70 first-, second-, third- and fourth-graders. The choir is led by Fishel Bresler, a well-known musician and performer. The children will sing Chanukah songs in Hebrew, English and Yiddish.

The second half of the program will feature 35 fifth- and sixth-graders who play a number of songs on their recorders. This group is being led by Sheila Kaplan, a teacher at PHDS. The recorder "band" will begin the evening with "My Country 'Tis of Thee," and will end with "Hatikvah," the Israeli national anthem. The community is welcome to attend this event at PHDS, 450 Elmgrove Ave. in Providence.

Camp JORI Plans Open House and Reunion

While many of the familiar staff members will be on hand to greet JORI campers next summer, the camp is ready to add some new staff, said Ronni Guttin, camp director.

Founded in 1937 as a summer retreat for local Jewish orphans, Camp JORI has developed into a large, modern facility that attracts children from all over the region. To help staff its growing programs, the camp is currently recruiting general counselors, lifeguards, water safety instructors and sports instructors. Though staff members are often former JORI campers, Guttin explained, "It's certainly not a requirement, although we welcome job applications from JORI alumni."

In other JORI news, an open house with a reunion for JORI campers and staff will take place Jan. 11 from 2 to 4 p.m. at the

Jewish Community Center of Rhode Island, which is located at 401 Elmgrove Ave. in Providence. Staff members and former campers are invited to bring a friend along with them to the reunion.

Camp JORI, which recently opened registration for the 1998 season, features a complete sports and recreation program, arts and crafts and Jewish cultural programming, including kosher meals, Friday night services, Israeli dancing and Hebrew songs. Camperships based on need are available for Rhode Island residents. For more information, call (401) 521-2655.

Boys' High School Fund-Raiser

On Dec. 28, the Grand Rabbi Levi Y. Horowitz of Boston will visit the Jewish Community Center to spark a fund-raising drive in order to reopen the Boys' High School.

Rabbi Horowitz will speak to the community about the possibility of reestablishing Torah education.

Call Camille Chorney, executive director of NEAT Foundation, for more information at (401) 726-7193.

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THE JEWISH COMMUNITY

Chanukah Party Features Klezmer Orchestra

Fishel Bresler and his Klezmer Orchestra will perform at Temple Beth-El on Dec. 23 for the Finkel Family First Night of Chanukah Celebration.

Outdoor candle lighting, led by members of the temple's youth groups, will begin at 6 p.m.

At 6:15, latkes, donuts and punch will be served by the sisterhood at a reception in the Silverstein Meeting Hall. Musical entertainment will be provided by the Bresler Orchestra. Gelt and dreidels will be distributed to the children.

The evening is free and open to all, and is being arranged by the temple's Young Families Committee.

Temple Beth-El is a Reform Jewish congregation located at 70 Orchard Ave., Providence.



Fishel Bresler

Senior Chanukah Party

The Jewish Community Center of Rhode Island will host a senior adult Chanukah party on Dec. 24 at 11:30 a.m. with music by Sandra Evans. Come by for lunch, latkes and fun!

Reservations are required, so call Sue Robbio at 861-8800 to save a place at this festive holiday event. A \$4 donation is requested.

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Author Celebrates History of American Jewish Women

by Sara Wise
Herald Editor

One of the most interesting parts of the monthlong Book Fair at the Jewish Community Center of Rhode Island has been the many impressive authors who have spoken at the JCCRI in recent weeks. On Dec. 12, Joyce Antler, author of *The Journey Home: Jewish Women and the American Century*, told listeners about some of her favorite Jewish women and explained why it is important to learn about Jewish women in American history.

"Jewish women have been left out of the telling of history," said Antler. "In the past 25 to 30 years we have learned a lot about women, but unfortunately little has been written about Jewish women in American history."

Antler cited three reasons for why society has been slow to recognize the contributions of women as Jews. The first cause she mentioned was the fact that Jewish women are so often stereotyped (as "Jewish mothers" or "princesses"), allowing little room for other images to emerge. Antler noted that this is dangerous not just because it perpetuates a negative impression, but because it blots out the chance for real history to be learned.

Secondly, when American women that are Jewish are recognized for their contributions, said Antler, they are either universalized into just being "American women" or are conflated with Jewish men.

The final reason she gave for our historical ignorance about Jewish women was the fact that many of us are "chronologically challenged," or know little about what has gone on since many of our ancestors came to the United States. "We often forget how we got from the immigrant generation to today," said Antler who made a special effort in her book not to skim over Jewish women in the '30s, '40s and '50s who have been largely ignored.

The Journey Home chronicles the lives of 50 American Jewish matriarchs who Antler places at the matrix of Jewish history. The chapters are organized by his-

torical themes such as immigration, Zionism, the Cold War, pop culture, feminism and post-feminism and in each chapter at least three women who impacted and shaped these movements are profiled. The book clearly points out that Jewish women have been active in every social movement in the 20th century, from the labor movement to the civil rights struggle to ecology, peace and human rights efforts. They also helped

no matter how distant these women had become from their heritage, it was possible for them to return to Judaism and find a connection. "Judaism for these women wasn't a one-time event, but was something they could return to, and turn to; it was a life process."

The author then went on to describe some of the women in her book, including Emma Goldman, Henrietta Szold, Mary Anton, Golda Meir,



AUTHOR JOYCE ANTLER (left) greets an unidentified audience member following her presentation on American Jewish women in the 20th century.

Herald photo by Sara Wise

determine cultural forms through their writing, artwork and scholarly contributions.

Despite their many accomplishments however, the story of many Jewish women in America is one of struggle, not just of triumph. "It wasn't so easy to be Jewish, American and female," said Antler. "Many paid a price for bringing these three elements together."

Antler said that throughout her study of these women she discovered that in most cases,

Gertrude Stein, Sophie Tucker, Molly Pecan, Edna Ferber, Betty Freidan, Bella Abzug and Justice Ruth Bader Ginsberg.

She stressed the need to reclaim many historical figures as Jewish women by pointing out their Jewish aspects. "There have been many wonderful role models and it's time we knew about them," she said.

Temple Shalom Chanukah Service

The Congregation of Temple Shalom of Middletown will come together on Dec. 19 at 7 p.m. for Sabbath worship and a special pre-Chanukah service. Rabbi Marc S. Jagolinzer will conduct the service and lead the worshipers in a special array of Chanukah readings. Laura Berkson, temple musician, will offer special Sabbath and holiday songs. The congregation will actively participate in this service.

On Dec. 23 at 5:30 p.m. there will be a communitywide Lighting of the First Candle, held at Temple Shalom, 223 Valley Road in Middletown. Rabbi Jagolinzer will lead those present in the blessings and holiday songs. Latkes will follow with dreidel playing. All are cordially invited to attend both of these events.

For more information, contact the temple office at 846-9002.

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THE JEWISH COMMUNITY

Community Program Inspires Teens to Give

by Susan Jacobs

NEW YORK (JTA) Philanthropy now begins at the age of b'nai and b'not mitzvah in a Massachusetts community.

To encourage tzedakah, a recently launched fund-raising program is offering teenagers a way to make donations through small endowment funds.

The program gives young people, "the thrill of being a philanthropist," said Rob Katz, executive director of the Harold Grinspoon Supporting Foundation, one of the co-sponsors of the endowment program.

The B'nai Tzedek program, based in Springfield, Mass., enables each participating teenager to set up an endowment fund of \$500.

Teens are asked to designate \$125 of their bar/bat mitzvah gifts for an endowment fund. The Jewish Endowment Foundation of Western Massachusetts, which co-sponsors the program, matches that amount, and the Grinspoon foundation contributes \$250.

B'nai Tzedek participants are required to donate five percent of their endowment funds annually to a local Jewish charity of their choice. They and their parents are encouraged to contribute additional amounts to the principal over time to maintain the fund balance.

About a dozen teens — approximately 25 percent of the

b'nai mitzvah in western Massachusetts — have joined the program since it was launched earlier this year.

B'nai Tzedek is "a way of getting young people excited about Jewish philanthropy and giving through endowments," said Katz. The program is intended to develop a lifelong habit of giving tzedakah.

In the long term, this will help build up endowment foundations, said Katz. The idea for B'nai Tzedek came from the Jewish Fund for Justice, said Katz.

Youth Endowment Funds were created by the New York-based fund nearly 12 years ago to enable the family and friends of b'nai or b'not mitzvah to contribute at least \$1,000 to establish a fund in the name of the young person.

The young participants choose which organizations fighting poverty that are supported by the Jewish Fund for Justice to give money from their endowments. When they turn 21, the balance is transferred to the fund or converted into a Family Endowment Fund.

Some 80 young people are currently participating in the program.

Contributions to charitable organizations and community service projects have become a popular way of infusing meaning into the bar and bat mitzvah ceremonies.

Environmental Science at ASDS

by Elaine M. Silva Mangiante
Science Specialist

Fifth-grade students at the Ruth and Max Alperin Schechter Day School have been studying about the characteristics and functioning of field and forest communities as part of their science program.

In order to have a real understanding of field and forest communities, students participated in a field trip to the Caratunk Wildlife Refuge in Seekonk, Mass. There, students recorded data on the physical conditions and the plant and animal life for each area.

Back in the classroom, students compiled all of this information into two drawings of the field and forest, complete with all of the abiotic data about the different physical conditions. Students were then able to see the unique features of each community.

To take this study a step further, students were asked to select a situation that could affect the balance and functioning of a field or forest community.

To assist students with this research project, ASDS invited experts in each field to the Schechter School so that the stu-



BEVERLY MIGLIORE, supervising environmental scientist at the R.I. office of compliance and inspection, works with ASDS fifth-grader, Chloe Licht.

Photos courtesy of ASDS

dents could interview them individually. Four professionals from the department of environmental management came to the ASDS to be interviewed one-on-one by each of our fifth-grade students. These experts included: Beverly Migliore, a su-

pervising environmental scientist from the office of compliance and inspection; and Thomas Bourn, Paul Dolan and Catherine Sparks, all foresters with the division of forest environment.

These interviews enabled students to gain first-hand information about their topic from people who work with these situations every day and also enabled them to see the relevance and importance of their science studies. In addition, skills from other disciplines and domains were integrated into the science program.

Next year, when they are in sixth grade, the students will spend a week at Camp Teva in Connecticut, where they will study environmental science and ecological issues with their peers from Schechter Day Schools throughout the region.

Elaine Mangiante is lower school science coordinator at ASDS. She has recently been awarded a Presidential Award for excellence in the teaching of science.



CATHERINE SPARKS, principal forester of the division of forest environment, works with fifth-grade students, Kristen Petrarca and Jessie Spellun.

Ghetto Fighters Go On Line

The Ghetto Fighters' House is a resource center and museum which assists educators and students in their research of the Jewish Resistance and of the Holocaust.

The Pedagogic Center has launched the new web site of The Ghetto Fighters' House, which provides a wide range of information and images relating to the museum, and, in the near future, will offer access to the museum's archives.

In addition, a web site now under construction features biographic information and photos of Jewish partisans. "The partisans site will have thousands of names and detailed biographies when it is completed," said Dr. Avihu Ronen, director of scholarship. "It will be key resource in the study of the Jewish resistance."

The web site of The Ghetto Fighters' House can be found at <www.gfh.org.il>.

For more information about the center contact: The American Friends of The Ghetto Fighters' House, P.O.B. 2153, 765 Queen Anne Road, Teaneck, N.J. 07666; (201) 836-1910, e-mail <www.amfriendsgfh.org>.

Congregation Ohave Sholam Chanukah Dinner

Congregation Ohave Sholam will hold its Chanukah dinner on Dec. 28 at 4:30 p.m. The dinner will take place at the synagogue which is located on East Avenue on the block between Glenwood Avenue and Lowden Street.

The three-course chicken dinner will cost \$7.50 for adults and \$5 for children under the age of 13. The Junior NCSY chapter will be preparing the dessert. Reservations will be taken through Dec. 22 by calling Linda Kessler at 726-6633 or Nita Pliskin at 725-3886. Please reserve Sunday evening, Jan. 11, for an upcoming art auction. Preview the art beginning at 7 p.m. and be prepared to make your bid beginning at 8 p.m.

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FEATURE

MAZON Awards Grant to Rhode Island Hunger Organization

MAZON: A Jewish Response to Hunger has announced grants totaling a record \$2 million, including \$10,000 awarded to a Rhode Island organization.

Rhode Island Community Food Bank, located in West Warwick, received \$10,000 in support of its distribution of more than 3 million pounds of food annually to over 470 agencies in Rhode Island and Massachusetts.

Since 1986, Los Angeles-based MAZON has granted nearly \$14 million to organizations working to prevent and alleviate hunger in the United States, Israel and throughout the world, including \$58,000 granted in Rhode Island.

MAZON is now one of the largest privately supported philanthropic organizations in the United States working to reduce hunger, malnutrition and poverty. Grantees include food banks and pantries, anti-hunger advocacy groups, multi-service agencies and small-scale hunger relief and development projects in Israel and poor countries.

MAZON ("food" in Hebrew) raises funds principally from Jews nationwide who donate a suggested amount of 3 percent of the cost of weddings, bar and bat mitzvahs and other joyous events. Other funds come from annual Passover and High Holydays appeals and thousands of commemorative contributions. By the end of 1997, MAZON will have received more than 40,000 individual contributions.

With the advent of welfare reform and the increasing burdens faced by charitable feeding programs, MAZON is experiencing a tremendous demand for its funds from organizations nation-

wide, according to Senior Executive Director Irving Cramer. To help meet this growing need, Mark C. Levy, chairman of MAZON's national board of directors, appealed to the American Jewish community to continue its strong support of MAZON.

"As one of American Jewry's principal means of confronting hunger, MAZON continues to spread the word about our role in confronting hunger," Levy said. "By adopting MAZON's 3 percent idea, Jews have an opportunity to act on our moral obligation to repair the world, as well as to increase the meaning of our celebrations."

Levy expressed gratitude to MAZON's supporters for making it possible for MAZON to grant the equivalent of nearly \$40,000 each week during 1997.

