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Peretz Resigns Over Conversion Issue

TEL AVIV (JTA) — Interior Minister Yitzhak Peretz resigned last week rather than confirm the Jewish identity of a person converted by a Reform rabbi.

In his letter of resignation to Premier Yitzhak Shamir, which he read to the media before reading it to the Knesset, Peretz, who heads the Orthodox Shas Party, denounced Reform conversions as a "travesty" that threatened "the survival of the Jewish people."

According to the law, a Minister's resignation takes effect 48 hours after it is submitted. Some coalition members, mainly Likud MKs, tried to persuade Peretz to withdraw his resignation, but he insisted his decision was final.

Nevertheless, Shas, with a four-man Knesset faction, is expected to remain in the unity coalition government, though without Cabinet representation.

Peretz resigned to avoid having to comply with a Supreme Court order to issue a Jewish identity card to Shoshana Miller, a recent immigrant from the U.S. who was converted to Judaism by an American Reform rabbi three years before she came to Israel.

When, on arrival here, she was denied the automatic citizenship to which every Jew is entitled, she took her case to the high court. Peretz, trying to avoid a hearing, agreed to register her as a Jew with the word "converted" stamped on her card. But the court rejected that subterfuge and it was

criticized by many Orthodox rabbis on grounds that Jewish law forbids stigmatizing converts.

Peretz proposed other variations, including a law that would make it mandatory to include the "previous status" of the holder on identity cards. That too was rejected.

Letter Of Resignation

Peretz, an Orthodox rabbi, decided to resign apparently after consultation with the Torah sages of his party. Shas is regarded as the Sephardic equivalent of the Ashkenazic Agudat Israel party which is also governed by a council of sages.

His letter of resignation, to be formally presented probably at Sunday's Cabinet meeting, was widely broadcast by the time it was read to the Knesset. Peretz read it in reply to Shulamit Aloni of the Citizens Rights Movement (CRM) who asked him when he would abide by the Supreme Court ruling to register Miller as a Jew.

In the letter he refused to refer to the complainant by her Hebrew name, Shoshana, only as Susan. He said his conscience did not allow him to register her as a Jew, as ordered by the Supreme Court, because "Reform conversions are a travesty of Jewish law. They can only lead to intermarriage." He made it clear he was referring to intermarriage between Jews converted by Reform or Conservative rabbis and those converted by Orthodox rabbis.

Menorah Ceremony Held At State House



At the candlelighting ceremony held last week at the State House in Providence were: (left to right) Rabbi Laufer, Gov. DePrete, Judge Israel and Rabbi Drazin. (An editorial response appears on page 4.)

Calling Providence a symbol for America and the world, Governor Edward D. DiPrete and Chabad Lubavitch of South Eastern New England held a Chanukah Candle Lighting Ceremony to honor Rhode Island's 350th Anniversary and founder Roger Williams' vision of a world marked by religious freedom and tolerance last week.

The historic ceremony took place in the R.I. State House next to the original Charter signed by King Charles the Second, granting Roger Williams permission "to hold forth a lively experiment" in religious liberty.

According to Rabbi Yehushua Laufer, Director of Chabad Lubavitch of S.E. New England, this particular Chanukah Candle Lighting Ceremony not only has a special meaning for all citizens of Rhode Island, but for all Americans as well. "Rhode Island is the birthplace of religious freedom in America. By lighting Chanukah candles here, we want to encourage everyone in America to integrate Roger Williams' message of Divine Providence, moral and ethical living, and religious tolerance into their own lives."

Sakharov: Hero To World Jewry

LONDON (JTA) — Andrei Sakharov, the Soviet Human Rights champion, is a hero to world Jewry and to the Soviet Jewish emigration movement. He has not only spoken out for the right to emigrate to Israel but has stoutly defended the Jewish State and Zionism at a time when both are reviled by his own country.

This emerges from a record of his support for Jewish causes published last week on the eve of his release from internal exile, by the Institute of Jewish Affairs, the research arm of the World Jewish Congress.

Writing in the Institute's journal, Soviet Jewish Affairs, William Korey, director of B'nai B'rith International Policy Research, recalls that as early as 1968, the then 47-year-old physicist raised the Jewish issue on both internal and external levels.

He sharply attacked the backsliding into anti-Semitism in the appointments policy of the Soviet Communist Party and said Soviet support for the Arabs had given Moscow a direct responsibility for the outbreak of the Six-Day War. Sakharov had described Russia's Arab allies as in, no way socialist, and said Israel had undertaken a preventive war.

Played A Prominent Role In 1970 Trials

In the Leningrad and Riga trials of Jewish activists, Sakharov assumed a prominent, if not central, role in the struggle for fundamental freedoms, adds Korey. On December 24, 1970, a Leningrad court handed down harsh verdicts, including two death sentences for an attempted plane hijacking.

Four days later, Sakharov

appealed to President Podgorny to prevent the execution of Mark Dymshits and Eduard Kuznetsov. He pointed to extenuating circumstances, noting that the group did not endanger anybody's life.

Sakharov's protest was taken seriously. When the appeal of the Leningrad Eleven was heard before the Soviet Supreme Court in Moscow, he was admitted into the courtroom and was able to inform Western reporters of the revocation of the death penalties and the reduction of other sentences. Sakharov's presence in the courtroom encouraged the Jews to believe they were not alone in the USSR struggle for emigration.

It was there, too, that he met Yelena Bonner, a relative of the Kuznetsov's, who later became his wife and was to share his exile to the closed city of Gorky. Sakharov himself was born into a Russian Orthodox family. Yelena Bonner had a Jewish mother and Armenian father.

On March 19, 1971, Sakharov turned to the question of anti-Jewish discrimination in employment and higher education made possible by the internal passport system prevailing in the USSR which records citizens nationality. Together with two other leading academics he appealed to the Soviet leadership to abolish registration of nationality in passports and questionnaires.

In 1971, too, he questioned the Soviet official view of Zionism and the Jewish desire to go to Israel. As a member of the Soviet Committee on Human Rights, he associated himself with a letter defending Zionism against the

Soviet press description of it as reactionary and practically fascist.

The Committee's letter stated that Zionism was no more than the idea of Jewish Statehood and one can only admire the persistence of an ancient and persecuted people who, in very difficult circumstances, have resurrected a long-vanished State.

In 1972, Sakharov again intervened physically on a Jewish issue when, after the massacre of Israeli Olympic athletes in Munich, he joined a small group of Jewish activists demonstrating in front of the Lebanese Embassy in Moscow.

In 1973, he intervened over the much more politically sensitive issue of American trade credits for the Soviet Union by supporting the Jackson-Vanik amendment in Congress linking U.S. economic concessions to a relaxation on Soviet emigration.

'Intervention Required Extraordinary Courage'

Korey comments: "Sakharov's intervention required extraordinary courage. It was the first time that any Soviet citizen had publicly appealed over the head of his own government to a foreign government to act in direct opposition to the vital interests of the Kremlin."

"He was called in by the Deputy Procurator General of the USSR and threatened with punishment. Instead of capitulating, he addressed an open letter to the U.S. Congress urging it to support the Jackson-Vanik amendment, and warned that its abandonment — being urged by the Nixon Administration — would mean a betrayal of the thousands of Jews and non-Jews who want to emigrate."

A Rescuer Comes Out Of The Shadows

LONDON (JTA) — A man who has secretly worked to rescue Jews from lands of persecution for more than 40 years has finally come out of the shadows.

Shaikhe Dan, 76, is the subject of a six-hour television documentary to be screened in Israel on next year's Independence Day. In it, he will be honored by many of those he brought to the safety of Eretz Yisrael and by Israeli leaders, including some of the people who worked alongside him.

Last week a group of leading British Jews were shown extracts of the program at a special preview at the home of the Israeli Ambassador in London, Yehuda Avner. It was attended by Dan himself and his wife, Eva, a member of an illegal aliyah transport he organized from Yugoslavia in 1946.

A Person Of Great Determination

Dan, a tall, white-haired man with a wry sense of humor, emerges as a person of great determination for whom helping a single Jew to reach Israel is as important as helping 1,000.

Among those who pay tribute to his work are Tony Simonds, former commander of M19, the British intelligence unit in Cairo

which organized the escape of Allied prisoners from Nazi-occupied Europe; former parachutist Reuven Dafne, assistant director of Yad Vashem; former Premier Shimon Peres; former President Yitzhak Navon and Knesset member Yitzhak Artzi.

Exploits During The War

The program is entitled "Blind Jump," a reference to Dan's exploits as one of the 26 Jews from Palestine parachuted into Nazi-occupied Europe in the midst of World War II. Several lost their lives in this highly risky operation, including two women — Hanna Senesh and Haviva Reik.

Their mission, organized by British intelligence, was to organize escape routes for captured British and American pilots from occupied Europe. But they also made contact with Jewish community leaders and other anti-German forces.

In the program, Simonds says that the parachutists had only a 10 percent chance of themselves escaping capture by the Nazis. They were double heroes, he says: if caught they could be shot twice — as enemy agents and as Jews.

Simonds, a pro-Jewish officer who served with Orde Wingate in Palestine, says that M19 had to

keep its wartime collaboration with the Jews a strict secret not only because of the Nazis but because of the Palestine police whom he calls "a bloody nuisance." They were so anti-Jewish, he says, that "you would think they were on the wrong side in the war."

An Important Zionist Organizer

Dan is portrayed in the program as the single most important Zionist in organizing aliyah from Eastern Europe both during the war and in the decades which followed. He was also involved in tracking war criminals and in securing staging posts for the Zionist arms lift to Palestine in 1948-9.

He was a man of many different aliases, one of which featured in the anti-Semitic Slansky trial in Communist Czechoslovakia.

The program suggests a link between this and the mysterious murder in Prague in 1968 of Charles Jordan, the American Jewish head of the Joint Distribution Committee. Dan is said to have confirmed that he himself was the intended victim of Jordan's killers, who had been confused by the slight similarity in their second names.

