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Reflections Of A Former Journalist

by Elie Wiesel

There was a time I envied my French and American colleagues. I was working as the Paris correspondent for *Yedioth Ahronot*, which in those days was — to say the least — in poor financial shape, the poorest newspaper in Israel. Since I left the paper, it has become rich and powerful. Was there a connection between my leaving and the newspaper's growth? Let's just say that the paper didn't become rich because I left, but it wasn't because of me — or my salary — that it was impoverished. In the 1950s, the only way the newspaper could pay its contributors was with compliments. Money? A young student like me — moreover idealistic — was ashamed to talk about money anyway.

Besides, the entire country was having similar problems. It existed only by a miracle. The nation's treasury was more or less (if anything, more) empty, but its spirit was full. Full of enthusiasm, of dreams, of fervor. People didn't eat very well, they didn't travel very often, there wasn't a hint of elegance in how they dressed, they considered a good meal a divine blessing and a car a luxury bordering on the scandalous; but they didn't complain, except to make a joke.

It wasn't, therefore, for base material motives, that I envied my colleagues at *The Times*, the *Manchester Guardian* or the *Associated Press*. My reasons were different. Purely professional.

In those days, my newspaper was only interested in Israeli topics. I "covered" only Israeli stories. A provincial outlook? Tel Aviv, center of the world? There was also something else: because of all kinds of shortages, Israeli dailies carried only four (and sometimes two) pages. And those were naturally reserved for events immediately affecting the reader's concerns.

Unfortunately, there was very little news in Paris that related directly to Israel. The arrival of a Cabinet minister once a year, ideological or personal disputes

among those at the heart of the Zionist movement, the arrival of an actress (sometimes pretty but always hungry for publicity), the insignificant statements from the *Quai D'Orsay* that never said anything: Oh, yes, I was jealous of the journalists from those large newspapers who could and even had to write on thousands and thousands of subjects.

I even envied the correspondent for the *Jewish Chronicle* of London. He, at least, could follow the daily events happening to the Jews in France, even if they didn't have any connection to Israel. Not me. A Jewish novelist published a best-seller? I could talk about it only if he was prepared to visit Israel (which happened rarely) or if the story was set in Israel. A Jewish businessman or politician had his picture on the front page of *France-Soir*? That was important for the reader in Paris, not for the one in Beersheva. Fortunately, at one time or another, the anti-Semites would rear their ugly heads: an article on anti-Jewish hate was always welcome.

Nowadays, things have changed. Me too? I no longer just envy my colleagues from the large newspapers, but also the correspondents at my old newspaper.

My successors — those in New York as well as in Paris — are overworked, overburdened, overcommitted. They have so much to do. To begin with, Israel itself has been transformed over the years; it has matured; its egocentrism seems to have faded. They already know, in Israel, that the world has gotten smaller. A state like Israel cannot avoid being linked by diverse bonds to other nations. What happens in Washington, London, Bonn, Calcutta or Caracas, affects life in Ramat Gan and Rehovot. Everything is tied to everything else. The earth possesses more than one center. Whatever happens, no matter how mysteriously, has bearing on everyone else. The political and social crises of a country, no matter how small, or faraway, risk

having repercussions in the Israeli context.

Especially since Israel itself has become an abundant source of news. Not a day goes by when it is not the object of international attention. In fact, too many things take place there. Now and then, I'm surprised to feel a strange nostalgia for the days when Israel did not make a daily appearance on the front page of *The New York Times* or *The Washington Post*. The slightest incident in Israel surpasses in importance a catastrophe elsewhere. One could say, today, that all eyes are fixed not only principally, but exclusively on Israel; the rest of the world counts less.

Israel, quite understandably, is not happy with this. What country, in a state of religious turbulence and political-ethnic convulsions, likes to be the focal point of television cameras, day after day, night after night?

Is it true that the presence of journalists encourages and incites the stone-throwers in the territories? Is it correct that in addition to "covering" the mobs, the journalists — involuntarily, of course — prolong the uprising? But then, these brave representatives of the world press will tell you: What should we do — look away? Ignore dramatic situations that hurt, that create fear? What would be my attitude if I myself were a correspondent for a French or American newspaper based in Jerusalem? Between my duty to inform, and my loyalty to the Jewish people, what would be my choice? But are these two ideas, these two principles, necessarily incompatible? Why should they be? In other words: can a loyal Jew be opposed to certain aspects of Israeli politics without assuming renunciation of his solidarity with the State and people of Israel? Does a Jew who loves Israel have the right to criticize its government, all the while knowing that Israel will feel more alone, even more isolated than before?

But there, we reach the limits of this article. I simply would like to

Gury The Maccabiah Mascot Celebrates His Bar Mitzvah



Gury the Lion — Maccabiah Mascot. Photo by Max Riter.

by Max and Jeanette Riter
On July 3, 1989, we were two of the 50,000 fortunate spectators who attended the opening ceremony of the 13th annual Jewish Olympics, called (Maccabiah), held at the National Stadium in Ramat Gan, Israel. It coincidentally occurred on the same day that we completed our three weeks of volunteer work on an Army base, located in Azor. This was the frosting on the cake of our fifth visit to Israel.

The arrival of the ceremonial torch that had been lit at the traditional tombs of the Maccabees in Modi'in and carried by a series of runners signaled the opening of the ceremonies.

How does one start to describe the sight of thousands of various colored balloons going up into the heavens as 500 Bar-Mitzvah boys are singing "I belong to the Jewish People?"

After the arrival of the President of Israel and the singing of the national anthem, (Hatikvah) the parade of the athletes began. It was a sight to behold.

Over 4,000 Jewish athletes from 40 nations paraded onto the field. The largest contingent, other than the Israelis, came from the United States. For the first time in the history of the Maccabiah there was a representation from the Soviet Union, Cuba, Hungary, Yugoslavia, Singapore and Hong Kong.

A thundering ovation was given to the Russians as they proudly paraded around the field carrying a

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Root Sources: Approaching Your Genealogy

by Karen J. Burstein

Quick! Name your 16 great-great-grandmothers. Stuck? Most of us probably have no idea; I certainly don't. But then there are the few who can find that information with a quick look into their file cabinets. These are the seasoned genealogists who, over the course of years, have succeeded in plotting their lineage.