Cramer said support for MAZON assumes added importance in light of welfare reform, which has reduced or eliminated benefits for millions of poor Americans.

"Many people are no longer eligible for cash and food assistance programs," Cramer said. "Those who formerly received government assistance are turning to food banks, soup kitchens and other community-based programs for help. These charities, in turn, are looking to funders like MAZON for increased support." He cited the importance of MAZON's funding strategy, which balances grants to organizations providing immediate help to hungry people with those to organizations working to increase the self-sufficiency of poor families and to promote beneficial changes in public policies.

ADL Dimensions Focuses on Trivialization of Holocaust in Contemporary Culture

In many instances representations of Nazism and the Holocaust in contemporary culture trivialize and denigrate the Holocaust era, even when attempting to raise awareness and elicit understanding, according to the new issue of *Dimensions: A Journal for Holocaust Studies*, published by the Anti-Defamation League. Following an introduction from Howard P. Berkowitz, ADL national chairman, the contributors to *Nazism Now: The New Culture Wars* examine the Internet, popular literature, mainstream cinema, and mass art, and consider the question: "Can popular be serious?"

"We are deeply concerned about the cavalier use of Nazi imagery in media today," said Abraham H. Foxman, ADL national director. "Such use denigrates the memory of the millions of Holocaust victims. We are also seriously troubled by the proliferation of neo-Nazi material on the Internet. Through the ADL's Braun Center for Holocaust Studies we are diligently working to educate the public about these issues."

John Sutherland, in his article on the neo-Nazi underground, writes that the Internet has become an asset for hate groups such as William L. Pierce's neo-Nazi National Alliance. Sutherland explores how Pierce (author of *The Turner Diaries* and *Hunter*) used the Internet to disseminate material and dogma not only to hard-core followers, but to the general populace as well. Sutherland also dissects Pierce's *Catalog of National Vanguard Books*, a 400-

book listing that goes beyond Nazi titles and includes many mainstream works. Pierce's aim, according to Sutherland, is to reach the book-reading middle-class, who are typically immune to fascist propaganda, and establish an intellectual following beyond the Alliance members recruited via the Internet. However, Sutherland asserts that the very materials Pierce pushes as part of his neo-Nazi syllabus "contain within them the antidote to the poisonous construc-

"We are deeply concerned about the cavalier use of Nazi imagery in media today."

Abraham H. Foxman,
ADL national director

tions Pierce would put on them."

Joseph W. Slade looks at the troubling issues raised by the manipulation of tawdry Nazi imagery in contemporary mainstream culture. Once confined to anti-Nazi caricatures, lurid Nazi images today are used as shock devices in spy thrillers, television melodrama, comic books, computer games, feature-length movies, and rock concerts. Slade extends his investigation to the warped eroticizing of Nazi imagery, showing that this device ultimately fails because, "at its most human, pornography celebrates life; fascism celebrates only death."

Norma Rosen and Robert

Sklar, in separate articles, examine the conflict between the popularization of the Holocaust in order to reach the masses and the danger of trivialization in doing so. Rosen argues that popular art is a sure way to quickly disseminate information about the Holocaust to millions who would otherwise remain ignorant of it. She also maintains that there are popular works that do not trivialize the issues, but are "bitterly honest and specifically Jewish." Sklar upholds Rosen's premise as he explores the impact of Steven Spielberg's film *Schindler's List*. While the movie is not flawless, observes Sklar, the popular attention it attracted succeeded beyond expectations in stimulating questions about, and renewed interest, in the Holocaust.

Karen Friedman, director of the ADL Braun Holocaust Institute, discusses the issues raised by the influence of dramatic, popular accounts of the Holocaust era on the student population. These accounts strive to make the Nazi era meaningful for young people and strengthen their intellectual and moral perspectives. However, popular media portrayals of the Holocaust are often reinterpretations of the original in order to reach a more universal audience. When presenting Holocaust material to their students, educators should consider the authenticity of the images and examine the possible reasons for distortion or manipulation if the interpretation seems to compromise the real meaning of the Holocaust.

Subscriptions to *Dimensions* are \$15 for two issues, and \$25 for four issues within the United States. Send check or money order to: Anti-Defamation League, 823 United Nations Plaza, Box MRC, New York, N.Y. 10017.

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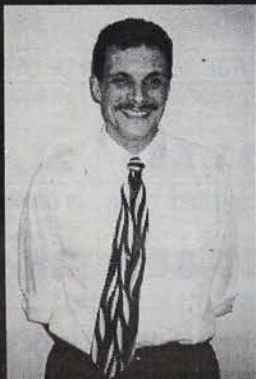
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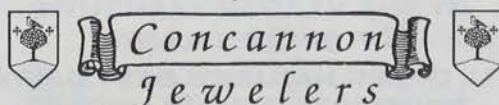
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FEATURE

U.S. Calls for Closure at Nazi Gold Conference

by Daniel Kurtzman

LONDON (JTA)—A historic international conference aimed at providing a measure of justice to Holocaust survivors concluded recently with a bold call from the United States.

Stuart Eizenstat, head of the American delegation, urged the nations of the world to act within the next two years to bring closure to all issues related to the fate of Jewish assets lost during the World War II era.

"We must not enter a new century without completing the unfinished business of this century," said Eizenstat, under-secretary of state for economic affairs and the Clinton administration's point man on the Nazi gold issue. "We have a collective responsibility to leave this century having spared no effort to establish the truth, and to do justice."

The proposal was intended to ignite a sense of urgency to compensate the more than 350,000 needy Holocaust survivors worldwide.

"We are dealing with a biological problem," said Eizenstat. "We must not allow this to degenerate into a biological solution," he said, referring to the ever-dwindling number of survivors.

The London conference culminated an 18-month period that has yielded startling revelations about the fate of Holocaust victims' assets and the movements of Nazi gold through Switzerland and other neutral nations.

Jewish leaders hailed the conference as a "moral triumph" that "exceeded all expectations," although they were careful to stress that the gathering was not an end in itself, but part of an ongoing process to achieve restitution and justice.

Along those lines, most of the 240 delegates from more than 40 countries emerged committed to providing full financial and moral accountings of their nations' wartime actions.

The conference, however, was not without its disappointments. Jewish officials criticized France for balking at calls for the release of relevant archival documents and for failing to announce a decision to join nine countries contributing to a new international compensation fund for Holocaust survivors.

The Vatican also came under fire for its silence in light of new information suggesting that it dealt in Nazi loot, and Switzerland was singled out by Jewish

officials for what they said was its "business as usual" approach.

But, ultimately, the London conference may have been more important for its symbolic value than for its concrete achievements.

Indeed, many of the delegates said an enhanced historical understanding will be the true legacy of the conference. Armed with that understanding and a commitment to full accountability, they said they now hope to move toward timely closure.

The delegates agreed to hold a follow-up conference next spring or summer at the U.S. Holocaust Memorial Museum in Washington, D.C., to focus on other assets stolen from Holocaust victims, including art work, bonds and insurance policies.

Eizenstat, meanwhile, said that fact-finding commissions set up by more than a dozen nations should complete their inquiries by the year 2,000, and he announced that a new Web site would be set up to facilitate communication and disclosure of historical information.

The three-day conference yielded a mountain of documents detailing each country's response to Nazi Germany's systematic plundering of European banks and Holocaust victims' assets. Few nations emerged unblemished.

Held under the auspices of the Tripartite Gold Commission — set up by the United States, Britain and France after the war to distribute looted Nazi gold back to its rightful owners — the conference was geared in part to determining how 5.6 tons of residual gold, currently worth between \$55 and \$60 million, should be distributed.

During the last 50 years the commission has distributed 337 tons of looted gold — 98.6 per-

cent of the amount in its pool — to European countries whose treasuries were pillaged by the Nazis.

Officials now concede that much of that gold was in fact Holocaust victims' personal gold — between 50 and 60 tons, according to the World Jewish Congress.

At the close of the conference, Jewish officials reserved their criticism for Switzerland and the Vatican delegation, which attended as observers rather than participants.

"I thought it very sad that one of the greater moral centers of the world did not tell us what their view was at all," Lord Greville Janner, a prominent Jewish leader who chairs Britain's Holocaust Educational Trust, said of the Vatican's silence at the conference.

The WJC said it had obtained new documents containing charges that the Vatican played a significant role in handling looted gold, and Jewish officials, together with the Israeli delegation, called on the Vatican to open its archives.

The Vatican delegation responded by saying their records were sealed for 100 years, Jewish officials said.

Switzerland, for its part, called the conference a success. Special Ambassador Thomas Borer, the Bern government's leading trouble-shooter on Holocaust issues, said Switzerland was happy to see the focus on his country's wartime activities shift toward the dealings of other neutrals and occupied countries.

"I would say Switzerland has emerged from this conference with its burden somewhat reduced," Borer told reporters. "People see the broader spectrum."

Dormant Accounts Claims Due in March

by Tara V. Liscandro
Herald Editor

There are still questions about the thousands of Swiss and non-Swiss dormant accounts that have recently been discovered. For those who believe they are the rightful owners of dormant accounts and have not yet filed a claim, the following information may be of use. The Swiss Bankers Association in conjunction with Ernst & Young have prepared information kits, available in 15 languages, which include: the October and July 1997 lists of dormant accounts opened by non-Swiss individuals prior to May 9, 1945, the end of World War II; a list of pre-1945 dormant accounts of Swiss citizens; a claim and information form and a list of contact offices. Dormant account offices have been set up throughout the world, in more than 30 countries. Specially trained Ernst & Young assistants are able to communicate in more than 20 languages at all contact offices for individuals who are filling out and processing claims forms.

Information forms are provided for those who believe they have knowledge of any information that would be useful in identifying the rightful owner of a dormant account. The 8-page claim form must be completed by owners or family members of rightful owners of

dormant accounts. All claims must be mailed no later than March 31, 1998. Ernst & Young and the Swiss Bankers Association will assist in preparing a file for you and processing your claim at no cost. (Outside assistance such as lawyers or accountants will be at the claimant's expense).

The information kit also comes with a list of frequently asked questions and assistance on filing a claims form. Some of the commonly asked questions include: Why have the accounts been made public? What accounts have been made public? Do all of the non-Swiss dormant accounts belong to Holocaust victims? And why are Swiss dormant accounts not turned over to the government?

The Claims Resolution Panel, comprised of independent arbitrators with experience in financial and commercial disputes, will decide claims as soon as possible. The majority of the panel members are not Swiss. It will take approximately one year to process and decide every claim.

If you would like to obtain an information kit, contact: Ernst & Young, LLP, Dormant Accounts, PO Box 1880, Radio City Station New York, NY, 10101-1880; phone (212) 344-0610 or (800) 662-7708; website <www.dormantaccounts.ch>.

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ARTS & ENTERTAINMENT

Perishable Theatre Conducts Winter Classes

Carolyn Pickman, president of Boston's Collinge/Pickman Casting, has worked as an assistant director and script supervisor as well as casting director. She has acted professionally in feature films, plays, daytime television dramas and commercials. Most recently she was the location casting director on "A Civil Action" with John Travolta, "Amistad" directed by Stephen Spielberg, "In Dreams" starring Annette Benning and "Good Will Hunting" directed by Gus Van Sant.

The course introduces the actor to the techniques needed to audition and perform in on-camera situations. As a teacher and an administrator Pickman has worked for more than 12 years in the Boston school system, running workshops, casting and directing plays.

Enrollment in this course is limited to 12 students.

Classes meet Tuesdays from 7 to 9:30 p.m. for six weeks: Jan. 27 through March 3.

Other courses being offered in the winter classes include scene study. This class is geared toward the development of the imaginative and technical skills necessary to the actor's craft.

Classes meet Mondays from 7 to 10 p.m. for eight weeks, Jan. 26 through March 23.

Advanced scene study runs Tuesday from 7 to 9:30 p.m. for six weeks, Jan. 20 through Feb. 24.

Both courses will be instructed by Anne Brady, a professional actress in New York, New England, New Jersey, Ohio

and most recently at the Public Theatre in Lewiston, ME. She has appeared in film, television and commercials. Locally, she has directed at Alias Stage, NewGate Theatre and Perishable Theatre's Shows for Young Audiences. She received her MFA in acting at Brandeis University and has taught acting at URI, CCRI, The Learning Connection and ACT.

Introduction to Acting is a fundamental course for anyone interested in acting or the theatre. The class focuses on the basic skills needed to develop an acting technique and is taught by one of the area's most consummate professionals, Fred Sullivan, a longtime member of the Trinity Rep acting company.

Classes meet Mondays from 7 to 10 p.m. for eight weeks, Jan. 26 through March 23.

Improvisation and Scene Study for Teen-agers explores a behavioral-based acting technique that will give students the tools they need to attack the acting challenges of structured imaginary situations, improvisations and scripted scenes. The instructor is Kevin Oakes. Oakes has acted in New York with the King Spike Theatre and locally at Alias Stage, 2nd Story Theatre, TRIST and Perishable's Shows for Young Audiences and All Children's Theatre.

Classes meet Saturdays from 1 to 3 p.m. Option A is six weeks, Jan. 24 through Feb. 28. Option B is eight weeks, Jan. 24 through March 14.

For more information or to register, call 331-2694

'Voyage to Freedom' Chronicles Amistad Incident

New Mystic Seaport Exhibit Opens as Spielberg's Movie Makes Its Debut

Voyage to Freedom, a new exhibit chronicling the plight of the Amistad Africans and the legacy of their enduring story, has recently opened at Mystic Seaport, Conn.

A seven-minute video depicting the Amistad incident orients visitors as they enter Voyage to Freedom. The exhibit then journeys to the Amistad Africans' homeland of Mendi, which encompasses present-day Sierra Leone, and examines their capture, horrific middle passage and revolt aboard the schooner Amistad. As visitors wind around Voyage to Freedom, they trace the legal plight of the Africans in the United States and learn the differing points of view of the abolitionists, judges and politicians who shaped the case. The final section of the exhibit examines slavery in the United

States and the legacy of the Africans who were aboard Amistad.