Local News

Schechter School Construction Begins



Construction begins on the Solomon Schechter School in Providence.

Women's Studies At URI Presents Lectures

The Women's Studies Program at The University of Rhode Island will present a Spring colloquium series, "Critical Social Issues and Feminist Theory," on Wednesday, January 21. Four other topics will be explored at evening events throughout the semester. The series, co-sponsored by the College of Arts and Sciences, the Vice President for Academic Affairs, and the Women's Studies Program, is free and open to the public. All lectures will be signed for the hearing impaired and the site for all programs is handicap-accessible. All lectures will begin at 7:30 p.m. and will be held in White Hall auditorium, Room 113.

On January 21, Alice Brown-Collins of the Afro-American Studies department at Brown University will address the topic, "Oppression: Afro-American Women's Perceptions, Views, and Attitudes." Professor Brown-Collins received her Ph.D. from the University of Colorado in Boulder in Social Psychology. A recent publication, "Afro-American Woman's Emerging Selves: A Historical and Theoretical Model of Self-Concept," will appear soon in the *Journal of Black Psychology*.

On February 18, Judy Norsigian, a member of the Boston Women's Health Book Collective, will examine the issue, "New Reproductive Technologies."

Marcia Lieberman At Beth-El



On Sunday morning, January 11, Marcia R. Lieberman, coordinator, R.I. Chapter of Amnesty International will address the Temple Beth-El Brotherhood at their monthly breakfast. Lieberman's topic will be "If You're Sent to Siberia and Your Name Isn't Shcharansky..." Her address will focus on Amnesty International's work for the forgotten prisoners around the world.

Amnesty International is an independent worldwide movement working impartially for the release of all prisoners of conscience, fair and prompt trials for political prisoners, and an end to torture and executions. It is funded by donations from its members and supporters throughout the world. This year, Amnesty International observes its 25th anniversary. The Rhode Island Chapter of the organization is currently working on behalf of a prisoner in South Africa and another in Pakistan.

Marcia R. Lieberman is the coordinator of the chapter and has been a member of Amnesty International for eight years. A freelance writer, Lieberman recently completed a Master's degree in the Brown University writing program and holds a doctorate in English literature from Brandeis University. For more information on the breakfast, please call 331-6070.

Institute Of Jewish Studies

The Institute of Jewish Studies of Temple Emanu-El announces that registration for second semester courses will be held on February 1, 1987, following the Blazer Memorial Lecture (10 a.m.-12 noon) and on the first evening of classes, February 3, 1987 from 6:30 p.m. to 7:30 p.m. Among the first hour courses of special interest to the entire community are "Judaism and Christianity," led by Rabbi Wayne Franklin, and "Israel Today," which will be taught by Professor Joshua Stein. In addition to the continuing courses in Hebrew Conversation and Hebrew for Beginners there will be a course in "Interpreters and Elucidators of Torah, (conducted in Hebrew). Other courses include "Raising Jewish Children," a course in chanting of the Megillot, and a survey of writing by children of the Holocaust. The second hour will be devoted to a six-week symposium "Approaching Common Ground - Living with Our Differences As American Jews" with a notable roster of community rabbis as discussors and leaders.

All courses at the Institute are open to the public, and there is a nominal course fee of \$6 for each semester hour. Classes begin on February 3, 1987 at 7:30 p.m., and all sessions of the symposium will commence at 8:30 p.m. The Institute office at Temple Emanu-El will provide any further information or course assistance as required. (331-1616)

Providence ORT

On Thursday night, January 15, the Providence Chapter of Women's American ORT will sponsor a panel discussion of Jewish women who have lived in some of the foreign countries ORT services. The topic will be "What is it like to be Jewish and live outside of the United States?" Some of the panel members were born in the foreign countries they will speak about. Others were transplanted Americans living abroad because of business commitments. England, Israel, Russia, Iran, S. Africa and Hong Kong are among the countries where our panelists have lived. After prepared questions are answered, questions from the audience will be addressed. Refreshments will follow.

This stimulating discussion will take place at a member's home in Cranston. To R.S.V.P. and for further information and directions, please call 781-2388. January 22 is the snowdate.

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Alzheimer's disease doesn't just effect the patient. It places an enormous strain on family members as well. Now there's a program for the families of Alzheimer's disease patients. It's at The Miriam Hospital, and through its open, ongoing support group, families learn how to cope with the pressures that accompany Alzheimer's disease. The groups meet the first Thursday of every month at The Miriam Hospital. For more information, call during the week at 331-8500, extension 3100.

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Rabbi Greenberg At Emanu-El

Rabbi Irving Greenberg, president and co-founder of CLAI, the National Jewish Center for Learning and Leadership, will be the opening speaker for a six-week symposium "Approaching Common Ground: Living with our Differences as American Jews." Rabbi Greenberg's talk "One Jewish People?" will deal with questions of unity, diversity and pluralism in the Jewish community. It will be held on February 3, 1987 at 8:30 p.m. at Temple Emanu-El. Rabbi Greenberg, an orthodox scholar and leader, is known for his efforts and interest in bridging Jewish religious and organizational divisions. He has published widely on Jewish thought and religion in the course of his career as rabbi of Riverdale Jewish Center and founding chairman of the Department of Jewish Studies at City College in New York City.

The symposium is sponsored jointly by the Institute of Jewish Studies of Temple Emanu-El and the Community Relations Council of R.I. Jewish Federation.

The following five sessions of the symposium will be led by community rabbis representing all branches of Judaism and will deal with the range of issues common to all Jewish congregations. The fee for the entire symposium, which is open to the community, is \$6. Further information on this course as well as other Institute activities may be obtained from the Temple office at 331-1616.

Forty-Plus

Programs scheduled for the Forty Plus Singles of Temple Emanu-El, Providence.

Sunday, January 11 — Pot luck supper. Bring a fantastic dish. Home of Mim Kapsinon, 258 Waterman St., Prov. R.S.V.P. 421-7961, 6 p.m.

Wednesday, January 14 — Singles 40+ Board meeting. Mim Kapsinon, 258 Waterman St., Prov. Time 7:30 p.m. All welcome.

Wednesday, January 21 — Forty Plus meeting. Temple Emanu-El, Prov. Time 7:30 p.m.

Wednesday, February 18 — Temple Emanu-El, Prov. Forty Plus Singles. Time 7:30 p.m.

If you have any questions, please contact Roberta 944-8519.

Providence Hadassah

The Chapter's next current events discussion group and general meeting is scheduled for January 26, 1987. Notices will be mailed.

Dr. Feigenbaum To Speak At URI

Edward A. Feigenbaum, a pioneer in the development of artificial intelligence and knowledge-based systems, will discuss "Knowledge Systems: Intellectual Challenge and Economic Opportunity," Thursday, January 22 at 4 p.m. at The University of Rhode Island. The lecture, which will take place in Room 271, Chafee Hall, is free and open to the public.

Dr. Feigenbaum is professor of computer science at Stanford University, and principal investigator of the Heuristic Programming Project at the Stanford Knowledge Systems Laboratory, a leading facility for work in knowledge engineering, expert systems, and applied artificial intelligence research. He also is co-principal investigator of the national SUMEX-AIM Facility, a computer facility established by NIH at Stanford for applications of artificial intelligence to medicine and biology.

Dr. Feigenbaum has co-authored two books on artificial intelligence, *The Fifth Generation: Artificial Intelligence and Japan's computer Challenge to the World and Applications of Artificial Intelligence in Organic Chemistry: The Dendral Program*. He also co-edited the recent encyclopedia, *The Handbook of Artificial Intelligence*, and the anthology, *Computers and Thought*. He is on the editorial boards of two professional journals, a past president of the American Association for Artificial Intelligence, and has served on several national committees concerned with computer science.

A former Fulbright fellow, Dr. Feigenbaum also has been a research professor at the Japan Institute for the Promotion of Science, and Lee Kuan Yew Distinguished Professor at the National University of Singapore. He is a Fellow of the American Association for the Advance of Science, and a member of several other professional organizations, and is an elected member of the National Academy of Engineering and the American College of Medical Informatics. He earned his B.S. and Ph.D. at Carnegie-Mellon University.

Dr. Feigenbaum's lecture is sponsored by the URI Chapter of Phi Beta Kappa under the auspices of the United Chapters of Phi Beta Kappa Visiting Scholar Program and the URI Visiting Scholars Committee.

Zimriah At Solomon Schechter School

Yes — the students at the Solomon Schechter Day School have done it again. With a cast of hundreds (128 to be exact), lower and middle schools teamed up for a spectacular evening of song and spirit.

Performing to a capacity crowd, students developed the theme of Shalom — Peace — through the medium of song. From the spiritual, "Down by the Riverside" to the prayer "Sim Shalom," from the Beatles' famous "Give Peace a

Chance" to the Hebrew favorite "Ma Tov," from the beautiful love song, "Erev Shel Shoshanim" to Jacques Brel's haunting "If We Only Had Love" — the hope for peace and harmony was explored and expressed.

According to Zimriah coordinator, Wendy Garf-Lipp, this annual Chanukah celebration is "not just for the musically talented. It is a way for everyone to express themselves and experience the joy of making

music." In conjunction with the Zimriah, SSSD librarian, Florette Brill, held a book fair sponsored by the Parents' Association. President Gerri Schiffman said, "We are so proud of this book fair. We have quality offerings — fiction and nonfiction, children's and adults, English and Hebrew." By the evening's end it was clear that visitors to the book fair and to the Zimriah agreed — both had been a great success.

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From the Editor

by Robert Israel



Creating More Disunity

In this week's *Herald*, you will notice a photograph of Rabbi Laufer, Gov. Edward DiPrete and others participating in a Hanukkah event at the State House last week. You may have also noticed the story in last week's *Providence Journal*, along with a similar photograph. The *Journal* story, written by Sharon Griffin, quotes DiPrete as being profoundly touched with "appreciation" and "humility" by the gifts of a sheaf of historical essays and a menorah.