Toledot: The Journal of Jewish Genealogy states in a letter to its readers, "The pursuit of genealogy has been a Jewish one since ancient times. The Bible is filled with genealogies, our Jewish names refer to our own first names as well as our parents' names, and it is known that the Temple in Jerusalem had a separate room devoted exclusively to the recording of genealogies." (Summer, 1977.)

In the introduction to *Finding Our Fathers: A Guidebook to Jewish Genealogy*, (Random House,

1977), author Dan Rottenberg writes, "The urge to discover one's roots is probably as old as civilization itself. It distresses us to think that our existence may eventually be all but forgotten, reduced to a yellowed picture stashed at the bottom of someone's closet. So we dig into the history of our ancestors in the hope that someday our descendants will do the same for us."

To find out more about where people interested in their genealogy can go, I paid a visit to Eleanor Horvitz at the Jewish Historical Association. She told me that most requests for information come by mail, but that she will point people in the right direction if they care to conduct their own research. The JHA is filled with a wealth of information, including trade magazines, oral history resources, annotated bibliographies, city directories, and, of course, the R.I.

Jewish Historical Notes.

The Historical Notes were originally compiled in 1951 by JHA founder David Adelman. Mrs. Horvitz remembers him as a "...one-man operation. He must have sat at City Hall hand-copying records. He carried all his files in the back of his car."

Adelman's labors, however, have allowed many self-made genealogists to trace their ancestries. Several samples of documented family histories are on file at the JHA. They are in various shapes and sizes ranging from manila envelopes filled with charts, to published, upscale volumes on glossy paper.

Other sources include City Hall, the Bureau of Vital Statistics, federal census records, and of course, any birth, death, and marriage certificates you can get a hold of. There are some very helpful guidebooks, bibliographies and

encyclopedias out there as well. The Mormon church keeps ongoing, extensive records of genealogies of all peoples.

Keep a lookout for anything written by Miriam Weiner, who is the only Jewish Genealogist to be certified by the Board of Genealogists in Washington, D.C. Her column, "Roots and Branches," appears in newspapers nationally.

Also, look at the other family trees and histories, and meet people who are undertaking a similar project. Genealogical groups meet in many major cities.

Mrs. Horvitz directed me to Dr. Richard Plotz, who has been tracing his and his wife Judith's genealogies for 20 years. He has succeeded in going back eight to ten generations and may have found a link in his family to the Luria family tree, which is one of the largest and most thoroughly documented Jewish family histories.



Dr. Plotz said that he never gets used to the excitement of discovering a new branch to the tree, which frequently happens through every day conversation.

For Jews, uncovering ancestry is especially difficult. Names have been changed; immigration records are frequently inaccurate, and many records abroad no longer exist. For Jews of Russian descent,

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Israeli And European BBYO'ers

Noar LeNoar — the B'nai B'rith Youth Organization delegation from the overseas districts in Israel and Europe, are touring New England. The High School students are stopping in Providence, Newport and Boston to visit sites of historical and Jewish interest. This year's twenty-two delegates come from Israel, Great Britain, France and Spain.

Following their stay in Providence, the delegation will go to International Leadership

Visit Providence

Training Conference, where they will live and study with North American BBYO'ers to enhance leadership skills. This conference takes place at B'nai B'rith Pearlman Camp in Starlight, Pa.

On Monday, July 24, 1989 at 7:30 p.m. at the Providence Jewish Community Center on Elm Grove Avenue, the Israeli students will present a performance of song and dance. The community is welcome to attend. There is no charge. Please join us for an exciting evening.

Local News

Congregation Ohave Sholam

This Friday evening services begin at 8 p.m. Shabbat morning a Kiddush will follow services which commence at 9 a.m. Saturday afternoon, Rabbi Jacobs will give his class at 7 p.m. Mincha will be at 7 p.m. followed by the Third Sabbath Meal. Ma-ariv will be at 8:50 p.m. Havdalah will be at 9 p.m.

The schedule of services this week is as follows:

Morning - Sunday, 7:45 a.m.; Monday and Thursday, 6:40 a.m.; Tuesday, Wednesday and Friday, 6:45 a.m. Evenings - 8 p.m. daily.

Rabbi Jacobs will continue his Wednesday evening beginning Talmud class at 8:30 p.m.

Anybody interested in a Bar-Mitzvah or tutoring in any area of Judaica can contact the Rabbi at 724-3552.

Temple Emanu-El Leisure Club

Temple Emanu-El Leisure Club still has a few vacancies for the matinee performance of *La Cage Aux Folles* at Matunuck's Theatre By the Sea on Wednesday, August 2, 1989. Lunch will be at the "108 House" in Wakefield. This is an opportunity to see this wonderful performance.

For reservations please call Sadye Logowitz at 751-2756.

King David On NBC

Richard Gere will star in the NBC Movie of the Week entitled *King David*. This biblical drama will be shown on Channel 10, Friday, July 21 from 9 to 11 p.m.

NOTICE

Touro Fraternal Association is attempting to locate the following person:

GRAYCE T. ABRAMS, former wife of the late Leonard R. Abrams of Providence.

Please contact Touro at 785-0066 or at Box 3562, Cranston, RI 02910

Congregation Sons Of Jacob

Sons Of Jacob

Friday, July 21 - 18 days in Tammuz. Candlelighting is at 7:57 p.m. Minchah services are at 8:00 p.m.

Saturday, July 22 - 19 days in Tammuz. Torah reading is P'Pinchas. The Mafter is "Divier." Kiddush follows the morning services which begin at 8:30 a.m. Ethics of the Fathers #5. The Minchah service is at 7:55 p.m. The Third Meal follows immediately (sholosedish) with songs. Maariv is at 8:45 p.m. The Sabbath is over at 8:56 p.m. Havdalah service is 9:05 p.m.

Tzedakah — The Community In Europe

When the Jewish people were driven into exile, there was more need than ever for deeds of kindness. Many wandered from place to place, unable to establish a permanent home. Community life often had to be built in an atmosphere of persecution and

tolerance. The Jewish family had to cope for themselves.