Voyage to Freedom features original legal documents relating to the Amistad incident as well as nautical charts, ship models and Mendi artifacts. Props and images from Spielberg's "Amistad" will also be presented. Among the notable displays in Voyage to Freedom is a giant blowup of a 19th-century Georgia banknote showing slaves, cotton and a Yankee clipper ship. Contrary to the popular notion that erroneously labels slavery a southern practice, the currency stands as testimony to slavery as an American institution supported in the South and the North. Voyage to Freedom also includes a simulation of the manner in which most Africans were transported to the New World. Silhouettes chained together and crouched in between decks, a position which Africans were forced to hold for months at a time, starkly depicts the condi-

tions of middle passage.

Voyage to Freedom will chronicle another Mystic Seaport project, the building of the freedom schooner Amistad, scheduled to begin construction on March 8, 1998. When complete, the \$2.8 million, 77-foot hand-hewn vessel will be an educational ambassador plying the nation's waterways teaching the lessons of history, cooperation and leadership to Americans of all ages, interests and cultural backgrounds. The freedom schooner Amistad is scheduled to set sail in 2000. The project is the vision of Amistad America, Inc., a non-for-profit organization responsible for the fund-raising and long-term care of the vessel.

Other Mystic Seaport Amistad-related activities include the Exploring Amistad website, <<http://amistad.mysticseaport.org>>, and a CD-ROM which is being produced in collaboration with Cinegram Media. Mystic Seaport was a location for Steven Spielberg's "Amistad."

Voyage to Freedom will be on display through spring 1998. December hours are 10 a.m. to 4 p.m. Call (888) 9SEAPORT or visit <www.mysticseaport.org> for more information. Mystic Seaport is located one mile south off I-95 in Mystic, Conn.

RIC Exhibits Danish Painter

The work of noted Danish painter Jesper Christiansen will be on exhibit in Rhode Island College's Bannister Gallery until Dec. 23.

Entitled "Plant Paintings," this recent work marks a departure from this earlier, more obviously conceptual work, says Dennis O'Malley, gallery director.

"In an effort to bring life back into the 'window' of painting, this new series skirts close to the 'forbidden' painterly realms of the decorative or purely retinal," says O'Malley.

A fellow of the Royal Danish Academy of Fine Arts, Christiansen's admiration for the work of Ellsworth Kelly and Mondrian has led him to "re-grow" botanical forms out of the arid fields of reductive abstraction.

Christiansen's paintings have been exhibited in London and New York and in numerous ex-

hibitions in Denmark, Norway and Sweden. They are included in the collections of major museums throughout Scandinavia.

The artist recently was awarded the Jens Sndergaard Grant, Denmark's most prestigious award for painting. He also is a widely published writer on art and has written commentary on contemporary art in Copenhagen for *Art in America* magazine.

This exhibit is curated by O'Malley, whose essay on Christiansen's work, "Phototropic Form," recently was published in Copenhagen by Galerie Mikael Andersen.

The exhibit is free and open to the public.

Regular gallery hours are Tuesday through Saturday, 11 a.m. to 4 p.m. and Tuesday and Thursday evenings from 6 to 9. The gallery is closed holidays.

For more information, call Dennis O'Malley at 456-9765.

Improv Jones Presents 'Kiss of the Spiderwoman'

Improv Jones, the acclaimed Providence improvisational comedy troupe, presents "Kiss of the Spiderwoman" by Manuel Puig. The decision to produce a play sprang from the desire to venture into new territory and new projects with the group.

Three members of the troupe are behind this production which is directed by founding member Christa Crewdson, director in residence at the Uncolmon Theatre Company in Mansfield, Mass., and managing director of Looking Glass Theatre. The production stars veteran local actors Luis Astudillo as Valentin, and Russell Kellogg as Molina.

This touching play tells the story of two very different men who are confined to the same cell in an Argentine prison; Molina, a homosexual man imprisoned for indecency, and Valentin who has been imprisoned because he is part of a political organization fighting for the revolution. Throughout the course of the play the two men learn about, and from one another.

The production opens Jan. 14 at Perishable Theatre, 95 Empire St. in Providence and will run Jan. 14 to 18 at 8 p.m. and Jan. 22 to 25 at 8 p.m.

Tickets are \$10/\$8 for students and seniors. For information and reservations, call 331-2695.

Improv Jones continues to offer its late-night comedy improv every Thursday at 10 p.m. at AS220, and at 10 p.m. on Saturdays at Perishable Theatre. Tickets are \$3 to \$5.

'Shear Madness' Announces Holiday Schedule

"Shear Madness," the nationally acclaimed comedy whodunit where the audience gets to solve the crime, continues in its record-breaking 18th year at the Charles Playhouse, Stage II, 74 Warrenton St., Boston. With more than 7,450 consecutive performances to its credit, this Boston production is the longest running, non-musical play in U.S. history. The National Comedy Hall of Fame has recognized "Shear Madness" as the first recipient of the Charlie Chaplin Comedy Award for Creativity and Originality. Set today in a unisex hairstyling salon that becomes the scene of a zany murder, the play is filled with up-to-the-minute spontaneous humor and is delightfully different every time you see it.

"Shear Madness" will run from Dec. 22 to Jan. 4.

Holiday ticket prices are \$28 to \$35. For tickets and further information, call the box office at (617) 426-5225.

'West Side Story' Comes to PPAC

Nearly 40 years since it first opened on Broadway, the musical classic "West Side Story" is back in a new, national touring production coming to the Providence Performing Arts Center, Dec. 26 to 28. Featuring the brilliant collaboration of four theatrical legends — director-choreographer Jerome Robbins, librettist Arthur Laurents, composer Leonard Bernstein and

lyricist Stephen Sondheim — this production boasts a cast of the most energetic, young singer-dancers ever assembled.

Based on Shakespeare's timeless love story *Romeo and Juliet*, "West Side Story" is set against the gritty backdrop of gang warfare on the streets of New York City. As two rival teen-age gangs battle over their share of neighborhood turf, a boy and a girl from the opposing sides — and different ethnicities — meet and fall in love. These familiar themes make this powerful musical as poignant today as when it took Broadway by storm in 1957.

Tickets for "West Side Story" are on sale now. The performance schedule for "West Side Story" is Dec. 26 at 8 p.m., Dec. 27 at 2 and 8 p.m., and Dec. 28 at 2 and 7 p.m. Ticket prices are \$37.50, \$27.50, \$17.50. For more information, call 421-ARTS.

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ARTS & ENTERTAINMENT



RISD Museum Teams Up With Community Partners

The RISD Museum (Museum of Art, Rhode Island School of Design) is collaborating with six community centers to host a new program entitled Free-For-All Saturdays. The program will kick off with a free public family day at The RISD Museum on Jan. 31, 1998.

Free-For-All-Saturdays, which is organized by the RISD Museum's Education Department through Jonny Skye Njie, coordinator of family programs, will be held on the last Saturday of each month from January through May, and then again in September. The nature of each program — identified through the needs of each community partner — will include activities appropriate for any family, including student/parent-led tours of works related to a theme, professional artists workshops or performances, exhibitions of student works created prior to the program day, film screenings, interactive gallery activities, art projects, and refreshments.

Community partners participating in the program to date are Epiphany Arts Center, South Providence; Dr. Martin Luther King, Jr. Elementary School, Providence; Roger Williams Middle School, Providence; City Arts!, Providence; Deering Middle School, West Warwick; South County Community Action, Peace Dale; and Hera Gallery, Wakefield. Free-For-All-Saturdays is generously funded by The Rhode Island Foundation.

The project is designed to create a synergy of activities that will encourage the participation of families in the museum as well as in the schools and organizations in which these activities emanate. The goal of Free-For-All-Saturdays program-

ing is to foster cross-cultural and inter-generational sharing of activities in an effort to broaden interaction among the state's diverse cultural communities; increase parents' involvement with the cultural education of their children; and engender an appreciation of the critical role art can play in education and everyday life.

According to Njie, the RISD Museum's program differs from other museums' family days in that "each program is planned with the active participation of a community partner from around the state."

The kick-off program scheduled for Jan. 31, from 11 a.m. to 4 p.m., for example, is co-hosted by the Epiphany Arts Center. The day's event, The Spirit of Passage, will feature family activities that explore attitudes toward the after-life. Storytelling and poetry-writing with Nigerian artist Julius Sokenu, a performance by the Nahanni String Quartet, art projects, drama, ballet, choir performances presented by groups from the Epiphany Arts Center, and refreshments are all included in the fanfare.

The museum's community partner for February's Who Am I? What is my World? program, scheduled for Feb. 28, 11 a.m. to 4 p.m., is the Dr. Martin Luther King Jr. Elementary School. On this Saturday, families can hear stories told by Rhode Island artist Len Cabral, view art projects by King school children, have a portrait drawn by a RISD or Brown University art student, and enjoy music, dance performances, exhibition tours while exploring issues of identity with one's family.

For more information, call 454-6348.

Sunflower Cafe Blooms With Italian Cuisine

by Tara V. Liscandro
and Sara Wise
Herald Editors

Nestled in between the houses of residential Cranston is a sunny little haven that is perfect for both a light lunch or a more extensive dinner meal. The Sunflower Cafe, which opened three years ago, features southern homestyle Italian cooking served in a comfortable atmosphere. Proprietor and chef Joyce Potenza said that her goal was to create a restaurant where diners could feel like they're eating in someone's home.

The restaurant's theme is tastefully displayed throughout the building. A beautiful stained-glass sunflower greets customers at the door and inside a cheery sunflower border rings the three small rooms that give the restaurant a more intimate feel. On the walls are sunflower plates, paintings and prints and even the espresso cups have tiny sunflowers on them. "People keep bringing me things with sunflowers on them," said Potenza. "It's gotten a bit out of hand, but it's fun."

During the week, the restaurant offers a chef's menu based on different themes (pasta, chicken, etc.). For \$15, the meal includes a glass of wine, salad, entrée, dessert and coffee. There are also daily specials to choose from as well. The chef enjoys inventing new recipes which are creative combinations of new ideas and old Italian family traditions. Potenza says she tries to recreate some of the dishes her grandmother would "whip up." As a result of studying family recipes and long hours of trial and error, the chef has created not only savory entrées but tempting appetizers as well. Therefore, you may want to start off your dinner with stuffed eggplant with ricotta, fontina,

marinara and basil or fried polenta coated with ground walnuts, gorgonzola and herbs.

Potenza adds that the clay pot cooked meals have grown quite popular over the years. Everything from meats and seafood to pastas and desserts can be done in the clay pots, which are not glazed. Each dish is prepared individually, upon its or-

half of its wines by the glass, however, bottled wines are very fairly priced.

While Potenza enjoys cooking the claypot meals and other specialties, she admits that her real love is baking. She makes fresh biscotti (pistachio, almond and hazelnut-apricot to name a few) which are sold by the pound in adorable sunflower



A SAMPLE of the gourmet baked goods available at the Sunflower Cafe.
Herald photo by Sara Wise

der; therefore, everyone is guaranteed a fresh meal. "It's a healthier way to cook," says Potenza. In fact, no oil, butter or fats need to be used to create unique and tasty plates such as Eggplant and Penne baked with fontina and zucchini in marinara and pecorino or seafood risotto. Other clay pot meals include fresh gnocchi baked with roasted eggplant, sundried tomatoes, mozzarella and pecorino.

Almost all of Potenza's meals can be complimented with a glass or bottle of Italian wine such as Eno Friulia Pinot Grigio or Pedroncelli Pinot Noir. The brief wine list offers less than

bags. Take home a variety of Potenza's delicious biscotti and dip them in a glass of Vinsanto for a perfect after-dinner snack!

For the upcoming holidays, Potenza prepares Panetone, a typical festive Italian cake, light and full of flavor, usually served with champagne. However, you may want to finish your meal off with a steaming cappuccino or espresso and one of the other tempting desserts such as Pan di Spagna, Tiramisu (literally "pick me up") or la sfoglia, light and flaky layers of pastry filled with flavored cream.

The Sunflower Cafe is located on 162 Mayfield Ave. in Cranston, (401) 463-6444.

Cooking Classes to Fine Tune Your Senses

Rhode Island School of Design's Division of Continuing Education kicks off the new year with two series of culinary courses taught by Chef James Moore in early January. Moore is the newly appointed director of The Cooking School of The Rockies, executive chef and owner of Culinary Associates, and a former chef from San Francisco's Zuni Cafe.

The first series, Dining with the Senses, is slated for Jan. 5, 7, and 12, from 7 to 10 p.m. During this course, participants will learn the principles of sensory awareness that can be used to improve cooking. During these entertaining and informative classes, Chef Moore will share knowledge accrued over his 20-year career.

The series is divided into three areas: Introduction to Taste and Aroma will introduce the basic building blocks of taste, texture, and aroma and teach how to use the senses to select the highest quality ingredients;

Tasting and Evaluating Common Ingredients will enable participants to distinguish premium olive oils, vinegars, cheeses, chocolate, fresh herbs and spices; and Pairing Food and Wine will present a new method for creating winning food-wine combinations.

The second series, Food in the Movies, is being offered on Jan. 6, 13, and 14, from 7 to 10 p.m. During these unique classes, Moore will prepare sumptuous dishes inspired by

three films with a culinary bent: "The Big Night" (Italian), "Like Water for Chocolate" (Mexican), and "Babette's Feast" (French). All three classes will include a discussion about the film that inspired it.

For more information on either series, call

RISD's Division of Continuing Education at 454-6200. These events are open to the general public for a tuition fee of \$55 per person, per single event or \$150 per person for each series.



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OBITUARIES

ROBERT D. BLOCK

NEW ROCHELLE, N.Y. — Robert D. Block, 65, a New Rochelle, N.Y., resident for 36 years, died Dec. 10 at Sound Shore Hospital. He was born in Providence and was the son of the late Morris and Mamie (Brown) Block. He was a graduate of the University of Rhode Island.

He was a 2nd lieutenant in the U.S. Army Medical Corps from 1954 to 1956 and served overseas in Germany. He married Lita Goodstein on Nov. 26, 1961.

He was president of B. Safe Industries, a company which specializes in the manufacturing and selling of SWAT and tactical equipment to the law enforcement community throughout the world. He also lectured before many industry and trade associations. He recently returned from Jordan where he was in a group of 55 vendors selected by the royal family to show their wares at Jordan's first tradeshow.