None of this should surprise Jewish readers, since a similar ceremony took place last year at the State House with Judge Richard Israel (no relation to this writer) participating.

And for those who have a longer memory than the *Providence Journal* story last week, you will recall that this is not the first Hanukkah ceremony Gov. DiPrete has participated in, and, furthermore, you will recall that there are those in this community, including this writer, who do not look upon the ceremony in the State House as a statement of religious freedom, but rather as an erroneous endorsement of religion by government and therefore a violation of the Establishment Clause of the First Amendment.

Last year, a front page story appeared in the *Journal* describing the ceremony and the reaction from the R. I. Board of Rabbis and others who were upset by the fact that the ceremony took place. My editorial last year in this newspaper was entitled, "Community Disunity," and that is exactly what the Hanukkah ceremony in the State House brought about, not a binding together to celebrate Judaism, but a bitter and divisive separation of that shared heritage and belief.

Rather than the community rallying behind the State House ceremony, the opposite occurred. Letters to the editor of this newspaper came pouring in from those opposed to the ceremony. Accusations were bandied about. Rabbi Laufer reported that he was threatened by members of the Jewish community. And, undoubtedly, there will be more letters this year similar in tone and content in the weeks that follow.

But before we go further, let me put it simply: Hanukkah is a Jewish festival which commemorates the rededication of the Second Temple in Jerusalem. It is a celebration of the miracle of light, and Jews the world over light the menorah in their homes and in their synagogues to recall that miracle, and children play dried games and exchange presents. My understanding of the holiday is that it is a joyous time, a time that is to be shared with friends and neighbors in a private, not a public way. It has nothing whatsoever to do with Christmas, with the lighting of the Christmas tree, or with the placement of a creche on public property. Yet there are those in our community that would like to see the menorah become a symbol, just as those who wish to see the creche become a symbol. This is a distortion, not a clarification, of the purpose of religion in our society.

And it should surprise no one that it happened here in Rhode Island because similar Hanukkah ceremonies have been staged elsewhere around this country, including the White House, where last week a similar presentation occurred with a group of rabbis from the Yeshiva University in New York and President Reagan.

What might surprise readers is that this event has been the cause of bitter disputes which just last week found its way to U. S. Appeals Court in Iowa where a menorah was banned from the State Capitol building in Des Moines. It might further surprise readers that the groups joining in action against a

Jewish group, the Lubavitch of Iowa, Inc., included the American Jewish Congress, the Jewish Federation of Greater Des Moines, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the B'nai Beshuran Congregation and Congregation Tifereth Israel, both of Des Moines, and David Goldman, an attorney who is president of the Jewish Community Relations Commission of Greater Des Moines.

What we are seeing is Jew against Jew in this conflict, same as in our community. Is this a way of bringing people together? Is this the way to celebrate a holiday of light and joy — in a court of law? Or is this a way of further separating Jew from Jew and Jew from non-Jew?

The spirit of Rabbi Laufer's Hanukkah celebration is a joyous one — to spread the joy of the festival of lights so that light is shed on others in the community. I admire him for his enthusiasm and for his devotion. On the telephone earlier this week he told me that he and every Jew has "a moral and ethical right" to observe Hanukkah in this way.

Gov. DiPrete, it should also be noted, is a highly devout individual, whose messages of good will at Hanukkah and during other Jewish holidays have appeared in this newspaper for the past several years. He is a man of sincerity, and for many years participated in a Hanukkah ceremony in Cranston City Hall when he was mayor of that city. That changed, however, when Rabbi Astrachan of Temple Sinai and Rabbi Rosen of Temple Torat Yisrael (who had participated in the annual event along with members of the Cranston Jewish community) asked that the event take place at one of the temples instead of Cranston City Hall so that it not conflict with the separation of church and state as outlined in the Constitution.

This editorial is not about personalities. I am not questioning the honor of Rabbi Laufer or Gov. DiPrete. The point I am making is that a religious celebration — any religious celebration — should be sensitive to everyone so as to avoid the divisiveness that was displayed last week in the U.S. Appeals Court in Des Moines, Iowa. It should be conducted as to avoid alienating those in the community that seek to keep religion from being endorsed by government so that one and all can celebrate their religion with full vigor and joy the way it should be celebrated, in homes and in houses of worship.

I look forward to the day when we can join one another in a mutual exchange of good will and religious joy without the public embarrassment and pain of bringing our differences to a court of law. Until this happens, what we will see, repeatedly, is divisiveness rather than unification. What we will see, again and again, in this community and in other communities, is further distance between people of the same faith and those of other faiths who need to work with one another rather than to work against one another.

Ultimately, I fear, those divisions will cause scars that may never heal.

Note: In last week's editorial on ways of resolving the December Dilemma, I quoted the *Narragansett Times* article which misspelled Dr. Morton Perel's name, renaming him Morton Serel. The cardinal rule in journalism is to get the right spelling and the *Narragansett Times* missed and so did I, and for this I apologise.

The Inconvenient Shcharansky

by Eric Rosenman

Seated at a dining room table, talking with a small group of journalists, Anatoly Shcharansky (Hebraized to Natan Sharansky) speaks with unpretentious but undoubted authority. Physically, he is short but sturdy-looking. An engaging smile accompanies a playful sense of humor.

Nevertheless, Sharansky's words carry a sense of urgency. The plight of Soviet Jewry — which he himself epitomized during more than eight years of imprisonment — actually may be worsening under the supposedly "reformist" regime of Mikhail Gorbachev.

Sharansky fears the West is falling for Gorbachev's "very strong public relations campaign." That helps explain its failure to react to a new, restrictive emigration law; the publicity given the release of refusenik David Goldfarb but only the passing mention of the death of dissident Anatoly Marchenko; the silence on deteriorating conditions in Russian prison camps; the absence of loud demands that Moscow open the gates to the 400,000 Soviet Jews who already have taken the first steps to emigrate.

Refuseniks view the Kremlin's new law "as the most serious step against emigration" since the 1972 education tax. That tax led Congress to pass the landmark Jackson-Vanik amendment linking U.S.-Soviet trade to Soviet Jewish emigration.

Sharansky said he hopes one of the first acts of the new Congress in January will be a measure reminding Moscow that progress on trade and arms control will be tied to its human rights practices, and it is here that he can be inconvenient. By insisting that the East-West agenda is linked to Soviet observance of human rights, he contradicts those who believe that no matter how heavily the Soviets oppress their own and other countries' citizens, weapons agreements must and therefore can be reached. And his is not the quiet approach.

"The West wants to be deceived" regarding the Soviets, Sharansky said, adding that he knew why. "I remember, especially in the first months in my isolation cell — and

sometimes they are threatening to kill you — you start thinking... 'My God, these are the same kind of people I am. Maybe we can find some common ground.' I had to remind myself, no, these people have absolutely different moral principles."

The process is the same with Western public opinion, Sharansky maintains. Living under the nuclear threat, people are afraid. So they wonder, "Why shouldn't we try to find a common language with the Soviets?" But in searching for common ground on nuclear weapons control they may overlook the nature of the society they want to deal with.


"Whether you link arms control and human rights, this linkage exists intrinsically," Sharansky said. If East and West disarmed tomorrow, a new arms race would begin the day after, as open, democratic societies sought ways to defend themselves against "closed, secret, well-organized societies with the spirit of an aggressive ideology.... The best test of real change in this closed society can be the fate of the 400,000 Jews."

Sharansky noted that Marchenko — a non-Jew who joined him and others in founding the Helsinki monitoring group — died about three-and-a-half months into a hunger strike in Chistopol prison. A similar fast of approximately the same duration once had brought him "close to death" in Chistopol. Sharansky said he informed President Reagan that "now Yosef Begun [another prominent refusenik] is in the same prison. It is the time when you should protest."

Private citizens "must not be afraid to irritate the world" with the problem of Soviet Jewry. They should "make it a link to the cultural, political and economic interests of the Soviet Union." Sharansky recommended that American Jews boycott companies trading with Russia and suggested a campaign against the Soviets' human rights violations similar to the anti-apartheid movement aimed at South Africa. Otherwise, Moscow "will never open the gates for mass emigration."

Eric Rosenman is editor of *Near East Review*.





Candlelighting
January 9, 1987
4:15 p.m.

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Letters to the Editor

To The Editor:

I rarely respond to the letters in the Jewish press, however, I feel it necessary to do so in regard to the recent letter by Phoebe Nulman (*Herald*, January 2, 1987).

Ms. Nulman is regrettably misinformed. According to the Orthodox rabbinate the child of a nineteen-year-old Jewish woman with an unknown father is not termed a bastard. In order to reside in Israel such a person would not have to lie about her origins to be considered a Jew.

There is a popular misconception that a child of an unknown father is classified as a "mamzer." This is completely untrue. The English word, "bastard," is not a good translation of "mamzer." A "mamzer" is solely the child of adultery and certain cases of incest. The daughter of an unknown father might be termed a bastard, not by the "Orthodox rabbinate," but by popular English usage. Such a person is certainly as good a Jew as anyone else from a Halachic perspective.

Furthermore, even a "mamzer" is considered a Jew and would not have to lie about her origins in order to be classified as such in Israel. There would be certain marriage restrictions on such an individual, however her Jewish status would be beyond doubt.

Rabbi Shmuel Singer, Ph.D.
Congregation Beth Shalom

To The Editor:

The Vatican's refusal to allow Cardinal O'Connor to visit Israeli government leaders has once again called attention, in a rather unfriendly and abrasive manner, to the Vatican's double standard when it comes to its relations with the Jewish state. Apparently, the Vatican had no problem with Cardinal O'Connor's official visits with Jordanian government officials.