In the middle ages, Tzedakah societies existed all over Europe. They undertook many important assignments such as clothing the poor, educating less fortunate children, visited the sick, contributed wedding funds, sheltered the aged, and provided burials. One of the most vital acts of Tzedakah in medieval times was to ransom prisoners who had been kidnapped for the purpose of extorting money. This is known as Pidyoh Shevuim.

During the centuries of Jewish life in Europe, many customs arose which were designed to "mask" the face of charity and make it appear like anything but that. Messengers were sent house to house with a sack - those who could, but something into the sack; those who needed aid, helped themselves from the sack, and no one was the wiser.

(continued on next page)

Samaritans Dedicate Peace Garden

Rabbi Marc S. Jagolinzer of Temple Shalom, Middletown, assisted at the memorial garden at The Samaritans Suicide Prevention Center, 2 Magee St., Providence, recently. The Peace Garden, donated by the family of Jeffrey Kinder, who died in December 1988, will serve as a safe haven for people grieving the suicide death of a relative or friend. The Samaritans offer a support group, Safe Place, which meets on a regular basis in Providence and Middletown, for those who have lost someone to suicide. Rabbi Jagolinzer offered scriptural words of comfort and a poem entitled *For Peter*, written by a mother whose son drowned

himself in Narragansett Bay. Rabbi Jagolinzer encouraged those present to "hold on to the loving memories of those no longer with us, cherishing that which was good and noble in (their) loved ones."

Registration Open At Touro's

United Hebrew School

Registrations for the 1989-90 school year are now being accepted at the newly reorganized United Hebrew School, which is being conducted under the auspices of Touro Synagogue. The school will be under the direction of Rabbi Chaim Shapiro, the spiritual leader of the congregation.

The classes will continue to be held in the Jewish Community Center building, with an exciting, innovative curriculum currently being prepared for the forthcoming academic year. An advisory board of parents has been organized, and will consult regularly with Rabbi

Shapiro. Present plans call for this program of educational excellence to culminate in the traditional Bar and Bat Mitzvah celebrations.

Registrations in the United Hebrew School is open to all Jewish children of the greater Newport County area. The emphasis of the school's curriculum will be on meaningful experiences and the development of skills associated with traditional Judaism.

Rabbi Shapiro is available for individual parent conferences or can be contacted by telephone at the synagogue at 847-4794.

AJDC Accepting Scholarship Application

The American Jewish Joint Distribution Committee (JDC) is currently accepting applications for the 1990 Ralph I. Goldman Fellowship in International Jewish Communal Service. The deadline for submission is October 15, 1989.

The Fellowship is awarded to a candidate with a demonstrated talent in the practice or study of Jewish communal service, and who shows a strong interest in international Jewish affairs. The applicant selected will participate in a one year work-study program in a JDC office beginning September 1990. The Fellow will be required to write a paper summarizing and evaluating the experience by the close of the year.

The Ralph I. Goldman Fellowship was established in 1987 by the JDC Board of Directors in honor of Ralph I. Goldman, Honorary Executive Vice President of JDC. Mr. Goldman's career in Jewish communal service spans more than four decades.

The winner will be selected by the Ralph I. Goldman Fellowship

Committee, comprised of distinguished professional and lay leaders in the Jewish community. Preference will be given to candidates in the early stages of their careers who hold a Master's or equivalent degree and demonstrate personal attributes of intelligence, integrity and leadership.

The 1989 Ralph I. Goldman Fellow is 24-year-old Rebecca Schorsch. Rebecca recently received her Master's Degree in Jewish History from the Jewish Theological Seminary. Her work-study placement will begin this September.

Those interested in applying should send a letter advocating their candidacy to the Ralph I. Goldman Fellowship, 711 Third Avenue, NY, NY 10017. The letter should include education and work history, reasons for interest in the Fellowship, plans for the future and references. The winner will be announced in January, 1990. Placement will begin September, 1990.

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Dear JFS:

Most of my ten-year-old son's school friends are going away to camp this summer! He does not want to stay home if there is no one to play with, yet he has not been asking us to send him to camp, either. We are not sure whether it would be better to encourage him to go to camp, (and if so, which one?), or make plans for activities for him at home this summer.

We are a little apprehensive because his older sister hated camp and we had to bring her home early. On the other hand, when my husband was a child he went to the same camp

experiences. Maybe he feels you will not be receptive to the idea. Or perhaps he worries that he will react to camp the same way his sister did.

Camp can be a positive experience for all family members. For the camper, it is a chance to spread his wings, try new things, new activities. He will stretch his confidence in himself, and grow psychologically. He will learn to live with others, and learn to fend for himself. Living within a different structure and working within a group can be important growth experiences.

For parents with children away at camp, this becomes a time to reunite and focus on themselves more. For other children in the home, it is a time to become special as parents do not have to be shared.

The best way to select a summer

ask
JFS

six years in a row and loved every minute.

If we do send our son to camp, how do we go about selecting the right one? Is it better to send him to a camp with kids he already knows, or one where he does not know the other children? How can we make the right decision? We do not want him to be as miserable and homesick as our daughter was, but if he stays home this summer he may be bored.

Susan and Jim

Dear Susan and Jim:

You are asking many of the right questions. The decision to send a child to camp is one that should be individually based. What is right for one child is not right for another. Factors you should consider are the age of the child and his readiness, regardless of your own camp experiences or those of his sister. Your son may want to go to camp, but may be afraid to directly ask you to send

camp is to consider the interests and activities your son enjoys and pick a camp that matches those activities. You will want to make sure the length of time away from home is compatible with your son's ability to handle it. Some children can handle no more than one or two weeks, others have no difficulty being away for the whole summer. Another important thing to consider is how well the camp matches the needs of your family — for example, any special religious orientation or medical concerns.

Once you have selected the right camp, there are many things you can do to prepare your child to have a good camp experience. Obviously, you will need to prepare the child physically by packing the things he will need and want at the camp. Ask if there are any camp norms not outlined in the "what to bring list." Ask older campers and/or the camp director for suggestions.