He was very active in many civic organizations in New Rochelle and was a member of Young Israel, Scarsdale and B'nai B'rith.

In addition to his wife, he is survived by a son, Michael of Hartsdale, N.Y.; and a daughter and son-in-law, Linda and Damian Purcell of Melbourne, Australia; and a granddaughter, Hannah. He is also survived by a sister, Evelyn Goldstein of Cranston, R.I. He was predeceased by his sister, Muriel Sonnenfeld. The funeral was Dec. 14 at Riverside Memorial Chapel in Mount Vernon, N.Y.

Burial was in Temple Israel Cemetery in Peabody, Mass.

FREIDA BRENNER

NEW HAVEN, Conn. — Freida Brenner, 88, of New Haven, Conn., died Dec. 4 at the Jewish Home for the Aged. She was the wife of the late Alexander Brenner.

She is survived by a daughter, Elaine Ditman of Connecticut; a sister, Ruth Levin of Cranston; three brothers, Sam Shaver of Pawtucket, Dr. Arthur Shaver and Dr. Harold Shaver of Woonsocket; and three grandchildren.

The funeral was held Dec. 7 at the Congregation B'nai Israel of Woonsocket.

ARTHUR S. BRUDNER

FALL RIVER — Arthur S. Brudner, of 1012 Gardner's Neck Road, died Dec. 4 at the Rose Hawthorne Lathrop Cancer Home in Fall River. He was the husband of Elaine Brudner.

Born in Providence, a son of the late Leon and Annie Brudner, he had lived in Swansea for 41 years, previously living in Warwick.

He owned a business that provided technical consultation and equipment sales for the rubber and plastics industry.

Her served as president of the Society of Plastics Engineers in 1966 and 1967.

During World War II he served as an instructor in radar and electronics in the Army Coast Artillery.

Besides his wife, he leaves a

son, Dr. Peter Brudner of San Clemente, Calif., and three grandchildren.

A graveside service was held Dec. 8 at Mount Hope Cemetery in Swansea. The services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

MURRAY GOLDSTEIN

PAWTUCKET — Murray Goldstein, 62, of 242 Manton St., Pawtucket, a truck driver for the former Taylor and Taylor Trucking Co., of Warwick, retiring due to illness, died Dec. 8 at Memorial Hospital of Rhode Island in Pawtucket. He was the husband of Carol (Burgess) Goldstein.

Born in Providence, a son of the late Max and Shirley Goldstein, he had lived in Pawtucket most of his life.

Besides his wife, he leaves two sons, David Goldstein of Pawtucket and Kevin Goldstein of Central Falls; a sister, Rachel Kaufman of Cranston; and three grandchildren.

A graveside service was held Dec. 11 at Lincoln Park Cemetery, Warwick. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ARLENE HERTZBERG

NORTH PROVIDENCE — Arlene Hertzberg of 1650 Douglas Ave., died Dec. 8 at home. She was the wife of the late Louis Hertzberg.

Born in Providence, a daughter of the late Saul and Shirley (Strashnick) Leibow, she lived

in North Providence for five years, previously living in New York City.

She leaves a stepmother, Edith Leibow of Walpole, Mass.; two sisters, Rosalie Klein of Sharon, Mass., and Barbara Katz of Chestnut Hill, Mass.

A graveside service was held Dec. 10 at Sharon Memorial Park, Sharon. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

JACOB KAUFMAN

PROVIDENCE — Jacob Kaufman, 90, of 307 Greenwich Ave., owner of the former Kay's Liquor Store in Warwick, retiring 50 years ago, died Dec. 8 at Miriam Hospital in Providence. He was the husband of the late Sophia (Pollock) Kaufman.

Born in Providence, a son of the late Isaac and Mary (Schechter) Kaufman, he lived in Warwick for four years, previously living in Johnston and Providence.

He leaves a daughter, Barbara LaCroix of West Warwick.

A graveside service was held Dec. 9 at Lincoln Park Cemetery, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

PAULINE MITCHELL

WEST PALM BEACH, Fla. — Pauline Mitchell, 92, of Executive Center Drive, West Palm Beach, Fla., died Dec. 10 at Columbia/HCA Hospital in West Palm Beach. She was the wife of the late Maurice Mitchell.

Born in Boston, a daughter of the late Nathaniel and Frances Blume, she lived in Everett, Mass., before moving to Fort Lauderdale, Fla., 20 years ago. She moved to West Palm Beach last year.

She leaves a daughter, Myrna R. Leven of Providence and Palm Beach Gardens, Fla.; a son, Neil E. Mitchell of Boynton Beach, Fla.; a sister, Ada Freedman of Longboat Key, Fla.; five grandchildren and four great-grandchildren.

A graveside funeral service was held Dec. 14 at Lincoln Park Cemetery, Warwick. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

RENEE POLLOCK SLAWTER

CONCORD, Pa. — Renee Pollock Slawter, 69, of Boothwyn, Pa., died Dec. 7 at Brinton Manor Nursing Home in Concord. She was the wife of Earl H. Slawter, Jr.

Born in Providence, a daughter of the late Solomon and Minnie (Dubin) Pollock.

Besides her husband, she leaves a daughter, Elaine Forwood of Wyoming, Del.; two sisters, Anita Greenberg of Warwick and Clair Frances Erickson of Riverside, R.I.; seven grandchildren and one great-grandchild.

The funeral was held in Concord, Pa., on Dec. 11.

BLANCHE WEINSTEIN

PROVIDENCE — Blanche Weinstein, 80, of 2783 West Shore Road, an executive secretary to Dr. Robert Hopkins of Miriam Hospital in Providence, retiring two years ago, died Dec. 9 at the hospital. She was the wife of the late Julian Weinstein.

Born in Waltham, Mass., a daughter of the late Carl and Mary (Weiner) Simon, she had lived in Warwick for the past 30 years, previously living in California.

She leaves a son, Jonathan Weinstein of Newport Beach, Calif.; two daughters, Judy Richardson of Brockton, Mass., and Jamie Lewis of San Carlo, Calif.; a brother, Alfred Simon of Newton, Mass.; a sister, Clare Bensusan of Cranston; five grandchildren and 12 great-grandchildren.

The funeral was held Dec. 12 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

FRANCES ZIMMERMAN

WOONSOCKET — Frances Zimmerman, 98, of Oakland Grove Nursing Home, a buyer at the former Scott's Millinery Store in Providence and the founder and proprietor of the former Faye Levy Store in Providence, died Dec. 11 at the home. She was the wife of the late Leo Zimmerman and the late David Levy.

Born in Worcester, she had lived in Pawtucket and Providence before moving to Woonsocket in 1991.

She leaves a son, Sidney Levy of Pompano Beach, Fla., and Warwick; a sister, Mildred Solomon of Falmouth, Mass.; five grandchildren and three great-grandchildren. She was the mother of the late Robert Gordon Levy.

A graveside service was held Dec. 14 in Lincoln Park Cemetery, Warwick. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

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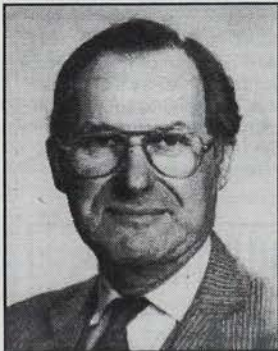
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Irving Bernstein, Key UJA Player Dies at 76

NEW YORK (JTA) — Irving Bernstein, a former United Jewish Appeal leader who played a central role in world Jewish developments after World War II, died at age 76.

Bernstein, who served as executive vice chairman of UJA for 13 years, was instrumental in the creation of the fund-raising organization's Young Leadership Division and campaigns to rescue Jews in Arab countries, the Soviet Union and Ethiopia.

Born in 1921 to immigrant parents, Bernstein grew up in New York.

He attended City College of New York, in 1942, enlisted in the U.S. Air Force and was stationed in England.

In 1945 he returned to New York and enrolled in Columbia Teacher's College on the GI Bill. After a short time in the public school system, he became a social worker.

"At the end of 1946, my supervisor, Fannie Meirowitz of blessed memory, called me in, told me I was the best social worker in her unit of 20, and, in the same breath, fired me,"

(Continued on Next Page)

Peace on Earth: Good Will Toward Manatees

This Chanukah season, give a 10-foot-long, 1,000-pound gift to someone you love. Adopt one of the manatees in Save the Manatee Club's Adopt-A-Manatee program and help ensure the survival of an endangered species. Proceeds go toward conservation programs to protect manatees and their habitat. For a \$20 annual membership fee, each "parent" receives an adoption certificate for an endangered manatee, the manatee's photo and biography, and a membership handbook with educational information about manatees. In addition, adoptive parents receive a newsletter subscription featuring updates on their manatee.

SMC's manatee adoption programs are located at Blue Spring State Park in Orange City, Fla., and Homosassa Spring State Wildlife Park in Homosassa, Fla. Twenty-two manatees who live in the wild and have a good history of returning to Blue Spring year after year have been chosen for the adoption program. These manatees migrate to Blue Spring, located on the St. Johns River, from November through March. Manatees are warm water animals and cannot tolerate water temperatures below 68 degrees. Each winter, the manatees find their way back to Blue Spring to bask in the park's natural spring which maintains a constant 72 degree temperature.



Some of the manatees available for adoption in the Blue Spring program include Floyd, a boisterous manatee who likes to sneak up behind researchers and give them a boost to the surface of the water! Floyd has wintered every year at Blue Spring since he was first identified in 1978. Phyllis was born in 1985 and was mother to the first recorded manatee twins at Blue Spring.

Since then, she has had two more calves — a female in 1994, and a male calf born just last season. Updates on the manatees at Blue Spring are recorded by Ranger Wayne Hartley. Hartley has been recording manatee movements at the park since 1974. He awaits their arrival in November and sees them off each spring. He knows each and every manatee who visits Blue Spring.

Homosassa Springs State Wildlife Park serves as a rehabilitation center and refuge for manatees who have been orphaned or injured. Five manatees in SMC's Adopt-A-Manatee program who cannot be released into the wild call the park their home. Ranger Betsy Dearth keeps notes on the day-to-day activities of these five manatees. They include Rosie, who often takes young, orphaned manatees at the park under her flipper and acts as surrogate mother, and Betsy a manatee who was named after Ranger Dearth and has been dubbed "the inspector," because she is curious and quick to investigate anything new.

Manatees are large, gentle slow-moving animals that travel at an average rate of 3 to 5 miles per hour. Because they are mammals, they need to surface to breathe air. They are also herbivores, which means they frequently feed in shallow waters where seagrass and other aquatic plants are found. All of these factors combine to make manatees vulnerable to boat hits. In addition, many other manatee mortalities are human-related. Discarded fish hooks, monofilament line and other litter get mixed in with the plants manatees eat and can cause internal damage or death. Entanglement in fishing or crab trap line and harassment can also cause manatee deaths. Loss of habitat is the overall threat facing manatees today. Currently, manatees are listed as endangered and only about 2,600 remain in the United States today.

The Adopt-A-Manatee program is the primary source of funding for Save the Manatee Club. Funds from the Adopt-A-Manatee program go toward education and public awareness programs, manatee research and rescue and rehabilitation efforts, and lobbying to help protect manatees and their habitat. In 1996, over 88 percent of funds from the Adopt-A-Manatee program went directly to manatee programs with less than 12 percent going to SMC administrative and fund-raising costs.

SMC is a non-profit organization established in 1981 by U.S. Senator Bob Graham and singer Jimmy Buffett. The club was started so the public could participate in conservation efforts to help save endangered manatees. For more information on manatees, the Adopt-A-Manatee program, or for free manatee protection tips for boaters, write Save the Manatee Club at: 500 N. Maitland Ave., Maitland, FL 32751 or call (800) 432-JOIN (5646). You can also visit the SMC web site on the Internet at <http://www.objectlinks.com/manatee>.

Bible Class in Public School Spurs Lawsuit

by Daniel Kurtzman

WASHINGTON (JTA) — A lawsuit against a Florida school district for its planned Bible course could have important implications for the nationwide debate about religion's role in public schools.

Seven parents, clergy and other community members — including the president of the local Jewish federation — filed a federal lawsuit this month against the school district of Lee County, Fla.

Backed by civil rights groups, the plaintiffs are claiming that a course to be offered in high schools next year teaches the Bible as historical fact and indoctrinates students in Christianity.

The controversy erupted two years ago when the school board first voted to allow a history course covering what they call the Old and New Testaments.

With the elective course scheduled to begin Jan. 21, opponents are seeking an injunction to prevent it. No date has been set for a hearing.

"I object to any scriptures at all being taught in the public schools," said Ken Weiner, president of the Jewish Federation of Lee and Charlotte Counties and the only Jewish plaintiff in the lawsuit.

"There are appropriate places — homes, synagogue, churches. This is truly a religious course most appropriate for Sunday school," he said.

"I have no problem with a comparative religion course, but this clearly has a Christian bias to it."

Weiner does not have children attending the local high schools, but said it was important for the Jewish community to be represented in the effort to block the course.

The Greensboro, N.C.-based National Council for Bible Curriculum in Public Schools developed the course.

Its president maintains that the course is currently offered in 22 states and has never been challenged legally.

The issue at hand is much larger than the small community on Florida's West Coast.

Church-state watchdogs say the Christian Coalition has been looking to Lee County as a test case in its nationwide effort to bring religion into the public schools.

The American Center for Law and Justice, a Virginia-based group created by Christian Coalition leader the Rev. Pat Robertson, has offered to defend the school board — three of whose members are said to have close ties to the conservative Christian lobby.

The center maintains that the Bible course is about history, not proselytizing, and argues that it should not be banned because the Supreme Court has held that the Bible is appropriate for curriculum study.

It also called the lawsuit premature, saying that filing it before the course is actually offered is tantamount to censorship.

"There's nothing to test," Marc Stern, co-director of the American Jewish Congress's legal department, said of the efforts to see if the Bible course can pass legal muster.

"I object to any scriptures at all being taught in the public schools."