The argument that meetings in Jerusalem might indicate Vatican approval of the present Israeli political arrangements in Jerusalem is simply unconvincing. Aside from the fact that it is high time for the Vatican to accept the reality of Jerusalem's status as the capital of Israel, countries that do not recognize that status, including the United States, nevertheless meet regularly with Israeli heads of state in Jerusalem.

The Vatican's persistent refusal to hold such meetings has therefore little to do with its views regarding the status of Jerusalem and everything to do with a diplomacy that is tilted to the Arab world.

It is unfortunate that Cardinal O'Connor has been caught up in complications not of his own doing. However, since he has expressed a genuine desire to contribute to a fair and peaceful resolution of the problems of the area, he might begin by pressing the Vatican for a fairer and more even-handed approach to the Middle East.

Henry Siegman
AJC

To the Editor:

We, the members of Local 1199 as well as the non-union employees of the Jewish Home for the Aged, want to express our appreciation to William Edelstein, the Executive Director. Mr. Edelstein hosted a Holiday Party on December 20, 1986 for the entire staff of the Home. Thank you for the opportunity to celebrate the holidays with all of our co-workers.

To The Editor:

With the return of Academician Sakharov from Gorky to Moscow, a leading dissident and courageous spokesman for Human Rights has been allowed home. Jews throughout the world recall with gratitude his long and outspoken championship of the right of the Jews of Russia to be reunited with their people in Israel.

It was in May 1971 that Sakharov's then recently created (and courageously named) Soviet Committee on Human Rights appealed in an open letter to the Supreme Soviet in Moscow in support of those Jews who were being punished for trying to leave Russia. In subsequent years, Sakharov frequently spoke up on behalf of those Jews who were refused their exit visas, or who were sent to labour camp for demanding them.

Academician Sakharov returns to Moscow, but one of those Jews on whose behalf he many times protested, remains in enforced exile in southern Russia, in the remote town of Bendery, which, like Gorky, is closed to foreigners. Her name is Ida Nudel. She first applied to leave Russia for Israel in the very year, 1971, in which Sakharov set up his Human Rights Committee.

Again and again, Ida Nudel has been refused permission to leave Russia. In 1978, in protest at these repeated refusals she hung a small banner on her apartment balcony which read, "KGB, give me my visa for Israel." For this act of defiance, she was sentenced to four years internal exile. When her sentence was completed in 1982, she was refused permission to return to Moscow, let alone to go to Israel, even though her only living relative, her sister, Ilana, had been living in Israel for several years.

In her letter from Bendery, from her harsh confinement, Ida Nudel writes of that festive moment when the people of Israel, and Jews throughout the world, light the candles which symbolize the resistance of the Maccabees.

And she appeals to all of us: "Remember those who are so far off, so isolated by distance and hostility. Remember those whose life is being destroyed now in punishment cells, half hungry, half getting frozen for no crime at all, but only for being a Jew. Remember those who, despite the persecutions and harassment, will celebrate our holiday, who will light up candles, who will tell their children about the history and dignity of the people they belong to."

No one symbolizes that dignity more than Ida Nudel herself. Few people have done more to try to influence that recent Jewish history than Ida has done in making known the plight of the Jewish prisoners, and seeking to comfort them. Is it beyond the ability of the Western world to end her sixteen year separation from the Jewish State, to enable her to light the candles of freedom next year at her sister's side?

Martin Gilbert
Oxford, England

To the Editor:

The reading from the Bible in synagogues December 27 relates how Jacob's sons are in the fields where they tend their flocks. Jacob is worried about their failure to return in time. Joseph, the only son that Jacob kept at home, is told to find the brothers and bring back a report on their welfare. (Do Jewish parents worry more about their children?)

Jacob apparently does not know

of the sons' hatred of Joseph who, at 17, must have been well aware of the antagonism and naturally would shun an assignment, involving a risk to his safety. But, dutifully, he goes out. A stranger asks him what he is looking for. He replies: "I am looking for my brothers."

For time immemorial, Jews have "looked for their brothers" indeed, their "keepers"—attested historically by their organizations functioning to care for their less fortunate—such as the Joint Distribution Committee. Further evidence of this Judaic spirit is the worldwide retrieving of persecuted homeless Jews brought to safety. There were 600,000 penniless Jews forced out of Arab lands in 1948, on to the backs of an equal number of Israelis themselves suffering from devastating austerity. Never in history was there such an example of unselfish sacrifice! Then there was the rescue of Yemenite Jews, the Black Bnai Israel from India, the Ethiopian Jewry.

"I am looking for my brothers"—a creed to which we must subscribe as a time-honored mitzvah of rachmones (mercy) and tzadaka (charity).

S. Norman Gourse

To The Editor:

I read with much interest the January 2 editorial in the New York Post concerning Cardinal O'Connor's plans to visit Israel and the Vatican's refusal to permit him to meet with Israel's leaders. Apparently the Vatican has no knowledge of my 1922 Palestine Resolution which I introduced as a member of the House Foreign Affairs Committee. It was reported out unanimously. After considerable debate and numerous speeches in the House of Representatives and later the Senate, the Fish-Palestine Resolution, creating a homeland for the Jews in Palestine, better known as Israel, was unanimously adopted and signed into law by President Warren G. Harding. As the law of the United States, my resolution provided for the recognition of Israel as a Nation and included definite requirements for the rights of all religions to exist under the full protection of the law.

It is a fact that the Balfour Resolution, proclaimed in 1917 by the British foreign secretary, Arthur Balfour, favoring a homeland for the Jews, was never adopted by the Parliament. It was virtually trampled upon and proved ineffectual during critical situations, as it had no legal authority. My resolution is definitely the law of the United States today. The reason that it was adopted was because most members of both the House and Senate believed that God promised Palestine to Abraham as a homeland for his descendants and that God repeated that promise to Abraham's son and grandson. Polls have recently shown that at least 90% of the members of Congress believe in God.

As an Episcopalian, I am a great admirer of the present Pope who has done more to promote freedom of religion, not only in Poland, but throughout the world. But as the author of the present law recognizing the State of Israel, I deplore the Vatican's failure to recognize Israel as a nation. The attitude of the Vatican gives encouragement to and approval of the PLO and other Arab enemies of Israel.

It seems to me that if the Pope

does not want to recognize Israel, according to our present law, the Fish-Palestine Bill, that he would recognize God's promise to Abraham and his descendants of the establishment of the State of Israel.

As the Chairman of the Committee of Three that wrote the Preamble of the American Legion's Constitution, which has been openly described as one of our prominent historical documents, I quote four words from it as a New Year wish to the people of Israel:

"For God, country, freedom and peace."

Hamilton Fish, L. Ld.
Member Congress 1920-1945

At JCC

"Expectations" is the topic of the Discussion/Dessert, to take place on Tuesday, January 20 at 7:30 p.m. Led by Judith Jaffe, M.S., this promises to be a stimulating evening. Members-\$2; nonmembers-\$2.75.

To finish the month's activities, Sherman Strickhauser of radio station WHJJ will be the guest speaker at the brunch on Sunday, January 25 at 11 a.m. Mr. Strickhauser's topic will be "The Media: How to Use It and Understand It." The fee is \$3.50 for members and \$6 for nonmembers.

Ohawe Sholam

Services this Shabbat morning will be at 9 a.m. A delicious Kiddush will follow. Rabbi Jacobs will give his Mishnah class at 3:30 p.m. Minchah will be at 4:10 p.m., followed by the Third Sabbath meal. Havdalah is at 5:20 p.m.

The Junior N.C.S.Y. Shabbaton for 5th-8th grade children, which was planned for this weekend has been postponed until the following weekend Jan. 16-17. All other arrangements in the application forms remain the same. If any parents or children have any questions about the upcoming event, they can call Rabbi Jacobs at (401) 724-3552. There will be home hospitality for sleeping Friday night. All other events including meals will be held at the synagogue. Prayers and Sh'losh Se'udos will be integrated with Shul activities.

This Sunday is the Fast Day of the Tenth of Tevet. It will begin at 6 a.m. and conclude at 5:20 p.m. Sunday morning services will be at 7:30 a.m. Mincha will be at 4:15 p.m.

The schedule of services for the rest of the week is as follows:

Monday and Thursday, 6:40 a.m.
Tuesday, Wednesday and Friday, 6:50 a.m.
Evenings, 4:25 p.m.; Friday evening, 4:15 p.m.



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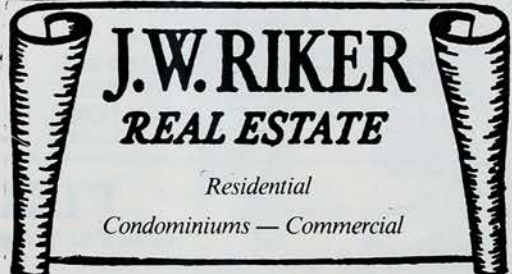
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Social Events

Camp JORI

Registration is now open for the 1987 summer season at Camp JORI, the only Jewish overnight camp in Rhode Island.

The camp will be celebrating its 50th year of operation on its 13.5 acres on Point Judith in Narragansett.

For the past several seasons, Camp JORI has had long waiting lists and has had to disappoint some families. For that reason, campers and their siblings have been given the opportunity to register early and are given first preference.

Rubins

Announce Birth

Mr. and Mrs. Eric S. Rubin of Cranston announce the birth of their daughter, Jenna-Lys, on December 21, 1986. Mrs. Rubin is the former Dora-Lys Gagnier.

Maternal grandparents are Mr. and Mrs. Howard Howayek and Mr. Joe Gagnier. Paternal grandparents are Mr. and Mrs. Arthur Rubin.

Mrs. Lillian Gladstone and Mr. and Mrs. Alexander Rubin are great-grandparents. Mrs. L. Pezza is the baby's great-great-grandmother.