Tzedakah (continued from previous page)

In the days of the great Yeshivot in Europe, the practice of ESSENE TEG (eating days) flourished in every town that boasted an academy of learning. As means of communication developed, one city was able to learn of the others' achievements. In those days there was no Jewish settlement without a Hakhnasat Orhion, a lodging home for the wayfarer. This continues to exist to this day.

Our great tradition of righteousness, or Tzedakah, stands

us in good stead today. For never has Tzedakah been so important as in our own present times. And never has it been needed on so large a scale.

In our own community, we are called upon to practice Tzedakah all the time. When we contribute to organizations who appeal for aid to less fortunate than we, then this of course is Tzedakah. Similarly when we help to provide our own respective temples and synagogues, and support the ongoing need for Jewish education in our community, assist the aged, the infirm, protect the homeless -

this is Tzedakah in its finest form. The Mitzvah of Tzedakah fulfills an age-old time-honored mission. And by knowing, learning, and practicing Tzedakah, are we not indeed earning our Jewish heritage? The synagogue has ample seating for the community to attend services - won't you join us at 8:45 a.m.? We assure you that when you leave the morning service, you will exclaim - "Isn't it great to be alive!!" You will feel a sense of complete fulfillment for giving thanks to the Almighty, for the previous day, and hope for another good day.

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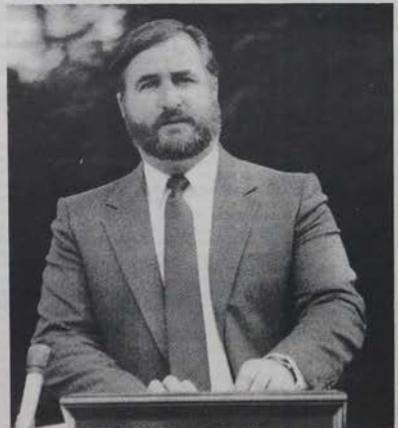
Rabbi Jagolinzer To Chair Principals' Council

Rabbi Marc Jagolinzer, principal of the Barzarsky School of Temple Shalom, Middletown, is the new Chair of the Bureau of Jewish Education's Principals' Council. He succeeds Dolly Mussen of Temple Am David.

The Council meets frequently during the academic year to explore new materials and texts, to plan inter-school activities, and to share ideas. Speakers for this year's Council meetings will be drawn from other human services

agencies. Among the topics the principals on the Council will study are: what school personnel need to know about AIDS, suicide and young people, detecting sexual abuse, and new trends in secular education.

Members of the Council represent the schools throughout the state, from Woonsocket to Kingston and three Massachusetts communities: Attleboro, Fall River and New Bedford.



Rabbi Marc S. Jagolinzer

Opinion

Judaism Without Christianity Or (As The Christians Say) "Why Didn't The Jews Accept You-Know-Who?"

by Jacob Neusner

Wherever I lecture in universities, whatever my topic, the first question in the question period is always the same, and it never has anything to do with my lecture. It invariably is, "in the first century, when Christianity began, why didn't the Jews accept Christ?" The question of course is disingenuous; the one who asks really wants to know about now, not about then. But I always answer it as though the questioner were honest.

My answer is, because there was, then, nothing to "accept," since, so far as the vast majority of Jews in the world was concerned, Christianity simply did not exist. It was not something to be considered and either accepted or rejected. Only in the fourth century, when the Roman Empire became Christian through the political process, did Jews have to take seriously the presence of Christianity in the world. And, by that time, whoever wanted out had gotten out.

Christian and Jews in the first century not only did not recognize one another, they also did not argue with one another. Each — the family of Christians, the family of Jews — went its way. When Christianity came into being, in the first century, one important strand of the Christian movement laid stress on issues of salvation, in the Gospels maintaining that Jesus was, and is, Christ, come to save the world and impose a radical change on history. At that same time, an important group within the diverse Judaic systems of the age, the Pharisees, emphasized issues of sanctification, maintaining that the task of Israel is to attain that

holiness of which the Temple was a singular embodiment.

When, in the Gospels, we find the record of the Church placing Jesus into opposition with the Pharisees, we witness the confrontation of different people talking about different things to different people. The issues presented to Jews by the triumph of Christianity, which do inform the documents shaped in the Land of Israel in the period of triumph, do not play an important role in prior components of the unfolding canon of Judaism, in particular, the Mishnah and closely allied documents which reached closure before the fourth century.

These present a Judaism not despite Christianity but in utter indifference to Christianity. In a book of mine that Ktav is publishing later this year, *Judaism without Christianity*, I spell out in detail how and why Judaism as we know it begins in a document that simply does not recognize Christianity as a question, a problem, or a choice. The contrast between the Mishnah, ca. 200 C.E., and the Judaic system emerging in the fourth century documents, the Talmud of the Land of Israel, Genesis Rabbah, and Leviticus Rabbah, tells the tale.

The setting for the Mishnah, a document of the late second century, requires specification. The two events that defined that setting of the Mishnah were, first, the destruction of the Temple in 70, and second, the defeat of Bar Kokhba in 135. The former put in motion expectations of redemption three generations later, just as had happened in the time of the destruction of the first Temple in 586 B.C.E. and the

return three generations to Zion. But the catastrophe of Bar Kokhba's war discredited a picture of the salvation of Israel that had enjoyed prominence for nearly seven hundred years. For it was clear that whatever would happen, what would not occur is what had happened before.

The Judaism without Christianity portrayed in the Mishnah did not present a richly developed doctrine of the Messiah. It worked out issues of sanctification, rather than those of salvation. The reason is that the Mishnah laid its emphasis upon issues of the destruction of the Temple and the subsequent defeat in the failed war for the restoration. These issues, the framers of the Mishnah, maintained, raised the question of Israel's sanctity: is Israel still a holy people, even without the holy temple, and if so, what are the enduring instrumentalities of sanctification?