Ken Weiner,

President of the Jewish Federation of Lee and Charlotte Counties

"It's perfectly clear how you run a good Bible curriculum, and this isn't it."

Courts have held that Bible as literature and comparative religion courses are permissible, but the particular curriculum the Florida school district is modeling its course after comes from a group that has an "evangelical world outlook" and takes the Bible literally, Stern said.

"There are perfectly good curricula around, and if somebody really wanted to put in a Bible as literature class, they could have done so without any controversy, as lots of schools have," Stern said.

Meanwhile, the American Civil Liberties Union and People For The American Way, two watchdog groups backing the plaintiffs, see the Lee County dispute as a line in the sand.

"What's at stake in this case is really stopping the agenda of the Christian Coalition and their attack on public schools, freedom of religion and the separation of church and state," said Lisa Versaci, Florida state director of People For The American Way. "This is one battleground in a much bigger war."

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December 18, 1997

The Rhode Island Jewish Herald

Miracle of Lights Can Inspire Steps for Personal Growth

by Katy Z. Allen

WAYLAND, Mass. (JTA) — They say a miracle happened long ago. They say the oil in a lamp in the newly rededicated Temple in Jerusalem — all the fuel that could be found — was enough to burn for only one day, but instead it lasted two days, and then three.

The oil burned for four days, five days, six! It kept burning through the seventh day, and even the eighth. That tiny bit of oil burned and burned, until a new batch of oil arrived to keep the eternal light alive.

They say it was a miracle, but when exactly did the miracle happen? Was it on the second day? The fifth? The eighth? When did those waiting for more oil begin to feel amazement? When did they become aware that a miracle was happening?

The tradition of lighting candles in the home and saying blessings for eight nights dur-

ing the month of Kislev did not begin the day, or even the year, after the Temple was rededicated.

Neither was the legend of the miracle recorded in Jewish sources so quickly.

Only after the Temple had been destroyed and Jews had to find a replacement for ritual sacrifice in order to bring spiritual meaning into their lives — only then did these traditions take on spiritual significance.

Since then, with the help of Chanukah candles, as well as many other rituals and laws of holiday and daily life interpreted by our sages, another miracle has been happening.

Each year, Jews dispersed around the world announce their Jewish identity, to themselves and to the world, by lighting candles at the darkest time

of year. Each year, the miracle of Jewish survival grows greater.

What was it, so long ago, that made that light burn on, day after day, when its source of energy should have been spent? What is it that makes any of us burn on, move on, keep on going, when we feel

hand, from the unexpected courtesy of another driver, from a tiny piece of good news about a son or daughter, or sometimes, from some unknown, unseen source, suddenly, we are refueled. Our light begins to burn more brightly, and we know that we will again go on.

Miracles. Perhaps like the

one in the Temple so long ago, and like the ongoing one that is expressed ev-

What is it that keeps the Jewish people alive, despite threats from without and from within?

ery time a Jew lights a candle or prays or eats a kosher meal. Perhaps they have something to do with endurance and survival in a harsh and difficult world. Perhaps they are about emotional and spiritual growth against all obstacles.

If so, it can take patience and awareness to notice a miracle. Just as Moses had to step aside and stop to look in order to see the burning bush and hear G-d's voice, so must we, too, stop and look and pay attention in order to see the miracles that happen around us every day.

Think of the healing of a wound to the flesh, the growing language skills of a toddler, the deepening love in a healthy relationship. In each of these one measures little change from day to day — but compound the daily changes and, with the weeks, the months, and the years, you will see the growth, the change, the difference. You will see the miracle.

Whatever it is that consumes our energy, somehow we keep on going, day after day, week after week. Some days we burn brightly, and know we are doing our best, and that our best is the best.

Sometimes our flames burn low, and we fear we will flicker and burn out.

And then, suddenly, from a gentle squeeze of a friend's

decision to make more miracles happen in our lives. It takes effort, daily effort, minute-by-minute effort, but it can be done.

At Chanukah, we light first one candle, then two, then three, until the whole of the chanukiah is ablaze. In the same way, we can build a blaze of change in our lives.

What kind of short-term miracles would enrich your life and the lives of your family members? Would you like your children to say "thank you" more often?

Make a list this year, and ask for a gift — one that will cost your child not a single penny of his or her allowance — of one more "thank you" each day for eight days. By the end of the holiday, a minor miracle may have begun, in the form of a new habit.

Do you want to cut down on your calories? Give yourself the gift of trying, and each day for eight days, cut out one item in your daily diet that you do not need. Perhaps you will get used to it, and be able to continue, until, after weeks or months, you will actually see the pounds miraculously slipping away.

Miracles. They are happening around us all the time, if only we could see them. In the darkness of the month of Kislev, we light candles, to remind us of past miracles, and to help us see those of the present.

As you light the candles this year, look around. How many miracles are happening in your life, right now?

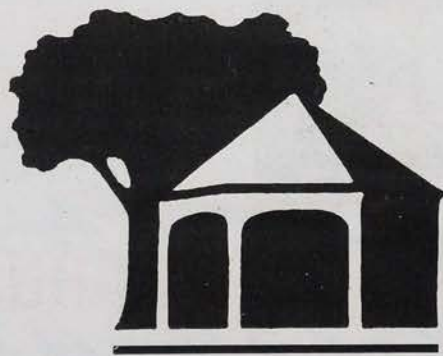
Katy Z. Allen is a Jewish storyteller and free-lance writer.

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Challenge of Buying Gifts for Chanukah is No Miracle

by Faygie Levy

NEW YORK (JTA) — Chanukah, a holiday of miracles, hope, latkes, doughnuts — and presents.

The thought of gifts alone strikes fear in the hearts of people. But fear not, there are books, toys, CD-Roms and many other items for Chanukah gifts for all ages.

For kids, there are a variety of Chanukah-themed items. A good place to start looking is a local party supply store, where one can find small toys, pencils or even Chanukah cups. Books, videos and computer games are gifts kids will use for years to come.

• *The Rugrats Book of Chanukah*, by Sarah Willson, is based on the popular Nickelodeon cartoon characters. In this story, everyone is preparing for Chanukah, including Grandpa Boris, who is in a play with "The Meany of Chanukah." When the babies learn someone is being mean to Grandpa, they try to find a way to make Meany be nice. A Rugrats Chanukah video is also available.

• *The Chanukah Guest*, by Eric Kimmel. Bubba Brayna's eyesight isn't what is used to be, so when a bear shows up, she mistakenly believes he is the rabbi and gives the bear all of her latkes. This delightful story always captivates youngsters.

• Rhyming words make *A Chanukah Story for Night Number Three*, by Dina Rosenfeld, an enjoyable read. It is the third night of Chanukah and also Matisyohu Dov Ber Chaim Tzvi's birthday. Matisyohu decides to celebrate by making the world's biggest latke. But things don't go quite as Matisyohu planned. Readers can follow all of Matisyohu's antics in this book from Hachai Publishing.

• For young computer enthusiasts, "Who Stole Hanukkah?" a new CD-Rom game

from JeMM Productions, a multimedia company based in Israel, will keep them busy for hours. When Professor Craok falls asleep, his most prized possession, the jar of oil that Judah Maccabee found in the Temple, is stolen. Your job is to find out who stole the jar.

Created with assistance from the Joint Program for Jewish Education of the Jewish Agency for Israel, the game combines animation and claymation for an enchanting interactive mystery game.

There are plenty of interactive activities in this game. Players can light a menorah and recite the blessings with Made-moiselle Menorah, or play Chanukah hangman with Bomba the warrior elephant and listen to the story of Chanukah.

This game comes in five languages, all of which are available on one CD-Rom. For more information, call JeMM at (800) 871-0694.

• On video is "Lamb Chop's Chanukah Special." Based on the PBS series "Lamb Chop's Play-Along," this video features songs, games and, of course, puppeteer Shari Lewis and her sidekicks: Lamb Chop, Hush Puppy and Charlie Horse. The hour-long video was originally broadcast on PBS in 1995.

Of course, one should not forget the adults while shopping for gifts. Buying for adults is always challenging, but here are some ideas that will get ev-

eryone in the Chanukah mood.

• For the person who loves wearing comfortable clothes, Happy Chanukah T-shirts are just the thing. The shirts are available in black, ash or white and come in a choice of dreidel or menorah designs. They are available in all sizes.

The T-shirts, as well as a wide range of Chanukah merchandise, are available from Judaica, a mail-order company based in Thousand Oaks, Calif.

• Prefer more formal attire? A silk Chanukah tie may be the answer. Made of 100 percent silk jacquard, the tie features a menorah pattern on a background of burgundy, blue or yellow.

The ties are available through the Internet at the Jewish Community Online Store on America Online.

• If someone collects water globes or music boxes, L'Chaim Judaica, an online Judaica store, has the perfect gift — a musical waterball.

Created by artist Shepsil Scheinberg, the waterball plays several Chanukah melodies. Inside the globe, there are three figurines gathered around a menorah. L'Chaim Judaica can be reached at their Website at <www.jewishmall.com>.

• Doll collectors haven't been forgotten either. The mail-order company Judaica sells several different porcelain dolls. Each doll is dressed in a Chanukah outfit. Some dolls hold little boxes, others hold dreidels.

• A wide variety of Chanukah fabrics, laces and craft kits are available from the Ayshe Chayil Collection, a catalog of Jewish needlework supplies. Based in Denver, the owners of the company donate a portion of every order to charity.

• Hershey's makes a giant happy Chanukah chocolate greeting card. The 2-pound milk chocolate card measures 9 1/4 inches by 9 1/4 inches. It is available by mail order from Hershey's in Lancaster, Pa.

• A salt-and-pepper shaker set in the shape of a dreidel is the perfect gift for the hostess of a Chanukah party. The blue and white dreidel shakers would complement a table filled with latkes. The set is available throughout the Internet at the Jewish Community Online Store on America Online.

• Now, for the person who has everything, there is a 9-foot menorah. The aluminum menorah is designed for either in-

door or outdoor use. It is available from Alum-in-8 in Morristown, N.J.

Lastly, since the best gift of all is time spent together, here are a few things families can do together:

• At virtual Jerusalem's Chanukah Website, there are more than 50 pages of Chanukah games, stories and videos.

A great place to visit on Chanukah is the Chabad-Lubavitch Dreidel House. The fun begins after walking through the door and being greeted by Judah Maccabee. There are plenty of activities inside the house including craft projects for the kids. There are dreidel houses across the country. Call the local Chabad-Lubavitch emissary for information.

• And finally, the Odyssey cable channel will air "Professor Pellah's Place: A Chanukah Adventure" and "Benjamin and the Miracle of Hanukkah," on Sunday, Dec. 28. Check local listings for more information.

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Happy
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A Hanukkah Message

by Rabbi William Kaufman
Temple Beth El, Fall River, Mass.

In order to understand the meaning and significance of Hanukkah, one must have some knowledge of the historical background of the holiday.

At the end of the fourth century B.C.E., Alexander the Great of Macedonia conquered the Persians. The Greeks then became the rulers of the ancient Near East, and what was then called Palestine became part of the Greek world empire. The period after Alexander's conquest is called Hellenism, from the Greek word, *Hellas*, meaning Greece. Hellenism refers to the amalgam of Greek and Oriental cultures created by the Greek conquests of the people of the ancient Near East. The

people in these Near East countries began to speak Greek and to take on the outward appearance of Greeks. So, too, did some of the upper-class Jews, who became known as Jewish Hellenizers. Therefore, the survival of Judaism was threatened.

Fortunately, there arose a group of warriors called the Maccabees (maccabee means hammer). They were part of a larger group called Hasidim — the pious. These people saw no need to "put on airs" like the upper-class Hellenizers did. Rather, they preferred to remain faithful to their ancient covenant and traditions. And they had the courage not only to conquer the Greco-Syrians who wanted to turn Jerusalem into a Greek city-state, but also to gain a spiritual victory over

the Hellenizers. We are still Jews today because the Maccabees and the Hasidim won this struggle.

What is the moral of these historical events for our time? Some Jewish people today become excited about every new trend in American culture and tend to forget their distinctive Jewish heritage. This does not mean that there are not good and positive trends in American culture. There are positive aspects of today's culture, but there are also some negative ones, such as materialism run rampant. For this reason, it behooves us always to remember our Jewish roots. As we light the Hanukkah candles, let us remember that Hanukkah means dedication and therefore let us rededicate ourselves to exploring the uniqueness of our Jewish heritage and remaining faithful to the Covenant.

In this spirit, Nathalie and I wish you a healthy and happy Hanukkah.

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Lamp Chop Celebrates a Special Chanukah

As this year's holiday season fast approaches, Youngheart Music continues the distribution of the full-filled holiday video "Lamb Chop's Special Chanukah." Starring 12-time Emmy Award-winning children's entertainer Shari Lewis, along with her sidekicks Lamb Chop®, Charlie Horse™ and Hush Puppy™, this video is an hour-long celebration of the traditions, foods, songs and stories of the Jewish holiday.

The video also features Alan Thicke, Pat Morita and Lloyd Bochner, as they gather at Lewis's house for a Chanukah party. Unfortunately, Charlie Horse is not in the holiday spirit. Obsessed with his new computer game, he enters a contest and creates a trio of superheroes who wreck the house. But when Lewis and company act out the flamboyant story of Judah Maccabee, Charlie learns the ingredients of a true superhero.

This video shows a Jewish family celebrating Chanukah in many of the same ways that other religions celebrate their holidays — with beloved traditions and blessings, storytelling, songs and games (like the spin-

ning of dreidels). Family and friends are seen gathered to savor the traditional foods of the holiday (particularly potato latkes). In a humorous, messy song, Lamb Chop gives the entire recipe for cooking latkes.

"I want the non-Jewish viewing audience to understand that it is okay for them to enjoy this Chanukah party," says Lewis. "In fact, when Alan Thicke asks, 'What will I do at a Chanukah party?' I'm not Jewish," I reply, 'You go to birthday parties when it's not your birthday — so come and have a good time!'"