Beth-El Sisterhood

The Sisterhood of Temple Beth-El will present a Sunday afternoon flute and organ recital on January 25, 1987, at 2 p.m. The concert will feature Jolie Shushansky, flute and Raymond Buttero, organ, playing pieces by Bach, Rossi and Handel. The program is the second of a three part Sunday afternoon series sponsored by the Beth-El Sisterhood and made possible through the generosity of the Benefactors Fund.

Jolie Shushansky began studying music at the age of 5 with her mother. She studied at the New England Conservatory of Music and holds a Bachelor's degree in flute performance and music education from the Conservatory and a Master's degree from the Carol Orff Institute for Music and Movement in Austria.

Raymond Buttero holds a Master of Music in performance from the New England Conservatory. He presently serves as organist at the United Brothers Synagogue and the St. Matthews Church.

There is no admission fee for the concert. For more information, call 331-6070.

Emanu-El Religious School Happening

On Shabbat morning, January 10, students in the Gimel class will take part in a special service marking their formal introduction to the study of Hebrew. The children will be called to the Torah for their first aliyah, as well as introduce both the Torah and Haftarah readings. Students in the Religious School, along with the Gimel children, will present a special cantata of Hebrew songs.

The following students will take part in the Gimel class Consecration service: Susanna Brown, William Gavopolous, Meryl Mactas, Jennifer McCrary, Nina Rosenblatt, Richard Suls, Joshua Wexler.

Everyone is welcome to hear these students on January 10 at 10 a.m. in the Main Sanctuary of the Temple. A kiddush luncheon sponsored by the parents of the Gimel class will follow the service.

Social Seniors

The Social Seniors of Warwick will hold a meeting Wednesday, January 14 at 1 p.m. at Temple Am David.

Judith Gaines, a speaker from R.I. College, will be at this meeting.

Reservations for the Beacon are being accepted by Ann Greenfield.

Dr. Greenberg To Speak

Dr. Moshe Greenberg, a noted Hebrew University Biblical scholar, will give a lecture at the University of Hartford on Tuesday, Jan. 27. Sponsored by the University's Maurice Greenberg Center for Judaic Studies, Greenberg's talk will deal with "Jewish Conceptions of the Biblical Prophet as Author."

The lecture, funded by the Charles B. and Irene B. Jacobs Foundation, is the first in a series of three dealing with the Bible and archaeology. Greenberg will speak at 8 p.m. in the faculty dining room of Gengras Student Union.

Currently the Jacob Perlow Fellow in Judaic Studies and the Humanities at Yale University, Greenberg earned B.A. and Ph.D. degrees from the University of Pennsylvania. He was ordained at the Jewish Theological Seminary, which awarded him a master's degree in Hebrew letters. He was appointed professor of Bible at the Seminary in 1970.

The lectures are free and open to the public. For further information, call (203) 243-4964.

N.E. P'tach

On Sunday evening, January 11, 1987, the New England Chapter of P'tach will be holding its annual membership party at 8 p.m.

Dr. Lonnie Carton, noted psychologist, will be the guest speaker. She will address the topic: "Today's Family: Strengthening Ties."

Dr. Carton is well known for her popular radio feature: "The Learning Center," which is heard daily on WEEI and other stations around the country. In addition, Dr. Carton serves as an educational consultant for school systems in the Boston area. Dr. Carton is also the author of the book: *Raise Your Kids Right*.

For more information about this evening, please call our P'tach telephone number: 232-1862.

Interfaith Youth Conference At JCC

On Monday, January 19, Martin Luther King Day, 60 teenagers from throughout Rhode Island will join together to participate in the third Annual Interfaith Conference to be held at the Jewish Community Center, 401 Elm Grove Avenue in Providence from 9 a.m. to 7 p.m.

Co-sponsored by the National Conference of Christians and Jews and the JCCRI, the Interfaith Conference is an all-day program that brings together high school students of various faiths and encourages them to explore their own and each other's religions and cultures. The goal of the program is to get students to take a hard look at religious stereotypes and prejudices.

The Conference will include experience-sharing, trust games, discussions between same-religion groups and mixed-religion groups, role playing and a panel discussion. There will also be time for swimming, basketball, bumper pool, gospel singing and Israeli dancing.

The Conference is designed and facilitated by a committee comprised of adults, teenagers and clergy of various faiths. Participating in the panel discussion will be Father Paul Desmarais, Spiritual Director of Father Barry Center; Rabbi Daniel Liben, Temple Emanu-El; Reverend Hope Kirkconnel, Happening Group; Reverend Elizabeth Nestor, Episcopal Chaplain, URI. The coordinators of the Conference are Charlotte Penn of the National Conference of Christians and Jews, and Rob Haber, Youth Services Coordinator of the Jewish Community Center.

Registration is limited to 60 high school students in grades 9 through 12. The fee for the day is \$5 per student; preregistration is required. To get a registration form or for further information call Rob Haber at 861-8800.

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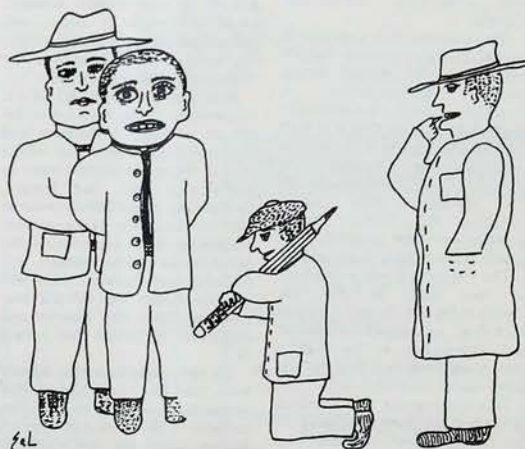
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Arts & Entertainment



"Call Of The Wild" At RISD



"Field Guide to Southwest" by Todd McKie

Both realistic and fantastic animal imagery will form the core of *The Call of the Wild: Animal Themes in Contemporary Art*, an exhibition of painting and sculpture which opens at Rhode Island School of Design's Museum of Art on Friday, Jan. 16 and continues through March 15.

"In the settled landscapes of the modern world, our exposure to wildlife is rare," says Curator of Painting and Sculpture, Dan Rosenfeld, coordinator of the exhibition. Although certain species are domesticated and household pets are prized by many, Rosenfeld's contention is that direct contact with wildlife in today's technological world tends to take place in the controlled environ of a zoo or wildlife refuge, if ever. A number of contemporary artists are acutely aware of this unnatural schism, Rosenfeld says, and through their works are attempting "to bring us closer to our biological relatives."

Although the most recent issue of *ARTnews* dubbed the subject matter "utterly unfashionable," Rosenfeld's curatorial quest through the animal kingdom has turned up a wide range of contemporary artists currently incorporating animal themes into their works. Painter/sculptor Ann McCoy, for instance, has agreed to loan the Museum a richly intricate, 27-foot-long painting "that will knock your socks off," Rosenfeld reports. Other artists include Leonard Koscianski, whose intense, dramatic animal paintings "epitomize the ferocity" at the heart of the exhibition; Todd McKie (RSID '66), who creates fanciful, floating animals in his large works on paper; Michael Mazur, whose paintings and monoprints suggest the "morbid edge" of animals in captivity; and Roger Brown, who will lend a stylized, quirky piece

called *For Consenting Eyes Only*.

The Call of the Wild is part of a series of "installation" exhibitions bent on celebrating contemporary works in a diversity of media by an equal diversity of artists. Rosenfeld sees it as a sequel to last winter's highly successful *Life in the Big City*, offering a natural corollary to the urban subjects at the heart of that exhibition. With a mix of moving, erotic, mythical, comic and downright bestial works, *The Call of the Wild* should indeed prove equal to last year's success.

Well-known artists include Susan Rothenberg and Andy Warhol, who will be represented by his striking *Endangered Species* series from 1983. Comic relief comes from such far-flung sources as Peter Saul's *Donald Duck Descending a Staircase*, Jim Gingerich's amusing mix of the urban and pastoral, Roy DeForest's funky West Coast color and Cindy Tower's *Cougar Rug*, a shaggy piece composed of eucalyptus bark which comes in a barrel and must be installed by the artist.

The Museum of Art, 224 Benefit St., Providence is open Tuesday, Wednesday, Friday and Saturday from 10:30 a.m. to 5 p.m.; Thursday from noon to 8 p.m.; and Sunday from 2-5 p.m. General admission is \$1 for adults 19 and over; 50¢ for senior citizens; and 25¢ for children 5 to 18. Admission is waived Thursday evenings and on Saturdays. Group rates are available and voluntary donations welcome.

The Museum receives partial support for its activities and programs from an Institutional Support Grant from the Rhode Island State Council on the Arts and from the Institute of Museum Services, a federal agency which offers operating and program

support to select museums nationwide.

In conjunction with *The Call of the Wild*, a special performance of the one-act play, *Cage*, will take place at Rhode Island School of Design's Museum of Art on Saturday, Jan. 17 at 2 p.m. Written and directed by Emilio Cruz, a New York-based black artist whose mythical, "cave" paintings will be on view at the exhibition, *Cage* has been described as a "tone poem," with words and musical components working symbiotically to produce a compelling theatrical piece. Critics have praised Cruz's performances not only for being "witty, intelligent and pulsing with energy" (*The New Art Examiner*) but also "evocative ... (and) performed with commendable economy" (*The Washington Post*).

Actress and performance artist Patricia Cruz will perform in the piece as will composer/musician Joseph Jarmin and Cruz himself on percussion. Patricia Cruz, who studied at Chicago's Goodman School of Drama, has played roles from the classical Greek to the experimental. Jarmin is a member of the internationally acclaimed Art Ensemble of Chicago and has made numerous recordings, the most recent of which include *The Third Decade* (ECM Records), *Inheritance* (Baybridge Records) and *Urban Bushman* (ECM).

Cage will take place at the Museum of Art, 224 Benefit St., Providence and is free and open to the public. Admission to the Museum is also free on Saturdays. *The Call of the Wild* opens on Friday, Jan. 16 and continues through March 15.