When sages worked out a Judaism without a temple and a cult, they produced in the Mishnah a system of sanctification focused on the holiness of the priesthood, the cultic festivals, the Temple and its sacrifices, as well as on the rules for protecting that holiness from levitical uncleanness — four of the six divisions of the Mishnah on a single theme. In the aftermath of the conversion of the Roman Empire to Christianity and the triumph of Christianity in the generation beyond Julian "the apostate," sages worked out in the pages of the Talmud of the Land of Israel and in the exegetical compilations of the age a Judaism

(continued on page 11)

Misconception: *The present rate of assimilation is unprecedented in Jewish history.*

What is unprecedented in Jewish history is the scope of freedom and opportunity that is available to Jews who reside in a democratic society, especially in North America. With greater opportunity also comes the greater likelihood that assimilation will occur. This does not mean that assimilation must occur, but obviously the chances are greater.

Those who are imbued with a strong sense of the vitality of Jewish values will repel the assimilationist tendency, and instead will integrate these values into their lifestyle.

The intermarriage rate today is much higher than it has been in previous generations, primarily because the opportunity is there. However, many generations ago, the problem of assimilation was more pronounced. One such instance was in the time of Ezra, and a more pointed example was in the period of the Maccabean revolt, the revolt which gave birth to the festival of *Hanukah*, in the second century B.C.E. The Hasmonean uprising began with only a handful of Jews, because the majority of the population had already become assimilated and saw no reason to fight for their religious autonomy. The miracle of *Hanukah* was such a vital moment in Jewish history, not only because the Jews returned to the *Bet Hamikdash* (the Temple), but also because the Jews returned to their roots.

Excerpted from *What You Thought You Knew About Judaism*, Reuven P. Bulka. Reprinted with permission granted by Jason Aronson, Inc., Northvale, New Jersey.

The New "Reagan Court" Is Rethinking Affirmative Action

by Fran R. Robins-Liben,
Esq. and Donald R.
Rothschild, Esq.

The very controversial issues of affirmative action and reverse discrimination have resurfaced again this year due in large part to four appointments made by Ronald Reagan during his presidency. The appointment of William Rehnquist as Chief Justice has generated a five-member majority consisting of the three Reagan Court appointments — Sandra Day O'Connor, Antonin Scalia, and Anthony Kennedy — who are joined in civil rights matters by Justice Byron White (appointed by President Kennedy).

The complicated social issues that arise when an employer is forced or agrees to an "affirmative action plan" — to hire a specific number of minority employees (non-whites or women) based upon intentional or statistical discrimination in the workforce ("disparate impact") are well known to the Jewish community. What do these quotas do to others

who are not included in the affirmative action plan? Do these quotas affect Jews in the same way that quotas have historically discriminated against us?

In addition to the social problems, there are complicated legal issues raised when the Supreme Court reconsiders its policies on affirmative action. Past case precedent that the Court is dealing with, in many cases, was not established by the "liberal" Warren Court, but as *unanimous decisions* by President Nixon's appointed Chief Justice Burger Court! Yet, in four affirmative action cases this year, the Rehnquist Court has fulfilled President Reagan's prediction that he would change the "judicial temperament" of the Court so that it would represent his judicial philosophy.

In the first case, *Richmond v. Croson*, (Jan. 23, 1989), the Supreme Court declared in a sharply divided opinion that a Richmond, Virginia, ordinance setting aside 30% of all local or state government public works contracts for minority (black) contractors was unconstitutional. For a number of years the City of Richmond had enforced this quota, which was established by a predominately black City Council, because well over 50% of the City's population was black, but only a small percentage of public work contracts were let to minority-owned firms. The Court said, however, that the evidence did not identify any specific discrimination in the City's construction industry, and that "past societal discrimination could not serve as a basis for such rigid racial preference." At the time of this decision, the media and many scholars attributed the result to the political facts in Richmond that gave rise to the quota rather than a shift in Supreme Court policy.

In the second case, *Wards Cove* (June 5, 1989), a group of Eskimo and Asian Cannery workers in Alaska successfully demonstrated in the U.S. Court of Appeals that the Cannery's hiring policies resulted in a high percentage of white workers in the higher paying cannery jobs, which did not conform to the work force population. Based on this evidence alone, the U.S. Court of Appeals held that the non-white workers had successfully demonstrated that the employer's hiring policies had a discriminatory impact on them in violation of Title VII of the 1964 Civil Rights Act. The Supreme Court disagreed, and sent the case back to the U.S. Court of Appeals with a new ("clarified") test. Justice White said, in a 5-4 decision, that plaintiffs who allege

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Reflections

by Michael Fink

I don't have to go to Paris this summer to toast the Memorial to the French Revolution. I live on Memorial Block, named for a stone marker commemorating French troops here for our Revolution. People take good care of it. They always put flowers and bird feeders around it.

I never did hit Bastille Day in Paris. I tried. The Postwar Student Year in Paris Program had barely begun. We went by ship on the Cunard Line, on an August dog day, too late for the parade. I missed it again en route home. I'm even late in print.

Those first summer days back in Providence have stayed with me. Details of American luxury shocked me. Fine woven cotton sheets, fine textured sugar, refined toilet tissue, writing paper, envelopes. The rampant consumerism of the fifties overwhelmed me. Giant cars with flaring multicolored tail fins glistened in the flat sun or moved under moonlight along the new highway 95. I had grown used to the tiny curved pale blue 4-horse Renaults, steelgrey 2-horse Citroens or their stately cousins the raven black Citroen sedans that took with ease and poise the wobbly cobbles of Paris.

Beyond objects people's behavior made me startle. I had formed the French habit of shaking hands with everyone all day long. When you're nineteen, stylized words and gestures you pick up make deep marks. Once I had waved to an American chum across a Paris boulevard. A French companion frowned. He said the signal looked like the hated Heil! of the Occupation. Besides, he added, American body movements are too sudden, angular, irregular. He noted that I sounded smoother in French than in English. Now I didn't like packing away my newly gained French ways and pulling back the American phrases I had left at home in mothballs. At supper I grasped that nothing had changed over the school year. Milk bottles still sat on the table, certainly not a carafe of red wine. In Parisian student apartment-rooms or cafes, you hoard for a week a cloth napkin rolled in a battered silver-ring. On our table the paper napkin could

be crushed and tossed. My mom always tried to set a fancy table. But she put all the food out at the same time. In Paris the lettuce, tomato, potato, later coffee, came out on separate plates in regal sequence. Still my homecoming was an event, and the lights blazed well into the night. In Paris every bulb had to serve a purpose, like candles moving down a wick.