"Lamb Chop's Special Chanukah" originally aired on PBS in December of 1995 and 1996, and will be rebroadcast this month. The project has garnered numerous awards, including Parents' Choice Gold, Houston Film Festival Gold, Film Advisory Board's Award of Excellence and the National Educational Media Network's Gold Apple.

"Lamb Chop's Special Chanukah" has a suggested retail price of \$14.95. It is available where quality children's videos are sold, or it can be ordered by calling Silo/Alcaza at (800) 541-9904.

Rock of Ages

Ma-oz tzur y'shu-a-ti l'ha-e l'sha-be-ah
Tikon bet t'filati v'sham toda n'zabe-ah
L'e'tahin matbe-ah mi-tzar ha m'na-be-ah
Az egmor b'shir mizmor hanukat hamiz be-ah.

Rock of Ages, let our song
Praise Your Saving power.
You amid the raging throng
Were our sheltering tower.
Furious they assailed us,
but Your help availed us.
And Your word broke their sword
When our own strength failed us.

מעוז צור ישועתי
לך נאה לשבח.
תכון בית תפילתי
ושם תודה נזבה.
לעת תכין מטבח
מצר המנבחה.
אז אנמור בשיר מזמור
חנכת המזבח.

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and best wishes for a joyous Festival of Lights



Mayor Cianci greets spectators at the Purim Parade.



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Mayor of Providence

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Voice of the Turtle Time For Reflection

Moving Up

On Dec. 20, at 8 p.m. Voice of the Turtle will present its 19th annual Chanukah concert. The program will feature songs for the holiday, and rarely heard repertoire from the Judeo-Spanish tradition, performed in Voice of the Turtle's signature style. Each member of the quartet is an accomplished vocalist and multi-instrumentalist, playing an array of instruments from the Middle Ages and Renaissance as well as modern instruments.

The concert will feature selections from Voice of the Turtle's new release "Full Circle — Musical Traditions From the Spanish Jews of Jerusalem." This release is the quartet's 11th recording, and is the fifth and final volume in the "Paths of Exile" series, begun in 1987. Recordings will be available for sale at the concert which will be held at Harvard University's Paine Hall.

Tickets may be ordered by mail from Vintage Entertainment, 42 Dartmouth St., Springfield, Mass. 01109. Enclose a check or money order payable to Voice of the Turtle and a self-addressed stamped envelope.

Tickets will also be available at the door. For more information, call (413) 747-0334.



Voice of the Turtle

Photo by Susan Wilson

by Rabbi William Kaufman

We light the first Hanukkah candle on Tuesday night, Dec. 23; the second light on Wednesday night, Dec. 24; and so on, up to the eighth night on Tuesday, Dec. 30.

There was a dispute in the Talmud about the way we light the Hanukkah candles. One authority said that on the first night, we light eight candles, the second night seven... in descending order.

The Halacha — the Jewish law — was on the side of the authority who said that we go up or move up in the lighting of the candles — from one up to eight. Why was it that the Halacha was decided according

to this authority? Because the Talmud states, "in matters of sanctity we add, we do not detract."

There is an important lesson here. Judaism in America is in danger of becoming a religion of convenience. Many people keep shaving down their Jewish obligations. In other walks of life, however, such as career, they wouldn't think of detracting — they would want to Move Up! Let's take on a new Jewish mind-set: move up rather than down the Jewish ladder of observance. You will find Moving Up to be satisfying.

Rabbi William Kaufman is from Temple Beth El, Fall River, Mass.

*Best Wishes
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Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Kislev. And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. They ordained also by a common statute and decree, That every year those days should be kept of the whole nations of the Jews.

2 Maccabees 10:5-8

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Chanukah Blessings

On each of the eight nights of Chanukah, candles are lit, one the first night, two the second, adding one candle each subsequent night. One candle, the shamas is used to light the others. The blessings are recited before the candles are lit.

On Friday, Chanukah candles are lit before the lighting of the Shabbat candles. On Saturday night, the Chanukah candles are lit after Havdalah.

Barukh attah adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Chanukah.

Praised are You, Lord our G-d, King of the universe whose mitzvot add holiness to our life and who gave us the mitzvah to light the lights of Chanukah.

Barukh attah adonai, eloheinu melekh ha-olam, she-hecheyanu la-avoteinu ba-yamim ha-heim u-va-oz'man ha-zeh.

Praised are You, Lord our G-d, King of the universe who accomplished miracles for our ancestors in ancient days, and in our time.

On the first night only:

Barukh attah adonai, eloheinu melekh ha-olam, she-hecheyanu v'kiy'manu v'higi'-anu la-z'man ha-zeh.

Praised are You, Lord our G-d, King of the universe, for granting us life, for sustaining us, to reach this day.



ברוך אתה ה' אלהינו מלך
העולם, אשר קדשנו במצותיו
וצונו להדליק נר של חנוכה.

ברוך אתה ה' אלהינו מלך
העולם, שעשה נסים לאבותינו
במים החם ובזמן הזה.

ברוך אתה ה' אלהינו מלך
העולם, שהחיינו וקימנו
והגיענו לזמן הזה.

Chanukah is the Holiday

by Sylvia Ziman

Though G-d our people are free

Thanks to the Macabee
And now the G-d our praise we cry

The Temple shall be purified
But when the Thankful people came to light once more the Sacred Place
Before the altar all their toil
Found but one cruse of Holy Oil

Lo, while the messenger was gone
The single cruse of oil burned on

And through the eight days of wondrous days
The eagle cruse gave forth its rays

But still we light the candles here

Remembering the time of fear
Remember the time of Praise
When the cruse burned for eight days

Remember Chanukah so fair
Be happy and merry, there it none to compare

We have special food, to prepare

We spin the Dreidel every nite
We give Gifts and Gelt

And celebrate how the Menorah in the Temple lit for 8 days

These gifts we give from the heart

They come from inside
Give of Yourself, Happy Chanukah



Author Sylvia Ziman, (above). Sylvia and her late husband Jordan Ziman (inset). The couple were married in Providence on February 25, 1944.

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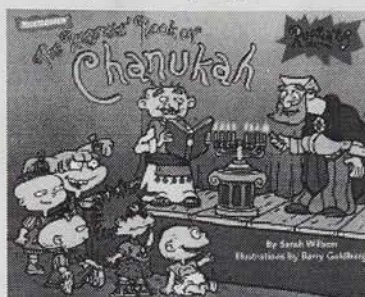
Hanukkah Chubby Board Book® and Dreidels by Alan Benjamin, illustrated by Ellen Appleby. (Little Simon; Oct. 1997; Ages 2 to 4). This perennially popular chubby board book about Hanukkah now comes with two wooden dreidels decorated in red and blue.

When Zaydeh Danced on Eldridge Street by Elsa Okon Rael, illustrated by Marjorie

Priceman. (Simon & Schuster Books for Young Readers; Sept. 1997; Ages 6 to 8). Caldecott Honor-winning illustrator Marjorie Priceman's atmospheric art brings this celebration of Jewish immigrant life in 1930s America to exuberant life.

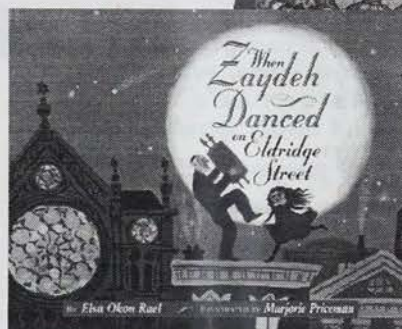
Moses in Egypt told by Danny Glover, music by The Sounds of Blackness, written by Brad Kessler, illustrated by Phil Huling. (Rabbi Ears jacketed hardcover and CD; Oct. 1997;

Ages 5 and up) Danny Glover narrates, and the Grammy Award-winning gospel choir The Sound of Blackness contributes a musical score that resonates with the joyful sound of freedom.



ent looking for a book to instruct children about their Jewish heritage will find something to suit their child's taste and age level.

The Rugrats' Book of Chanukah by Sarah Willson, illustrated by Barry Goldberg. (Simon Spotlight; Oct. 1997; Ages 4 to 8). Based on the Rugrats this Chanukah special, the babies put their very own spin on a special time of year.



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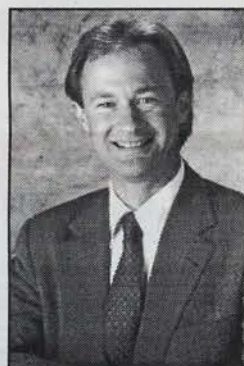
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Chanukah Art



The Herald would like to acknowledge all of the talented kids who took part in this year's contest... best of luck next year!

See page A16 for Honorable Mention Winners

Contest Entrants, Ages 10 to 13

Adam Aharon, 12	Miriam R. Klein, 10
Amir Aharon, 11	Irina Kratik, 11
Sara Bermen	Adeena Lipson, 12
Miriam Bogart, 10	Marina Magidin, 12
Eve Broffman, 11	Leah Revkin, 10
Molly Goodwin, 10	Jeremy R., 10
Jonathan Gotlib	Sam Rubin, 10
Lauren Howard, 11	Olga Vygoder, 11
Jenny Kessler, 10	Naomi Winkler, 10
Josh Kirschner	Michael Wolpert, 11½

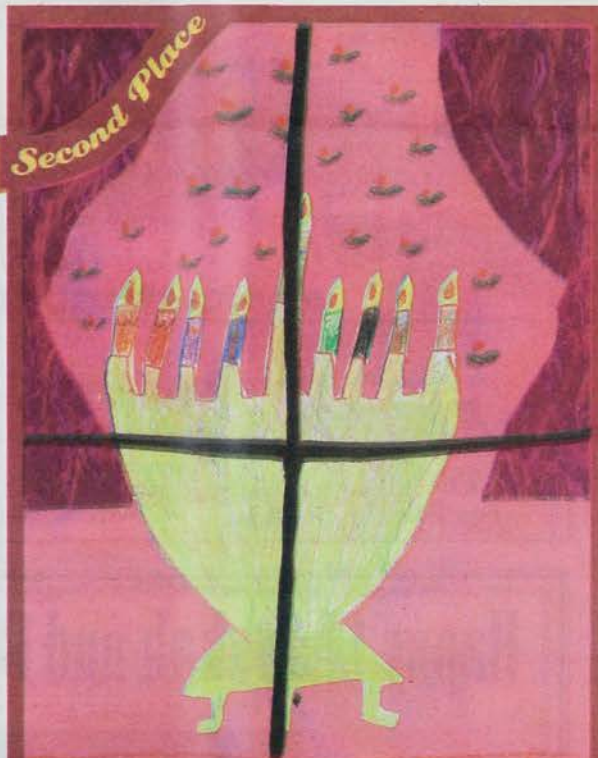


First place

7- to 9- Years Old: Nava Winkler • Age 8

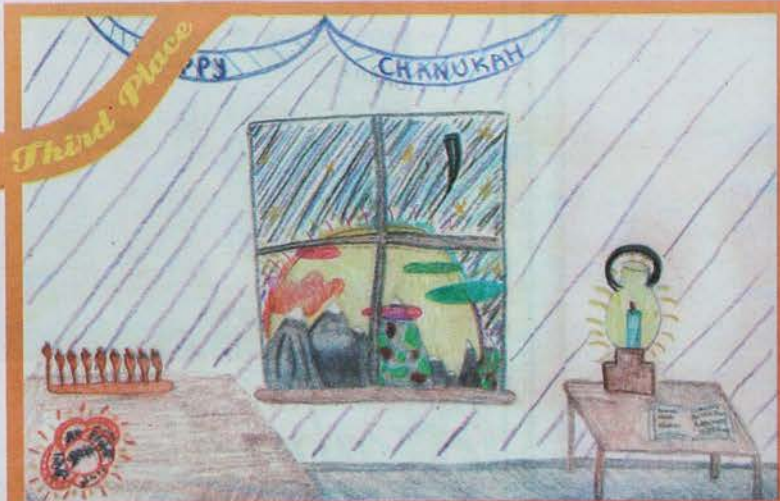


10- to 13- Years Old: Molly Goodwin • Age 10



MIRACLE OF LIGHT

7- to 9- Years Old:
Daniella Shriki • Age 7



10- to 13- Years Old: Leah Revkin • Age 10

A Very Special 'Thank You' to Our Contest Judges:

Rick Caplan, Group Services Director at JCCRI
Lea Eliash • Johanna Sparling

An additional 'Thank You' to the JCCRI for once again hosting the judging and serving as a clearing house for contest entries

Contest Winners



First Place



4- to 6- Years Old: Cara Kaplan • Age 6

Second Place



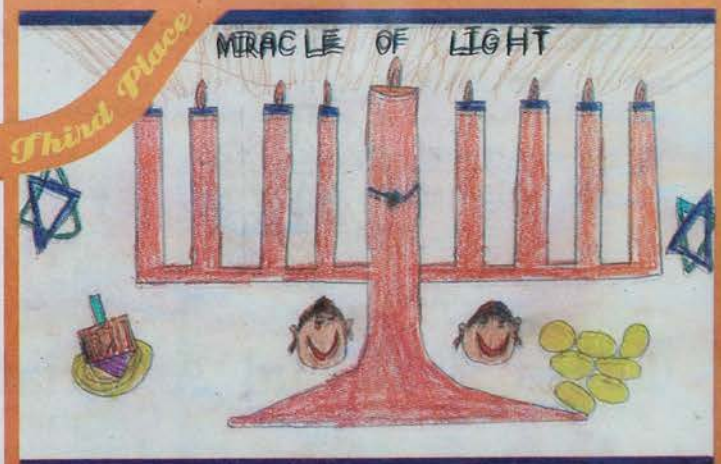
4- to 6- Years Old: Tom Maxim • Age 6

Third Place



7- to 9- Years Old: Meryl Bennett • Age 9

Third Place



4- to 6- Years Old: Yechezkel Vogel • Age 6

Contest Entrants, Ages 7 to 9

Anthony Adams	Elisheva Krakowski, 7
Yaakov Ben-Davis, 8	Rhee-Soo Lee, 8
Meryl Bennett, 9	Marissa Levenson
Rachel Bergman	Shayna Matzner, 9
Benjamin Bharier, 7	Michael Mintz, 7
Zoe Brumberg-Kraus, 7	Benjamin Monat, 7
Danielle Taylor Davis, 8	Eli Nissel, 9
Melanie Davis, 8½	Yosef Nissel, 7
Rachel Dress, 8	Jennifer Sacks, 8
Meryl Dressler, 7	Rebecca Sacks, 8
Justin Dubin, 8	Aaron Samuels, 8
Jake Dwares, 7	Effy Shafner, 8½
Rachel Falk, 8	Amy-Beth Shlevin, 8
Sophie Felder, 7	Eliana Shore, 7
Aryon Gibber, 7	Daniella Shritki, 7
Davie Gilden, 8	Elisheva Stark
Mitchell Golden, 7	Sarah Steele, 7½
Adam Goldstein, 7	Lindsay Tarr, 8
Stacey Greenberg, 8	Sarah Vogel, 7
Aaron Guttin, 8	Baruch Weiner, 8
Felicia Jacobitz, 9	Nava Winkler, 8
Jason Kerzer, 9	Charles Winkelman, 8
Brahna Kessler, 7	Jonathan Wolpert, 9
Rafi Kaufman, 9	Elan Ziff
Jessie Klein, 9	