ADL Video On Dr. King

The Anti-Defamation League of B'nai B'rith has produced an 11-minute video program honoring Martin Luther King Jr., the late civil rights leader whose birthday will be celebrated as a national holiday on January 19.

The program, titled "Join Hands and Sing - A Tribute to Martin Luther King Jr.," is available for Junior, Intermediate and Senior high schools, community and church groups. It depicts the events held in Israel annually to commemorate the work and memory of Dr. King.

The program, one of a number of audio-visual materials on Dr. King listed in ADL's Human Relations Materials catalog, is available on 3/4" and 1/2" VHS video cassette. It can be ordered for \$25 including mailing, from the Television, Radio and Film Department, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017. The catalog is also available at no charge.

Juilliard String Quartet To Perform

The incomparable Juilliard String Quartet will give a complete performance of Johann Sebastian Bach's late and rarely performed work, *The Art of the Fugue* on Sunday, January 18, 3 p.m. in Jordan Hall at the New England Conservatory. *The Art of the Fugue* program marks the second of three Juilliard performances presented in Boston this season by the Wang Celebrity Series.

The Art of the Fugue is a consummate (and extraordinarily complex) statement of all of Bach's ideas on fugal counterpoint. Written for four abstract voices - simply labeled *soprano, alto, tenor and bass* - *The Art of the Fugue* is rarely performed in its entirety. It is not necessarily a work for string quartet: its technical and dynamic difficulties are compounded by the fact that the alto and tenor ranges of the piece fall below the practical ranges of the violins and violas on which they would most naturally be performed.

Aside from its technical demands, *The Art of the Fugue* is

rich musical experience for the listener. It displays Bach at his virtuosic finest, but shows without question the full emotional and intellectual range that characterize this most important of composers.

The Juilliard String Quartet, now in its 40th season, performs regularly in Boston for the Wang Celebrity Series, and is renowned throughout the world for its innumerable concerts and more than 100 recordings. Robert Mann and Joel Smirnoff, violins, Samuel Rhodes, viola, and Joel Krosnick, cello, are the Juilliard String Quartet. Together, during the 85-86 season, they received the prestigious Arturo Toscanini Artistic Achievement Award - making the Juilliard the first chamber ensemble to be so honored.

Remaining tickets for the Juilliard performance of *The Art of the Fugue* go on sale January 5 at the Jordan Hall box office (536-2412) and by calling Concertcharge at 497-1118

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Around Town

by Dorothea Snyder



"What brought me to Bradley Hospital," says Dr. Yifrah Kaminer, "was that two years ago I finished my combined residency in general psychiatry and child psychiatry in Israel. I was seeking a position for a research oriented fellowship in the U.S. or England.

"A new program was established two years ago by Dr. Thomas S. Anders, former director of the Child Study Center at Stamford University, who brought a fine group of people with him to Bradley. We made contact, and I was invited to join Dr. Anders' group."

In his second and last year at Bradley, Dr. Kaminer is studying and conducting research "investigating the relationship between affective disorders in what is termed the DD population ... developmentally disabled kids.

"We do hope we'll come out with some results, and also will be able to establish robust ground for continuity in this subject and population."

When I asked Dr. Kaminer to confirm the word robust ... that indeed was the word he spoke, he said, "Robust, solid. You'll have to bear with my accent."

I assured him that wasn't a problem, but scientific terms and I are strangers, and I was on guard for preventive errors.

Dr. Kaminer poetically expressed that "the music in my accent is a little different," returning to where we momentarily left off.

Other than his main field of interest, he spoke of two other fields he's uninvolved with now, "but certainly two of my main interests. First of all, suicide, which is an extension of the affective disorders domain because we never see anybody who's happy who tried to commit or attempt suicide.

"Many kids as well as adults who attempt to commit suicide are depressed, so this is an extension of the main field of affective disorders.

"Secondly, something that I'm not carrying on right now ... but I studied the relationship between chronic illness like epilepsy and diabetes mellitus and psycho-pathology in children and adolescents. So, actually the common denominator of all these fields is the affective disorders' domain."

Down the line, the Israeli psychiatrist plans to concentrate on clinical oriented research in suicide."

Questioning his approach in the study of suicide, he answers, "Well, it's very complicated like every major issue, because fortunately for us, we don't see people who die in psychiatry, except for those who commit suicide. This is a major issue in this country.

"I think the task force that is building itself in the National Institute of Mental Health and other major psychiatric hospitals tries to concentrate on fewer issues. Some people study epidemiology to learn the extent of the problem.

"It's roughly estimated that between 12 to 13 children and adolescents, mainly adolescents, commit suicide in this country ... 12 to 13 kids per 100,000 population a year.

"In adolescents, it composes the third

main killer in the States after accidents and homicide. Some people even claim that suicide overweighs homicide in some parts of this country, which makes it the second main killer.

"Other people try to approach suicide from a preventive point of view, and others say we can't do anything about trying to work with victims of suicide, that is, tertiary prevention ... children of attempted suicide victims. We try to work with them and other high risk factor groups like parents, siblings, and friends of victims of suicide.

"Some tell us we better concentrate on biological markers. Let's find out if there are any kinds of neural transmitters, enzymes and hormones that can be markers to help us locate and find people who are prone to suicide."

Dr. Kaminer says suicide is a very broad field that can be taken from multiple perspectives ... biological, sociological, psychological, epidemiological. "I see myself becoming more interested in the field of the relationship between biological markers and suicide.

"The rate of suicide has increased three-fourths over the last 25 years among young people," he says, reporting a staggering percentage.

"A lot of people are trying to find reasons. Is it disintegration of the family institute? Have the values that young people aspired for changed? Is it the availability of lethal means? Is it the increased orientation to psycho-pathology that makes people more aware of problems?

"It's hard to say," he reflects, answering his own questions. "The most cautious answer will be that it's multi-factorial. Each one of these factors has something to do with it. It's very difficult to isolate. Nobody knows exactly what the relative way is to each factor in this one big puzzle."

I ask Dr. Kaminer to judge the distinct differences between Israel and the United States, and if psychiatry is administered more here than in Israel.

He replies, "I can only judge it by impression. America is a great country for good and bad. Everything here is really extreme, which means the quality of medicine is superb, also the quality of pathology and psycho-pathology as well. America usually advances three to five years more or less before other countries, but not always positively.

"So, let's talk about negative trends ... the use of drugs, alcoholism, family disintegration, the break-up of marriage. Luckily, the U.S. doesn't rank among the top ten countries in suicide. Hungary is now number one. It once was Iceland. Usually, Hungary, Austria and Scandinavia lead.

"When I compare the United States to Israel, every problem you can see here, you can see in Israel, but in a minor quantity. You don't see 40% teenage pregnancy. You don't see such a high rate of alcoholism or drug abuse.

"We don't have Crack yet in Israel. Who knows what's going to happen?"

Tackling Problems: The Essence Of Medicine



Dr. Yifrah Kaminer, clinical research psychiatrist at Bradley Hospital. (photo by Dorothea Snyder)

There's a high rate of divorce in Israel, but not as much as here. A lot of problems you see in the U.S., you see in Israel, but to a lesser degree."

Dr. Kaminer cites eating disorders as a problem "that's growing up very fast now."

Discussing the media's negative contribution to eating disorders among young people with Dr. Kaminer, he claims, "It's wrong to look for one ideology, like blaming the media for this. In Israel we don't have commercial TV, lucky for us, but it will come about.

"All changes, ideas, and values contribute a little bit to that. I haven't seen a case yet of an Arabic girl who was admitted due to an eating disorder ... which means a very conservative and centralistic society doesn't regard thinness as a part of beauty."

Dr. Kaminer believes the problem is multi-factorial ... family life style, personal proneness of vulnerability to pathology, why this kid develops an eating disorder, why this kid develops attention deficit disorders. Genetics, family, environmental, social all enter into it.

"A lot of people are trying to find answers. Maybe answers won't be found, but treatment will be found because the problem is lethal."

As far as the frustrations encountered by a psychiatrist, Dr. Kaminer says, "Frustration is a very negative word. I think that every now and then professionals are being frustrated, but even if you're frustrated every now and then, it doesn't mean that you give up, but try to find another solution, another way to tackle the problem and to gain more success in therapy and research as well.

"I think frustration is also a drive to find some of these solutions. Nobody wants to be frustrated. Being engaged in tackling problems all the time is the essence of medicine!"

Dr. Kaminer is a published poet and writer of science fiction stories in Israel. He is currently working on a psychological novel.

"I don't think I concentrate on anything specific. The common denominator is human problems. Even my science fictions stories aren't technical. For instance, somebody in Krypton has got problems at this altitude.

"It has more to do with futuristic problems inspired from my psychological and psychiatric experiences, and understanding of the human mind. I try to impart some kind of funky and real situations, writing them out according to the billiard principle ... one corner to the second to the third to the fourth ... unexpected solutions.

"My poetry book, freely translated from Hebrew, is *Love and Other Psychoses*. Love is a small, lovely psychoses. You lose your perception, and sometimes you get illusions, hallucinations, misperceptions of things. Your reality testing isn't always at its best.

"You don't always listen to advice from your parents or friends. You work out your way, according to your gut feeling. When you fall in love, ... a very good term, to fall in love. You don't start in love. You fall in. When you fall out of love, the landing can be very harsh."

Daring to ask if the good doctor writes from personal experiences, I dare.

He winkingly smiles, and safely says, "What matters is whether it's good or bad, funny or sad, interesting or boring.

"If it's got to do too much with personal experiences, it's too heavy and difficult to produce, like poetry. If it's got nothing to do with personal experiences, it's just guessing.

"If you have the right combination, then you can look back in anger or smile. It depends upon your experience. You can use it in a constructive way. You can be introspective, but you have to be objective from a very impulsive aspect."