After a day or two, however, I ventured out and found French touches right around me on the streets and in the fields. It turned out that Camp Street had been the site of a French encampment at the start of our country. We lived on Creston Way — just three or four houses have that address among the Memorial Road neighbors. It used to bear the name "D'Estaing Road." Old street maps call it that. The whole area is bounded by Rochambeau Avenue. In that still summer, Europe seemed so far away. I didn't dream about ever going back. I wanted to find Paris in Providence.

My parents didn't think of visiting me there. They stayed fast fixed in Providence. But two aunts did, one Canadian, one a New Yorker. My Canadian Aunt Min took me to right bank shops, the *Folies* and the *Moulin Rouge*. My Manhattan Aunt Lil rented a motor scooter and let me lead her through student paths on the left bank. Those were the two parts of Paris, and the two sides of the Fifties. Luxury and thrift. I learned about both. They may amount to the same thing. Travel and being home also share a trait in common. They have to do with the pleasure of putting things

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Candlelighting

July 21, 1989

7:57 p.m.

Notice

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

Reform Rabbis Address Homosexuality

CINCINNATI, Ohio — Every seat in the Grand Ballroom of the Hyatt Regency Hotel in Cincinnati, Ohio, was taken, and people were lined along the back and side walls. Yet one could hear a pin drop as Rabbi Yoel H. Kahn (the rabbi of a gay outreach synagogue in San Francisco, CA, *Sha'ar Zahav*) and Rabbi Leonard S. Kravitz (a professor of *Midrash* and Homiletics at the New York campus of the Hebrew Union College — Jewish Institute of Religion) each addressed the issue of homosexuality and Reform Judaism.

The occasion was the closing session of the Centennial Convention of the Central Conference of American Rabbis, the professional organization of Reform rabbis in the United States and abroad. The CCAR Centennial Convention has been the largest gathering of rabbis ever assembled as more than 600 rabbis attended the convention that ran from June 21-26 in the city that is the birthplace of American Reform Judaism and the home of the main campus of Reform Judaism's rabbinical school, the HUC-JIR.

The session on homosexuality was historic in that it is the first time a rabbinical organization has formally and publicly addressed what may well be the most controversial ethical issue confronting contemporary American Jewish life.

What was most impressive to the rabbis and observers in attendance was the extraordinary seriousness which characterized the way everyone approached the session. Despite the fact that passions run deep among those who oppose any hint of a move that would appear to condone homosexuality and those who favor the CCAR's taking a formal stand in support of homosexuality and homosexuals in the rabbinate, only respect was shown to the principal presenters and to anyone expressing personal opinions in the individual discussion groups which followed the papers delivered by Rabbis Kahn and Kravitz.

The session may also be noteworthy in what it did not do. It did not yield a CCAR resolution. Rather, it produced a forum in which the discussion of homosexuality and the Jewish tradition, homosexuality and the Jewish community and homosexuality and the Reform rabbinate could be raised to its highest level. Out of this session, the CCAR Ad Hoc Committee on Homosexuality hopes that sophisticated Jewish discussion will continue on the regional levels and, ultimately, might lead to a resolution at some future CCAR convention.

Rabbi Selig Salkowitz of Brooklyn, N.Y., the Chair of the Ad Hoc Committee, opened the session by summarizing the history of the committee's work. Formed three years ago in response to attempts to introduce a resolution endorsing homosexual rabbis in the CCAR, the committee did an exhaustive study of homosexuality of their own and promoted the publication of four major papers on the subject which were circulated to the CCAR membership prior to the Centennial Convention.

Although the committee was comprised of individuals who initially brought widely differing views on the matter, a consensus resolution was produced. However, when it was reviewed by the CCAR Executive Board it was found to be an inadequate and highly ambiguous statement. Thereafter, the committee realized that no productive resolution could be produced. And indeed, as the newly elected president of the CCAR, Rabbi Samuel E. Karff of

Houston, Texas (and a member of the Ad Hoc Committee) explained to the press during the convention, "We on the committee felt that the interests of all concerned — those on both sides of the issue — could best be served by not coming in with any particular resolution, but by giving the CCAR membership the opportunity to participate in a process which has helped enlighten every one of us on the committee. And this was a unanimous decision," Rabbi Karff emphasized, "of all those on the committee. And hopefully, the discussion will further sensitize the CCAR membership — and the Reform laity as well."

This is not to say that the session was free of controversy. There were some CCAR members who felt a resolution should have been presented after three years of study. And Dr. Eugene B. Borowitz, a senior professor on the New York campus of the HUC-JIR and a leading theologian of Reform Judaism (and the author of one of the four papers written for the Ad Hoc Committee) circulated an addendum to his paper expressing criticism of the fact that, unbeknownst to him, the policy of the College-Institute has changed from excluding homosexuals to one of "passive permissiveness" so that sexual orientation is only one of the factors considered by the Admissions Committee when an individual applies to the rabbinical school.

However, the overwhelming tenor of the session was positive. Rabbis eagerly and openly entered the discussion in the groups that followed the formal papers. In reasoned and responsible debate, they addressed the ethical issues and ramifications of every possibility and agreed to continue the dialogue in their local communities.

Key Points From Prepared Texts

Rabbi Selig Salkowitz (Chair of CCAR Ad Hoc Committee on Homosexuality).

Rabbi Salkowitz explained that over the three years process, the

(continued on page 12)

"The Sexual Orientation Crisis" Bad Law By Well-Meaning People

by Thomas W. Pearlman,
Esquire
Harvard Law School—1952
Senior Partner,
Pearlman, Vogel and Violet
Providence, Rhode Island

Judaism and Jewish Law is explicit in banning sexual deviancy. The Torah states such conduct is an "abomination." Almost all religions and societies have banned this conduct throughout history.

This attempt to ride along with the historic civil rights movement is a subterfuge confused by the semantics involved as well as the philosophical, legal and moral considerations. A discussion of some of these issues will follow.