Contest Entrants, Ages 4 to 6

Shann Aharon, 6	Hannah Kessler, 5
Penni Bennett, 6	Shoshana Klein, 5
Max Bessler, 5	Tom Maxim, 6
Shoshana Blitzstein, 5	Shira Nissel, 5
Max Charness	Peretz Rapoport, 4
Chana Diamond, 4	Aaron Schacht
Jacob Felder, 6	Aaron Schechter, 5
Sonia Felder, 5	Yossi Shritki, 5
Tova Gerber, 5	Sarah Mae Silverberg, 5
Ruchel Haldursen, 5	Yoref Strachman, 5
Azriel Jakubowicz, 5	Adi Vaknin, 5
Cara Kaplan, 6	Yechezkel Vogel, 6
Brittany Katz, 6	Sarah Winkler, 6

Making Holiday Memories

Great Craft Ideas for Children

This year there's plenty of fun and creative things your kids can do to get ready for Chanukah. With so many materials readily available, there is an abundance of simple craft projects to brighten your friends' and family's holiday. Here are several fun ideas for gift making, and gift wrapping.

Treasure Boxes — Recycle small boxes and have kids glue shell macaroni or spare buttons to the lids. Use Washable Kid's Paint in classic and bold colors to paint each shell or button a different color for a mosaic effect. Inside the box, place a folded piece of velvet or some other soft cloth to store treasures.

Book Marks — Cut construc-

tion paper into 2" wide by 6" long strips. Paint or stamp with holiday decorations.

Wrapping Paper and Greeting Cards — Recycle paper grocery bags by cutting them open. Lay them out flat and let your kid's imagination take over. Glitter paint is perfect. After the paint has dried, you're ready to gift wrap some presents.

For greeting cards, fold a piece of construction paper in half and have children decorate using glitter glue and crayons. Watercolor or dual color colored pencils also work well.

Any holiday meal can be more festive with a themed centerpiece, personalized place cards and decorative napkin rings. Whether it's Chanukah or the New Year, there's a multitude of ideas just waiting to happen.

Israeli Sufganiyot

Chanukah Jelly Doughnuts

from Brizel's Bakery
Yield: Twenty-four 2-inch-wide sufganiyot (D or P)

The word *sufganiya*, a modern Hebrew word, comes from the Greek *sufgan*, meaning "puffed and fried." Every bakery in Jerusalem, no matter the ethnic origin of the baker, makes these jelly doughnuts for Chanukah. They used to consist of two rounds of dough sandwiching some jam, and the jam always ran out during the frying. Today, with new injectors on the market, balls of dough can be deep-fried first and then injected with jam before being rolled in sugar. This is much easier, quicker way of doing them. And no jam escapes.

2 scant Tbsp. (2 packages) active dry yeast
4 Tbsp. sugar, plus sugar for rolling
3/4 cup lukewarm water or milk

2 1/2 cups unbleached all-purpose flour, sifted
2 large egg yolks
Pinch of salt
1 teas. ground cinnamon
1 1/2 Tbsp. unsalted butter or parve margarine, at room temperature
Vegetable oil for deep-frying
1/2 cup plum, strawberry, or apricot jam

1. Sprinkle the yeast and 2 tablespoons of the sugar into the water or milk and stir to dissolve.

2. Place the flour on a work surface and make a well in the center. Add the yeast mixture, egg yolks, salt, cinnamon, and the remaining 2 tablespoons sugar. Knead well, about 5 minutes, working the butter or margarine into the dough and kneading until the dough is elastic. You can also use a food processor fitted with the steel blade to do this, processing about 2 minutes.

3. Put the dough in a greased bowl, cover with plastic, and

let it rise overnight in the refrigerator.

4. Sprinkle flour on the work surface. Roll out the dough to a 1/8-inch thickness. Using a 2-inch cookie cutter or floured drinking glass, cut out circles. Let the dough circles rise 15 minutes more.

5. With your hands, gently form the dough circles into balls.

6. Pour 2 inches of oil into a heavy pot and heat until very hot, about 375 degrees.

7. Slip the doughnuts into the oil, 4 or 5 at a time, using a slotted spoon. Turn them when brown, after a few minutes, to crisp on the other side. Drain on paper towels.

8. Using a turkey baster or an injector available at cooking stores, inject a teaspoon of jam into each doughnut. Then roll all of them in granulated sugar and serve immediately. You can make larger sufganiyot if you like.

(The Jewish Holiday Baker by Joan Nathan, Schocken Books, N.Y. 1997).

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Lights, Gambling and Greasy Food

Try this for a deep dark secret: The menorah has nothing to do with the original celebration of Hanukkah. That holiday was no more a festival of lights than a festival of dreidels (tops) or latkes (potato pancakes).

It was, in fact, a holiday celebrating religious nationalism. Once upon a time, the king of Syria, Antiochus Epiphanes, issued a decree requiring all subjects, including the Jews, to assimilate — to worship Greek gods and to be Greek. There was violence and martyrdom, but in the end, the Greeks triumphed and seized the Jews' Temple, halting all religious services and converting the building to serve Greek needs. Until Judah Maccabee, a Jew from a Hasmonean family, decided he'd had enough. With his followers, now called Maccabees, he led a successful revolt against Antiochus' regime, recapturing the Temple and ultimately reversing the evil decree.

With a grand ceremony, the Temple was rededicated and an eight-day religious holiday was declared. The Hebrew word "hanukkah" literally means dedication.

So how did lights, gambling and greasy food enter the tradition?

There are many myths explaining the close association

of lights with Hanukkah. The most famous one recounts the story told above but with this addition: When the Temple was recaptured, the Maccabees could find only enough oil to light the sanctuary for one day. But a miracle occurred: the oil lasted for eight days. And so today, as a reminder, we light the menorah and eat foods cooked in oil, like potato latkes and sufganiyot (donuts).

In truth, the lights are probably a remnant of a pagan holiday celebrating the lengthening of short winter days; and gambling was simply a German Christmas tradition, borrowed from the Greeks and the Romans. Ironically, a Greek tradition has found its way into a holiday commemorating resistance to assimilation into Hellenic culture.

Perhaps most confounding, this anti-assimilationist holiday has become a symbol of American-Jewish assimilation, taking on many of the qualities of the surrounding culture. A minor festival on the Jewish calendar, it gained significance on the secular calendar simply because it falls so close to Christmas.

Submitted by The Jewish Theological Seminary of New York.

Chanukah In Story And On Screen

by Mike Fink
Herald Contributing Reporter

There's more to Chanukah than putting a match to a wick and singing the notes. There's something beyond the gelt or the gifts. There's the storytelling and the planning for the nights of the snowy season upon us.

I closed my semester's introduction to literature with a little book by Isaac Singer—a group of eight Chanukah tales, one for each night of the holiday of lights. The pair that grabbed my class most intensely were the ones about survivors and orphans.

In the Warsaw ghetto two children light a crude menorah. They escape, join the Jewish partisans, whittle a dreidel, make their way to Israel, marry and raise a family. The author hears their history on a visit and watches that very dreidel spin before the eyes of their son. Chanukah in Israel is a heroic holiday.

The other sketch starts out in a poorhouse, where a couple of blind children share their dreams. The boy is a scholar, the girl a beauty with inner visions. They marry early and

yearn for children and for a home in Israel.

Chanukah is a festival about hopes like candles rising from the darkness. This tiny paper-back like a chanukiah in words suited my course. Later, as I took a break from reading student exams, papers, and journals, I came across Elie Wiesel's account of his off and on camaraderie with Singer. Wiesel claims that other Yiddish writers felt pushed aside by Singer's success. Singer was a solitary soul, loved by readers but not by colleagues. Maybe this is the case with many creative folk.

In this year of Israel's 50th anniversary, I am helping to arrange a number of film festivals on campus and in town. The Jewish Federation sponsors one series. RISD/Brown Hillel puts together another. The Holocaust Museum has screened still other choices. In this season of Chanukah I feel with each pick that we are lighting a candle of visual eloquence in and against the dark night of winter, time's forgetfulness, and the changes of taste and

opinion that make each movie title a difficult decision. One of the students in that course of mine has joined the committee, pleased that her Jewish background can come into the foreground of her campus life.

Should we show the movies that presented the Zionist case in the early years? The ones that show today's problems? The scenarios that dealt with prejudice, or with the Holocaust? The documentaries and memoirs, or the big productions of their day?

I guess I found the wee reveries of Singer the best expression of our understated season, and the prospect of cinematic events to follow as the days begin to lengthen little by little the best means to celebrate the promise of the pancakes and the lamp oil. Start small and go on to ever greater things.

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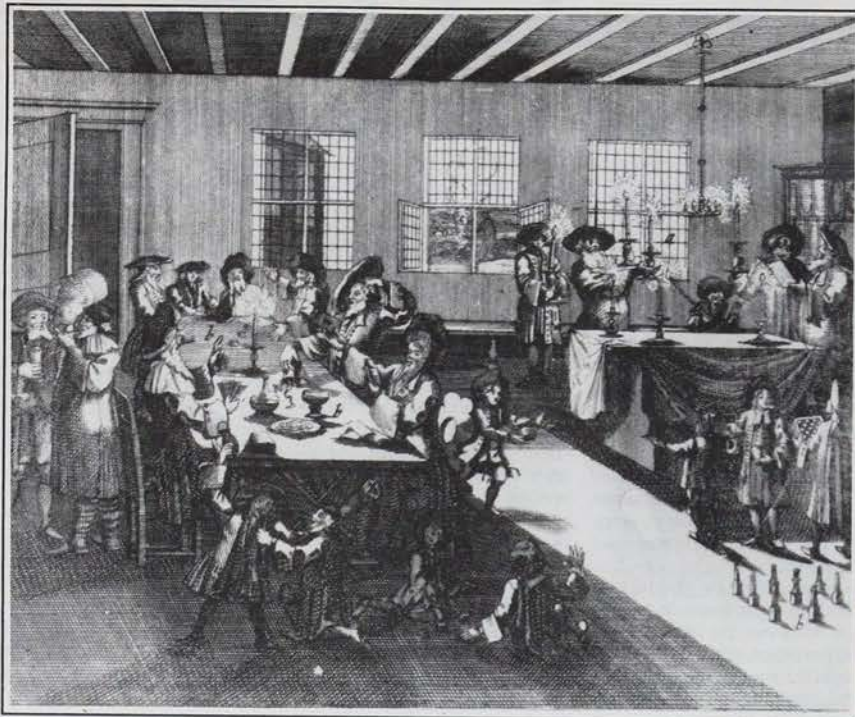


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It's All In The Cards

by Rabbi Eliezer Diamond

Hanukkah: the time for candles, latkes, dreidels and ... gambling? Although many of us have engaged in penny-ante dreidel games, few of us think of Hanukkah as a time for high stakes card playing. In fact, from the 15th century on, it was a common Hanukkah pastime. As with other popular customs that do not yield readily to rabbinic authority, there were really only two ways for the rabbinic establishment to deal with card playing for money: rail against it or try to contain it by allowing it on a limited basis.

With the notable exception of rabbis like Levi Yitzhak of Berditchev, an 18th century Hasidic rebbe who preached, "Know that each card has associated with it an evil cosmic force which it is better not to mention..." most communities opted for a policy of containment. In Frankfurt-am-Main, for example, it was decreed in

1674 that games of all kinds were forbidden throughout the year, except on Hanukkah and Purim and for those attending the mother of a newborn.

Perhaps the most poignant example of rabbis recognizing that there was little they could do to deter inveterate card players reportedly occurred in Mainz, Germany. There, in the register of the Jewish community, a herem (ban) was pronounced against anyone who played cards at any time other than Hanukkah or Purim. The story goes that the word herem was intentionally misspelled with a khaf instead of a het, so that in fact there was no ban. This was done so that those who violated the ban would not suffer heavenly punishment. It goes without saying, of course, that the misspelling was not heavily publicized. This incident powerfully illustrates how rabbis struggle with these desire to eliminate card playing and gambling on the one hand, and their recognition on the other that human nature made their goal impossible.

Whether you play cards, or not, happy Hanukkah!

Rabbi Eliezer Diamond is the Rabbi Judah Nadich Assistant Professor of Rabbinics at the Jewish Theological Seminary in New York.

Photo courtesy of the
Library of the Jewish
Theological Seminary

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First Night Providence 1998

An event this marvelous by any other name would be the "Greatest Show on Earth." In Rhode Island it's called First Night, and instead of a three-ring circus, a 36-ring arts extravaganza fills downtown venues for 10 hours with non-stop magic, artistic wizardry, wondrous clowning, heart-stopping feats (for those who crave acts of derring-do) and fantastical beasties (for those who insist on animals in their circus acts!).

Rhode Island's all-new, 13th annual arts festival is guaranteed to put the ooh and aaah back into the New Year. Everyone is invited to this safe, warm, and weatherproof blast. Time: 2 p.m. to midnight. Date: Dec. 31. Place: downtown Providence. Tickets: First Night admission buttons are on sale at more than 200 locations statewide.