Writing, Dr. Kaminer says, gives one a chance to fantasize, brainstorm, ventilate, and cannonize one's intellectual efforts.

The nucleus of his family lives in Tel Aviv where Dr. Kaminer studied medicine at the Sackler School of Medicine at Tel Aviv University. He has family in England, New York, Denver, and Los Angeles.

"I haven't made up my mind exactly to what extent of time I'll be in the U.S.," he says, projecting that he may stay another two or three years to pursue his research interests in suicide. His directive is to work as part of a unit team in clinical oriented research that is "hopefully applicable to patients right away."

Dr. Kaminer feels the community of Rhode Island is "lucky to have a very fine facility like Bradley Hospital with such fine experts in the field.

"I find people to be very warm, very receptive to their colleagues and patients. It's very important to have this kind of hospital. The staff's academic level is quite high. Bradley is progressing at a fine pace."

In his spare time, Dr. Kaminer enjoys being a tourist and exploring, playing tennis, and is a film fan.

One project he would like to do is find a bilingual translator who can interpret his book of poems.

"I'll be forever grateful to you," he says to me.

Anybody out there?





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Obituaries

LOUIS KESTENMAN
PROVIDENCE — Louis Kestenman, 88, of the Jewish Home for Aged, 99 Hillside Ave., co-founder, and secretary-treasurer of Kestenman Brothers Manufacturing Jewelers before retiring in 1976, died Saturday, January 3, 1987, at the home. He was the husband of Ruth (Zisquit) Kestenman.

Born in Austria-Hungary, a son of the late Jacob and Goldie (Horowitz) Kestenman, he lived in Providence for more than 75 years. Mr. Kestenman was a member of Temple Beth-El, the Jewish Home for the Aged and Roger Williams Chapter of the B'nai B'rith.

Besides his wife he leaves a daughter, Mrs. Grace Baruch of Newton, Mass., and a granddaughter.

A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

FLORENCE KAY
PROVIDENCE — Florence Kay, 76, of Butler Avenue, died Saturday, January 3, 1987, at Metacom Manor Nursing Home, Bristol. She was the wife of Barney Kay.

Born in Newport, a daughter of the late Max and Irene (Engel) Levy she had been a resident of Providence 47 years.

She was a member of Temple B'nai El. She attended Smith College, class of 1932.

Besides her husband she leaves a son, Stephen B. Kay of Brookline, Mass.; a brother, Samuel H. Levy of Elkins Park, Pa.; a sister, Anna L. Kay of Providence; and two grandchildren.

A funeral service was held in Temple Beth El, 70 Orchard Ave. Burial was in Sons of Israel and David Cemetery. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ROSE FERTIG
NORTH BAY VILLAGE, Fla. — Rose Fertig, 83, of 1780 79th Street Causway, an employee in the Personnel Department at Woolworth, N.Y., retiring 19 years ago, died Wednesday, December 31, 1986, at the Treasure Island Nursing Home. She was the widow of Samuel Fertig.

Born in Massachusetts, a daughter of Hyman and Jennie (Solomon) Bilsky, she was a

resident of Florida 10 years, previously living in New York.

Mrs. Fertig was a member of Temple Beth-El and its Sisterhood in Florida, and a member of the City of Hope.

She leaves a son, Norman Fertig of Buffalo, N.Y.; a brother, Jacob Bilsky of Providence; a sister, Ida Bilsky of North Bay Village; 2 grandchildren and 2 great-grandchildren.

A graveside service was held in Lincoln Park Cemetery, Warwick. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

SHERMAN SCHNEIDER
BUZZARDS BAY, Mass. — Sherman Schneider of Buzzards Bay, Mass., died Friday, December 12, 1986. He was a son of Cynthia Haderski of Randolph, Mass., and Harold Schneider of Florida. He also leaves a brother, Mark Schneider of Florida and was the brother of the late Marlene Schneider.

In lieu of flowers contributions may be made to the Kennedy-Donovan Center, New Bedford.

A graveside service was held in Plainville Cemetery, New Bedford. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

IRVING FREEDLINE
PAWTUCKET — Irving Freedline of 190 Garden St., Pawtucket, R.I., died Tuesday, December 30, 1986. He was the husband of Irene (Dargie) Freedline.

Besides his wife, he leaves two sons, Barry Freedline and Barney Freedline of Pawtucket and a daughter, Irene Rice of Jackson, N.H.; four stepsons, Auguste St. Pierre and James St. Pierre of Phoenix, AR., Francis St. Pierre of South Attleboro, MA and Forest St. Pierre of Coventry; a brother, Charles Freedline of Tarzana, CA and a sister, Shirley Harmell of Woodland Hills, CA.; 17 grandchildren and seven great grandchildren.

In lieu of flowers contributions may be made to The Diabetes Foundation. Arrangements by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ROSE WALLICK
WEST WARWICK — Rose Wallick, a resident of Greenwood Manor Nursing Home, West Warwick, R.I. died Monday, December 15, 1986.

She leaves a brother, Hyman Wallick of Springfield, N.J.

Graveside services were held at Lincoln Park Cemetery, Warwick. In lieu of flowers, contributions may be made to your favorite charity. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

HAROLD ROTHMAN
PROVIDENCE — Harold Rothman, 70, of 1 Chestnut St., a truck driver for New England Motor Freight Co. for 35 years before retiring in 1973, died Tuesday, December 30 at Rhode Island Hospital.

A lifelong resident of the city, he was a son of the late Joseph and Deborah Rothman.

He was a member of Teamsters Local No. 251 and a member of the Congregation Shaare Zedek-Sons of Abraham.

He leaves four sons, Nathan I. Rothman of Cranston, Alfred Rothman of Providence, Joseph Rothman of Miami, Fla. and Maj. David Rothman, with the Army in Ft. Sam Houston, Tex.; two daughters, Eileen Bowden of Pawtucket and Jo Anne Maini of Providence; 10 grandchildren and three great-grandchildren.

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

ABRAHAM SILVERMAN
PROVIDENCE — Abraham Silverman, 85, of the Jewish Home for the Aged, 99 Hillside Ave., owner-operator of Silverman's Market on Chalkstone Avenue for more than 40 years until retiring 18 years ago, died Monday, December 29 at Miriam Hospital. He was the husband of the late Sema (Leichter) Silverman.

He was born in Providence, a son of the late Samuel and Pauline (Silverman) Silverman.

Mr. Silverman was a member of Touro Fraternal Association, the Hebrew Free Loan Association and Temple Emanu-el.

He leaves two daughters, Eleanor Singer of Cranston and Barbara Schwartz of Akron, Ohio; a brother, Ezra Silverman of Providence; five grandchildren and four great-grandchildren.

The funeral was held at Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Memorial Park Cemetery, Warwick.

ROSE G. FLINK
PROVIDENCE — Rose G. Flink, 93, formerly of 60 Broadway, a resident of the

Metacom Manor Health Center, Bristol, died Tuesday, January 6, 1987, at the center. She was the wife of the late Abe V. Flink.

Born in Mt. Vernon, N.Y., she was a daughter of the late Julius and Gussie (Korn) Goldstein. She had been a Providence resident over 70 years until moving to the Health Center. She was a member of Temple Beth-El and numerous charitable organizations.

She leaves a daughter, Shirley F. Rosenbloom and a son, Ellis M. Flink, both of Palm Beach, Fla.; a sister, Rae Greenspan of New York City; six grandchildren and seven great-grandchildren.

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

THERESA SOREN
PAWTUCKET — Theresa "Terry" Soren, 73, of 122 Sheffield Ave., died Wednesday, January 7, 1987, at Memorial Hospital. She was the wife of David Soren.

Born in Central Falls, a daughter of the late Harry and Fannie Hazen, she had lived in Pawtucket most of her life.

She was a member of the Women's Association of the Jewish Home for the Aged, and Hadassah.

Besides her husband she leaves a daughter, Barbara Block of Providence; three sisters, Edith Shaffer of Providence, Sarah Schuster of Pawtucket and Rose Alberts of New Bedford; two brothers, Morris Hazen of Pawtucket and Louis "Lenny" Hazen of Narragansett; two grandchildren and a great-grandson.

A funeral service was held in Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

SAMUEL TEDLOW
DARTMOUTH, Mass. — A Cranston man, who stopped to retrieve his hat after it fell from his car on Route 195, was fatally injured when he was struck by a car about 10 a.m. Monday, January 5, 1987, state police said. Samuel Tedlow, 66, of 74 East Bel Air Rd. was taken to St. Luke's Hospital, New Bedford, where he died January 5.

Mr. Tedlow was a self-employed shoe salesman for more than 25 years. He was the husband of Ann (Barles) Tedlow.

Born in Detroit, he had lived in Providence for many years before moving to Cranston 16 years ago.

He was a member of Temple Emanu-El and the Touro

Fraternal Association. Besides his wife he leaves a daughter, Evelyn Paster of East Providence; three sons, Jay Tedlow of Cranston, Lowell Leonard of Clearwater, Fla., and Melvin Tedisky of Putnam, Conn.; 10 grandchildren and 13 great-grandchildren.

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

ALAN A. GERTSACOV
CRANSTON — Alan A. Gertsacov, 49, of 67 Beacon Circle, a partner with his brother in Cove Metal and Textile Machinery Co., Providence, for more than 30 years, was killed Sunday, January 4, 1987, when hit by a car while standing near his car disabled in the breakdown lane of westbound Route 195, Seekonk.

Mr. Gertsacov was the husband of Kafel G. (Greenblatt) Gertsacov.

Born in Providence, he was a son of Agnes (Garfinkle) Gertsacov of Providence, and the late Edward Gertsacov.

He was a past master of the Orpheus Lodge 36, F & AM, a past president of the Rhode Island Contract Bridge League, a vice president of the New England Contract Bridge Association.