The plain meaning of the phrases "sexual orientation" or "preference" cannot be limited to mean only "consenting adult homosexuals." There are over forty (40) types of sexual orientation, preference and/or perversion ranging from "peeping Tom's," 12 Am Jur 2.d 687 sec. 35, indecent exposure, child molesters, 27 Am Jur 2.d p. 144, sec. 22, rapists, 65 Am Jur 2.d p. 762 sec. 1, and worse. Ask any qualified psychiatrist.

People with such sexual orientations are lawbreakers in every state in the nation. Yet, those refusing special treatment to such individuals with such perverted sexual orientation would be subject to legal sanctions such as almost all anti-discrimination laws provide. Webster's dictionary defines "orientation" as follows: (1) a set or arrangement in a definite position, especially in relation to points on a compass; (2) acquaintance with an existing situation or environment (p. 494 *The Miriam-Webster Dictionary*, 1974). It goes on to define "preference" as: (1) a special liking for one thing over another; (2) choice, selection (p. 546 *Miriam-Webster Dictionary*, 1974).

The Judicial System has determined that it does not constitute a denial of due process, equal protection, or the right to

privacy to exclude persons from federal or state employment for homosexual activities.

The legal, moral, and philosophical objections to the "sexual orientation" and "sexual preference" language are numerous. When examined, they seem horrific in scope and magnitude. This legislation appears to be the only proposal making an individual a lawbreaker for not giving special treatment to other law-breakers. The so-called pro-family unit purpose of many laws such as tax laws which provide special exemptions for spouses and dependents would become discriminatory and anti "gay rights." Similar pro-family laws and decisions are found in child custody, criminal, zoning, adoption and domestic relations

areas. Such pro-family laws could become illegal and discriminatory, if Civil Rights laws are amended to include such "sexual orientation" language.

The legal system, tax system, and domestic judicial system of this nation are all based upon the fundamental philosophy that what strengthens the family unit is a positive and that which destructs it is a negative. In forcing employers to the same treatment and responses to all employees, regardless of their sexual orientation, such legislation advocates the destruction of the fundamental unit of our society, i.e. the Traditional family.

To include "sexual preference" as part of Title VII of the Civil

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To The Editor:

In the cover story of the July 14 issue of the *Herald*, I feel that Ms. Burstein misinterpreted some of the remarks that I made on the attitude of Jewish law toward abortion. I disagree totally with Rachel Biale that "woman's rights consistently take precedence over those of the fetus." If a woman is pregnant, only if her life is in physical danger and sometimes psychological danger (e.g. she will commit suicide) is abortion considered at all. Otherwise Jewish law considers it murder no matter whether it's a person or not in the womb.

In another paragraph she states that "Although the different branches of Judaism do not disagree on Talmudic law concerning abortion, there is disagreement about the interpretation of this law." She makes this statement without mentioning sources. Also, Reform Judaism rejects Jewish law as binding at all.

In the statement that "Judaism holds that it (life) begins at birth and abortion is not murder" is simply untrue in classical Judaism.

Our belief is that women do not have a choice to terminate a pregnancy just because they don't want the baby. G-d, the Almighty,

is the arbiter, of life and death and a woman is not able to take the matter into her own hands.

Rabbi Jay D. Jacobs,
Congregation Ohave Sholam

The editors apologize for any misinterpretation of Rabbi Jacobs' statements.

To the Editor:

I read with interest and concern the article discussing whether one should have a choice to terminate a pregnancy through abortion. One quote read: "... Pro-choice does not mean pro-abortion. Pro-choice doesn't push abortion on women, it advocates choice in the matter." It seems to me that the same logic (or illogic) would hold true with the following quote: "... choice does not mean pro-suicide ... choice doesn't push (or encourage) suicide on a person, it advocates choice in the matter." If a mature adult decides that is available to him — after all, it's his own life?

Let's face it — if abortion were outlawed, there would be many more people walking the face of the earth. If they are not here, it is because human beings prevented them from living. Is that murder?

Name withheld upon request



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Social Events

Goldstein-Goldberg



Mrs. Mark Goldberg (Abby Goldstein)

Abby Joy Goldstein, daughter of Mr. and Mrs. Leonard Goldstein, was married on May 28 to Mark Goldberg, son of Mr. and Mrs. Melvin Goldberg of North Woodmere, N.Y., at Temple Emanuel. Rabbi Wayne Franklin officiated.

Mrs. Stephen Plotnik was matron of honor. The best man was Alan Goldberg, brother of the bridegroom. Bridesmaids were Jamie Goldstein, Lauri Goldstein, sisters-in-law of the bride, Dr. Marjorie Kaplan, Pam Stone, Julie Tanner, Sherri Laps and Jodi Singer. Ushers were David Goldstein, brother of the bride, Steven Yellin, Stephen Kane, Frank Peck, Neil Frank, Garry Marks, Jeff Kaufman and Michael Fanaroff.

She is a graduate of Boston University and is employed by Arthur Anderson Co. of New York. He is a graduate of State University of New York at Binghamton and Hofstra University where he received a Master's Degree in accounting and taxation. He is a CPA with the firm of Shapiro & Goldberg Accountants of New York.

After a trip to Paris and the French Riviera, they will reside in Cedarhurst, L.I., New York.

Richmans Announce Birth

Mr. and Mrs. Elliott Richman of Milton, Mass., announce the birth of their first child, a son, Alexander Kenneth, born June 23, 1989.

Maternal grandparents are Captain and Mrs. Harry Krantzman of Burke, Va. Paternal grandparents are Mr. and Mrs. Julius Richman of Cranston, R.I.

Baron-Wasserman

The wedding of Randi Beth Baron and Stephen Leonard Wasserman took place on June 25, 1989, at Temple Israel in Lawrence, New York.

The bride from North Woodmere, New York, is the daughter of Dr. and Mrs. Leonard Baron, also of North Woodmere.

The groom of Providence is the son of Mrs. Lorna Schiffman of Providence and the late Allen Wasserman.

Miss Baron was given in marriage by her father. Caryl Baron served as honor attendant for her sister. Other attendants were Mona Kanter, Hope Nadelman and Lori Sherman.