The biggest annual cultural event in Rhode Island celebrates the coming of 1998 with an all-new program of music, dance, theater, puppetry, and illusion, presented by hundreds of local, regional, and world-renowned artists. Revelers can look forward to everything from Houdini-caliber magic to gospel songfests, from sizzling jazz to Balinese dancing, from banjo bands to Gershwin rhapsodies.

Starting in the afternoon with a schedule of events geared to kids, First Night becomes by evening a multi-arts amazement-fest for the whole family.

Among the daytime highlights is Jim Jackson's hilarious clown caper through the Gallery of Impossible Balance, a teetering, tottering obstacle course of elusive equilibrium. This off-kilter romp takes place at the Rhode Island Convention Center, where most afternoon events are held.

At 5 p.m., it's time for the Grand Procession around Kennedy Plaza followed by a spray of early fireworks at 5:30 p.m., when the alcohol-free festival surrenders to the night.

Momix is back with an astonishing new display of its physical sorcery at the Providence Performing Arts Center. As much movement illusionists as acrobatic tricksters, these kinetic virtuosos conjure up beautiful, surreal images using light, shadow and such unexpected props as bunkbeds, Hoopa Hoops and downhill skis.

Pink, Inc. are physical funsters of a completely different stripe. They appear at First Night in several different guises: as foam-filled humorists in "Tale of the Dog" at RISD Auditorium and as zanily morphing something-or-others who transform reams of Spandex into a wide, 25-foot long marvel of undulating pink during the grand procession.

The movements and emotions of the prize-winning Cashore Marionettes are so real it's hard to believe they're puppets. Meet the homeless man burrowing for food, the girl avoiding her homework, and the horse battling a persistent fly in a series of alternately touching and funny vignettes at Trinity Repertory Theatre.

Music lovers will go wild for the Boogaloo Swamis, a rip-roaring jambalaya of Cajun, Zydeco and New Orleans tunes. These bayou boys promise to pepper the night with hot and spicy rhythms that set fire to tongues and burn holes in dancers' soles in the Convention Center's grand ballroom.

The world of comic book superheroes becomes musical and three-dimensional in this powerful rock event by the Clean and Friendly Pop-Up Opera. Audiences will get a bang! out of this action-packed spectacle that rezounds with imagination and merriment. Be wowed at the URI Providence Center/Shepard Building.

Free RIPTA uses for button-wearers, new Park 'N Ride service and complimentary shuttle buses will make transportation to and within the festival easy for everyone.

All performances are inside and shuttles connect the various events. The shows will go on no matter what the weather.

First Night Providence is an independent, non-profit organization and member of the International Alliance of First Night Celebrations. It is one of 153 cities and towns that sponsor such New Year's events.

First Night Information

What kinds of performances will I find at First Night?

A great variety of entertainment will be presented, as well as performances from many diverse cultures. There will be comedy (hypnotist, improvisational, stand-up; dance (Hip Hop, modern, Spanish, Israeli, Andean, Middle-Eastern African, Balinese); magic; music (a capella, acoustic, blues, bluegrass, Cajun, choral, classical, country, folk, gospel, international, jazz, popular, rock, R&B; puppetry; sculptures (ice, interactive, wood); sports exhibitions; storytelling; strolling players; theater; vaudeville; workshops and much more.

How much does First Night cost?

Admission to all First Night sites is gained by wearing a colorful First Night Button. Before Dec. 25, buttons are \$7. For greater savings, Value 4-Packs are available for \$24. After Dec. 25, all buttons are \$9 each. Children age 6 and under are admitted free and do not need a button.

The discounted Value 4-Packs are only available at the following locations until Dec. 25: AAA, BankBoston Hospital Trust, the RI Mall Customer Service Booth, Books on the Square and through the First Night office and website. VISA and MasterCard will be accepted at the First Night office and online, for a small service fee. The First Night office is located at 10 Dorrance St., Suite 920, Providence, 02116. First Night's website is <www.firstnightprovidence.org>.



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Holiday Food Preparation Commemorates Miracle Fuel

by Naomi Arbit

MINNEAPOLIS (JTA) — The festival of lights is celebrated for eight days. It commemorates the heroic victory of the Maccabees over the Syrians in the year 165 B.C.E. In the search for oil to rekindle the eternal light of the Temple in Jerusalem, a container was found with only enough oil to burn for one day. Miraculously, it lasted eight days.

To celebrate Chanukah, foods prepared with or in oil are served. Among the traditional foods served are potato latkes and potato kugel.

Veal Brisket

2 1/2 lbs. veal brisket, fat removed
1 envelope onion soup mix
1/2 cup dry white wine

2 tbsp. tomato paste
2 cups water
2 tsp. paprika
1 tsp. dried rosemary
1-2 cloves garlic, minced
fresh ground pepper to taste
6 red new potatoes, peeled and quartered
6 carrots, cut into 2-inch diagonal slices
2 tbsp. flour or arrowroot
1/4 cup water, white wine or flat beer

Place the veal in a roasting pan, top side up. Brown in the broiler on both sides until golden brown. Drain off any fat from the pan. Combine the onion soup mix and water and pour over the meat. In a small bowl, mix the paprika, rosemary, garlic

and pepper. Spread the tomato paste over the top of the brisket and sprinkle with the seasonings. Cover the meat and place in a 325° oven. Roast for one hour. Turn the roast over once during the next hour, basting with the juices. Add the potatoes and carrots, sprinkle with a little paprika; cover and cook 30 to 45 minutes longer or until meat and vegetables are tender.

Drain the juices from the roaster and remove the fat. Pour into a small saucepan. Blend the flour with 1/4-cup water, wine or beer and whisk over low heat until smooth. Stir constantly. Cook until mixture thickens and coats a spoon.

Carve cooled meat into 1/2-inch slices, cutting diagonally against the grain of the meat. (You may want to reheat the meat after carving). Arrange sliced meat on a heated platter surrounded with potatoes and carrots. Spoon some gravy over the top and pass the remaining gravy separately.

Makes 6 to 8 servings.

Potato Kugel

2 1/2 lbs. potatoes, peeled and quartered
10-12 peeled garlic cloves

2 tbsp. vegetable oil
3 tbsp. chicken soup
salt and freshly ground pepper to taste

Steam potatoes and garlic until fork-tender. Lightly oil a shallow 4-cup baking pan. Mash potatoes while they are still hot. Stir in the oil, soup, salt and pepper. Place the mixture in the pan and bake in a 350° oven for 25-30 minutes or until top is nicely browned.

Note: Skin may be left on potatoes, if desired. Chicken fat can be used instead of oil.

Serves 6 to 8.

Light Latkes

3 large potatoes, peeled and grated into ice water
1/4 cup grated onion
1/4 cup egg substitute
1/2 tsp. salt
pepper to taste
1/4 tsp. baking powder
3 tbsp. matzah meal

In a tea towel, squeeze out excess moisture from peeled and grated potatoes. Place in a mixing bowl with onion and egg substitute and mix well. In a small bowl, combine dry in-

gredients. Slowly add to potato mixture, beating very well. Drop tablespoonfuls onto hot lightly oil-sprayed skillet. Cook on one side until well browned; turn over and brown other side. Serve with non-fat sour cream or yogurt, applesauce or pear chutney.

Family Latkes

1 1/2 lbs. potatoes, peeled
3 tbsp. vegetable oil
6 tbsp. butter
1 tsp. salt, divided
pepper to taste

Grate potatoes coarsely in a food processor and pour into ice water. Press out liquid well. In a 12-inch non-stick skillet, heat oil and 3 tablespoons of butter. Add the potatoes. Press potatoes in a neat, even layer with a wooden spoon or metal spatula to completely fill bottom of skillet. Brown over medium heat for 15-20 minutes, then season with a bit of pepper and 1/2 teaspoon of salt.

Slip latke onto large plate; add remaining butter to the pan and invert latke back into skillet.

(Continued on Next Page)



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Holiday Preparation

(Continued from Previous Page)

let to finish browning on other side 10 to 15 minutes more. Season with remaining salt and pepper.

Slip latke onto cutting board and slice into wedges. Using 2 large spatulas, transfer wedges to warm serving platter and sprinkle with chopped parsley.

Makes 6 to 8 servings.

Kasha Varnishkes

1 cup coarse kasha
1 egg, slightly beaten
1 large onion, chopped (1 cup)
2 cups boiling water
1 tsp. salt
1/2 cup vegetable oil
1/4 to 1/2 lb. mushrooms, sliced
1 cup egg pasta bowties, cooked as directed on package.

In a mixing bowl, stir egg into kasha. Place in a heated heavy pot or pan; stir over low flame until kasha kernels are separated and dry. Add boiling water and salt to pan. Stir. Cover tightly and allow to steam over low heat for 30 minutes or until all the liquid is absorbed. In a small skillet, heat oil and sauté onions until golden. Stir in mushrooms and cook for a few minutes. Fluff

kasha with a fork. Add the onion mixture and the cooked bowties, tossing all together lightly. If mixture is too dry, add a small amount of chicken stock to moisten.

Symbol Cookies

1 cup (2 sticks) butter or margarine
1 cup sugar
1 large egg
1 tsp. vanilla
2 tsp. baking powder
3 cups all-purpose flour
3 tbsp. milk or orange juice

Using an electric mixer, beat butter and sugar in a bowl until creamy. Beat in egg and vanilla. In a small bowl, combine flour and baking powder. On low speed, gradually beat flour mixture into butter mixture until combined. Add milk or orange juice; beat until dough masses around beaters, about 2 minutes. Divide dough into thirds; wrap in waxed paper and chill for 30 minutes.

Roll out each third of dough on a lightly floured surface to desired thickness. Cut into shapes. Place cookies on an ungreased baking sheet. Bake in a 400° oven for 10 minutes or until cookies springs back when lightly touched. Let cool on baking sheet for a few minutes. Transfer to rack to cool completely. Decorate as desired.

These thin pancakes, called *blinchi* in Russian and *bletlach* (leaves) in Yiddish, originated in the Ukraine and are relatively modern descendants of the ancient Russian buckwheat pancakes known as blinis. As with other filled foods, blintzes provide a great way of transforming leftovers into a special dish or stretching scarce resources. They are commonly filled with fresh cheese, mashed potatoes, kasha, ground beef, chopped liver, and fruit. Ashkenazim serve cheese blintzes, topped with sour cream or fruit sauce, on Shavuot and Chanukah, during the week before Tisha b'Av, and on other occasions where it is customary to eat dairy dishes.

Ashkenazi Thin Pancakes

4 large eggs, lightly beaten
1 cup milk or water (or 1/2 cup milk and 1/2 cup water)
2 tbsp. butter or margarine, melted, or vegetable oil
About 1/2 tsp. salt
1 cup all-purpose flour
Vegetable oil or butter for frying
blintz filling

Whisk together the eggs, the milk or water, the butter, margarine, or oil, and the salt. Gradually whisk in the flour to make a smooth, thin batter with the consistency of heavy cream.

Strain if there are any lumps. (The batter can be prepared in a blender or food processor.) Let the batter stand in the refrigerator at least 30 minutes or overnight.

Heat a thin layer of oil or butter in a 6-inch heavy skillet (non-stick is best) over medium heat. Pour in about 2 tablespoons batter, tilting the pan until the batter coats the bottom; pour the excess back into the bowl. Fry until the edges begin to brown, about 30 seconds.

Flip the blintz onto a clean cloth or a plate lined with waxed paper, browned side up. Stack the blintzes between pieces of waxed paper. (The pancakes can be prepared ahead and stored in the refrigerator for up to 5 days or in the freezer for up to 1 month. Return to room temperature before filling.)

Place a blintz, browned side up, on a flat surface and spoon a heaping tablespoon of the filling in the lower center. Fold the sides over the filling, fold the bottom edge over, then roll up to form a package. Repeat with the remaining blintzes.

Heat 1 tablespoon butter or margarine in a large skillet over medium heat. Fry the blintzes until golden brown on both

sides, about 2 minutes per side. (The blintzes can be prepared ahead, frozen, and reheated in a 325° degree oven for about 20 minutes. Do not defrost before baking). Serve warm.

Apple Blintz Filling

1/4 cup (1/2 stick) butter or margarine
6 medium apples, such as Golden Delicious, Macoun, or Granny Smith (about 2 lbs.)
peeled, cored, and diced
About 1/3 cup granulated or brown sugar
1 tsp. ground cinnamon or 1/2 tsp. grated lemon zest
1/2 cup raisins or 1/4 cup chopped walnuts

Melt the butter or margarine in a large skillet over medium heat. Add the apples and cook, stirring occasionally, until tender but not mushy, 10 to 15 minutes.

Add the sugar, increase the heat to medium-high, and cook, stirring, until golden brown, about 5 minutes. Stir in the cinnamon or zest and, if desired, raisins or nuts.

The World of Jewish Cooking by Gil Marks, Simon & Schuster, NY, 1996.

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Chanukah Art Contest Winners

Capture Chanukah in Photos

What will you and your family be doing during Chanukah? If you're hosting, organizing or attending a Chanukah party or event, don't forget to take pictures and send them to the *Rhode Island Jewish Herald*.

Please label all photos clearly and feel free to write a short summary about the party or event. All photos are due by January 2, 1998. The *Herald* will try to use as many photos as possible for the January 8 issue.

If you would like your photos returned to you, please include a self-addressed stamped envelope.

Send all photos to:
The R.I. Jewish Herald
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Attn: Chanukah Photos



10- to 13- Years Old:
Miriam R. Klein, Age 10



4- to 6- Years Old:
Rachel Bergman, Age 6



7- to 9- Years Old:
Rachel Dress, Age 8



4- to 6- Years Old:
Jacob Felder, Age 6

A Tie!
Special thanks to **Jeff's Kosher Kitchen**...
Jeff Ingber donated a fruit platter for the Chanukah Party

The *Herald* also extends its appreciation to the Hebrew Schools and Art Teachers in our area for encouraging their students to participate in the Annual Chanukah Art Contest

Turn to center of this section for First, Second and Third Place Chanukah Art Contest Winners

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