Besides his wife and mother he leaves four sons, Adam Gertsacov of Providence, Seth Gertsacov of Canyon, Tex., Marc and Daniel Gertsacov, both of Cranston; a sister, Joan Smith of Morristown, N.J., and a brother, Charles Covel of Warren.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial will be in Lincoln Park Cemetery, Warwick.

ROSE BERKOVIC
CLEARWATER, Fla. — Rose Berkovic, 87, a patient at Menora Nursing Home in St. Petersburg, died Monday, January 5, 1987, at the home. She was the widow of I. Berkovic.

She was born in Czechoslovakia and had lived in Providence 30 years until moving to Clearwater in 1979.

Mrs. Berkovic was a member of Temple Emanu-El, the Jewish Community Center and the Jewish Home for the Aged, all in Providence.

She leaves two daughters, Marie Silverman of Clearwater and Jeannette Bornstein of Warren; seven grandchildren and a great-grandchild.

The funeral and burial were held in Clearwater.

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Planning Your Investments

by Matthew Olerio

In today's financial world, the ever-expanding variety of investment products available, combined with the technological sophistication to execute orders and retrieve information often within seconds, has made investing relatively easy. However, investing wisely is anything but. Investment opportunities have multiplied, but so has the time required to research them adequately. As a result, many investors may end up with an unfocused approach to investing.

Many people know in a general way what they want to accomplish through investing — send children to college, provide for retirement, increase current income and so on. But knowing what your financial objectives are is not helpful unless you can quantify them. For example, you might want to accumulate \$50,000 for college by 1990, retire on \$5,000 per month in 10 years or increase current investment income from \$750 to \$1,000 per month. Without these types of numerical goals, you won't be able to sort through the investment choices or measure your progress.

But quantifying your goals is not simply a matter of wishful thinking. The numbers must be realistic, which means you need to have a fairly good idea of your financial resources as well as your attitude toward risk. Only then can you decide on realistic goals. For one family, the goal of amassing \$50,000 for college by 1990 might be entirely achievable, while for others — starting with fewer assets or less current income or with a lower tolerance for risk — a figure of \$30,000 might be more reasonable.

You may think you know what your present financial position is, but many people turn out to have only the vaguest idea. The best starting point is to determine your family's net worth. Though that's a term that confuses many people, the process of figuring it out is quite simple. First add up all your assets, including the value of your home; cash assets, like checking, savings and money-market accounts; other investments, such as stocks, bonds and mutual funds; and the present value of your pension or profit-sharing plan. Then subtract your liabilities — mortgage, loans and other debts,

including such obligations as alimony and child support. The result is your net worth.

Even if you calculate your net worth yourself, you may need the help of an expert to determine how much you can regularly invest and in what specific investments. You may go to a professional money manager if you have substantial capital to invest, or to an independent financial planner (who may charge from several hundred to several thousand dollars for a detailed plan) or to a bank, insurance company or brokerage firm, which charge less. Shearson Lehman Brothers, for example, provides investment planning assistance with its Personal Review Outline (PRO) at no charge as well as through the continuing guidance of a Financial Consultant.

Investment planning programs, such as the PRO, ask you to provide detailed financial information, which is then analyzed by investment specialists, who alert you to possible problems — and potential opportunities. This analysis takes into account your current and prospective income, spending patterns, insurance requirements, retirement and estate planning considerations. Moreover, with tax reform pending, investments that once were appropriate from a tax-saving viewpoint have to be reviewed to see if they will still make sense under the proposed plan, which calls for lower income tax rates and fewer deductions.

However you determine your financial plan, it is important to realistically assess your financial resources and apply them — systematically and sensibly — to your investment goals.

JFS Needs Volunteers

Jewish Family Service is looking for volunteers to work with the staff in support of their Outreach Program for the Elderly and Homemaker programs. Assistance is needed with shopping, escorting, friendly visiting and practical tasks.

Volunteers may give a few hours on a regular basis, or lend an occasional hand. To participate call 331-1244.

Israel Teen Exchange

The opportunity to spend a month in Israel this summer is available to five Rhode Island teenagers. From June 24-July 22, 1987, the high school sophomores and juniors will live with a family and work at a day camp at the Community Center on Stern Street in Jerusalem, Rhode Island's sister community for project renewal.

Co-sponsored by the Jewish Federation of Rhode Island, the Bureau of Jewish Education and the Jewish Community Center, the Stern Street-Rhode Island Teen Exchange Program also includes touring Israel. Knowledge or study of spoken Hebrew is required. Participants will receive a partial subsidy from the Federation for air fare.

Israeli students from Stern Street will stay with host families July 22 to August 19 while they participate in a similar program in Providence.

The deadline for applications is January 15, 1987. For further information call Ron Haber at the Jewish Community Center, 861-8800.

Teacher Training Courses At BJE

The Bureau of Jewish Education is pleased to announce its continuing schedule of teaching training courses. These classes provide Jewish educators with opportunities for professional development and to achieve certification credit, as well as opportunities to study for personal growth.

All classes meet at the BJE, 130 Sessions Street, Providence, and are open to the public.

The Jewish Life Cycle: Coordinated by Lillian Schwartz, this course will present guest speakers who each week will provide an in-depth look at the phases of the Jewish life cycle from birth to death. Classes will be held on Wednesdays from January 7 through March 4 (no session on February 18) from 9:30-11:30 a.m. Tuition is \$25.



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Temple Emanu-El

"Finding God" is the theme of the January series of lectures at Temple Emanu-El's Minyanaire Program, hosted and organized by the Temple's Men's Club.

Rabbi David B. Rosen of Temple Torat Yisroel in Cranston will kick-off the series. His topic will be "What Can a Modern Jew Believe About God?" He will speak on Sunday, January 11.

"The Challenge of Living Life" will be addressed by Dr. Bruno Borenstein on Sunday, January 18. Dr. Borenstein currently is involved in palliative care.

Rabbi Shalom Strajcher, Dean of the Providence Hebrew Day School and the New England Academy of Torah, will speak to the Minyanaires on Sunday, January 25. His lecture will be "Perspectives of Finding God."

The Minyan for the morning begins at 9 a.m. at the Temple, followed by breakfast. The lectures begin at 10 a.m.

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by Dr. Steve Imber



Dear Dr. Imber:
My husband and I are experiencing a crisis with our adolescent son. He is very independent in his attitudes and seems to feel he can do whatever he likes. He is failing in school and has refused to do his homework or study. He has been unwilling to agree to come home by 9 on weekdays and by 11 on weekends. He is often very impolite to me and is only slightly better behaved with my husband. He has always had "a mind of his own" but during the past few months he has become far more resistant to us. We often have heated arguments which result in his leaving the house and sometimes staying with a friend for hours. Although we don't think it happens often, it is possible that he is involved with drugs or alcohol. After we received the first quarter grades (almost all "F's"), we were primarily concerned about school. Now, our concerns are more considerable. Help. We need

some advice, and quickly!
Frantic in the New Year!
Dear Frantic:
Your situation is indeed a critical one. However, you have begun the new year with a willingness to seek some direction and perhaps to commit to a plan of action. From the description which you have provided me, it seems apparent that your son is very much in control and yet, he is definitely out of control. It is certainly possible that your son may have some learning disabilities (undiagnosed) which are having a profound influence on his behavior. He may be extremely frustrated and overwhelmed. He may be seeking to identify himself with a peer group that is basically an alienated subculture of the general school population. At the present time, your son appears to be engaged in a power struggle of severe proportions. It is not clear whether you have participated in family counseling sessions, or if you did, how long these sessions were maintained and what the primary issues of discussion were. It is also not clear whether your son would be a willing participant

in some rather directive and perhaps intensive sessions designed to address those concerns which you have related to me. I would strongly recommend that you and your husband seek counseling or consultation designed to directly confront your concerns. After the first or second session, your son's involvement would be paramount. Establishing some clear expectations which you and your husband can agree on is an important first step. For example, if you are appalled by your son's late hours or the company which he keeps and your husband says, "He's just a normal, high-strung adolescent," then your own differences of opinion will need to be very carefully examined. It is possible that through the structure of a series of consultation or counseling sessions that you might come to an agreement about expectations. It is also critical that you establish positive and negative consequences when those expectations have been met as well as when they are violated. If your son is willing to work with you and with a consultant or counselor, then you might wish to refer him for a special education evaluation as soon as possible.

It is possible that your son will be unwilling to go to counseling sessions or will pay mere lip service to any type of an

agreement which is established among you. Ultimately, you may be faced with some very difficult choices. You might elect to permit your son to have "the run of the house." That is, you may choose to ignore the present situation in the hopes that he will mature and become more responsive. You might also choose to seek counseling for yourselves to identify alternative strategies for dealing with your son or possibly to explore the reasons why the situation has reached its current magnitude. If you and your husband are in agreement that your son is truly out of control and is resistant to meeting any reasonable guidelines which pertain to his behavior, you may need to consider more drastic steps. One possible consideration is to contact the Department of Children and Their Families (DCF) and consider filing a charge of wayward youth. You may wish to consult with a consultant, clinical psychologist, psychiatric social worker, your attorney, or some other professional. Another alternative that you may wish to consider is a diagnostic evaluation at a psychiatric hospital such as Bradley Hospital in East Providence or McLean Hospital in the Boston area.

Admittedly, some of the above choices are rather difficult ones. Nevertheless, I urge you to make a new year's resolution to address these problems squarely, to carefully plan a series of steps that you will need to take in order to bring the situation under control, and to follow through with your well-thought-out plan. To delay taking a definitive course of action at this point in time will deprive you of making 1987 a better year.

Dr. Imber is a Professor of Special Education at Rhode Island College, a past president of the International Council for Children with Behavioral Disorders and a consultant to parents and schools. Questions about children and adolescents with learning or behavioral problems can be mailed to him at 145 Waterman Street, Providence, R.I., 02906 (401-276-5775). All communication will be held in strict confidence.

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