Andrew P. Lewis served as best man for his cousin. Ushers were Richard Alpert, Michael Chase, Peter Leach, David Odessa, Robert Oresman, John Scoliard, and Jeff Sparr.

After a wedding trip to Hawaii, the couple will reside in New York, N.Y.

Palzer-Kramberg

The wedding of Sharon L. Palzer, of Livingston, N.J., to Bernard Kramberg, of Lynbrook, Long Island, took place on July 1, 1989 at Temple Emanuel in Livingston, N.J.

The bride is the daughter of Mr. and Mrs. Bernard Levy of Warwick, R.I. The groom is the son of Mr. and Mrs. Bernard Kramberg of Brooklyn, N.Y.

Attendants to the bride and groom were Charlotte Becher and Doug Jacobs.

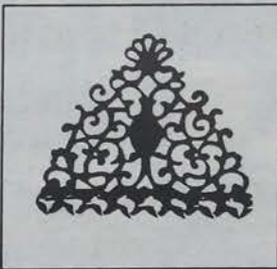
The couple will reside in Montville, New Jersey.

Goldens Announce Birth

Mr. and Mrs. Jeffrey B. Golden and Erica Hohenemser Golden are happy to announce their new addition to their family, a daughter and sister, Michelle Cassandra, born on Tuesday, June 27, 1989.

Michelle Cassandra has been named in memory of her maternal grandfather, Manfred Hohenemser of Providence, and her maternal great-uncle Clifford Rosen of Port Chester, N.Y.

Michelle's maternal grandmother is Mrs. Beatrice Hohenemser of Providence. Michelle's paternal grandparents are Mr. and Mrs. Shelton Golden of Cranston.



Concert At Highland Court

Highland Court Presents . . .

Nikolay Belinsky-Baritone and Diana Smirnov-Piano in concert Monday, July 24, 1989, at 7:30 p.m. at Highland Court, 101 Highland Avenue, Providence, R.I. The evening's program will include:

I Arias

1. *The first song of Demon*, Rubinshtein.
2. *Romans Kaskara*, Leoncovallo.
3. *Song of Duke Tomsky*, Tchaikovski.
4. *Scena ed aria di Renato*, Verdi.
5. *Aria di Rigoletto*, Verdi.
6. *Soon*, Gershwin.

II

Eight Songs on the music of Nikolay Belinsky on the poetry of: S. Nadson, M. Lermontov, S. Esenin, K. Rileev, V. Visozki, T. Shevchenko, and V. Stus. Guitar-Nikolay Belinsky.

For more information, call (401) 273-2220.



Trinity's Season Continues

Trinity Rep continues its summer season with *Painting Churches* by Tina Howe.

Painting Churches is a beautifully drawn and bittersweet portrait of the Churches, a memorable Boston family, reunited after a number of years. Mags, the grown daughter, now a successful painter, returns to her parents' Beacon Hill apartment to help them pack for their impending move to Cape Cod. In return for her assistance, they have finally agreed to let her paint their portrait, hence the name of the play. In an often amusing attempt to come to terms with the past and one another, the reunion becomes one of discovery and enlightenment for each of them. *Painting Churches* received critical acclaim when it played Broadway several years ago, with Howard Kissel of *Women's Wear Daily* calling it, "a lovely, skillfully made, richly evocative play," and

T.E. Kalem of *Time Magazine* stating, "*Painting Churches* is a radiant, loving and zestfully humorous play." Trinity Repertory Company's production of *Painting Churches* will be directed by Bronia Wheeler, with Barbara Orson as the mother, James Carruthers as the father, and Becca Lish as the daughter.

The Trinity Rep 1989 Summer Season performance schedule is as follows: Tuesday evenings at 7 p.m.; Wednesday, Thursday, and Friday evenings at 8 p.m.; Saturday Twilight performances at 5 p.m., and evening performances at 9 p.m.; and Sunday matinees at 2 p.m., and evenings at 7 p.m.

Painting Churches runs from July 21 through August 20 in the *Downtown Theatre*. Individual ticket prices range from \$20 to \$28. For information or reservations call the Box Office at 351-4242.

Port-Corrigan



Michael Corrigan and Debra Lynn Port.

Mr. and Mrs. Andrew H. Port of Warwick and Narragansett announce the engagement of their daughter, Miss Debra Lynn Port of Belmont, Mass., to Mr. Michael Scott Corrigan of Framingham, Massachusetts, the son of Mr. and Mrs. Paul J. Corrigan of Watertown, Massachusetts.

Miss Port is a 1981 graduate of Pilgrim High School and a 1985 graduate of Bentley College. Mr. Corrigan is a 1981 graduate of Watertown High School and a 1985 graduate of Bentley College.

The wedding will take place on October 14, 1989.

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(continued from page 3)

camp to feel a little homesick at times. If you are concerned, call the camp director. Write to your son and acknowledge his feelings.

The most important advice of all? Have confidence in your child and pick a camp in which you have confidence. Have a good summer.

Jewish Family Service offers comprehensive services to the Jewish community. These services include: counseling, services to the elderly and their families, Home Care service, Family Life Education, The Parent Exchange, adoption services, refugee resettlement, the kosher meal site in Cranston, Tay Sachs testing.

In this monthly column, the staff of Jewish Family Service presents a problem and an approach. In the cases presented all names and situations have been altered, for clients who come to the agency are assured of complete confidentiality.

For information on the services offered by Jewish Family Service, call 331-1244.

Reflections

(continued from page 4)

where they belong. My mother had encouraged my journey. I would have loved to show Paris to her, and her to Paris. She would have fit in, with her neat black suits, the whimsical little costume pins and silk scarves she brightened them up with, her light-hearted dignity and eye for beauty. My dad was unimpressed with French frills. He liked Rhode Island water from the reservoir. Castles were draughty and unsanitary. You drink wine when water is polluted. You use perfume when water is too scarce for baths. I mixed my parents' temperaments, my mom's romantic flair, my dad's ironic caution. I also tried to translate French concepts into Jewish terms. The French would never drink milk with meat, as Americans did. They did not serve desserts after a meal. Creamy pastries appeared with coffee or tea in midafternoon. The switching of plates, the strict rules about diet and health, made me think of *kashrut*. The feeling for ceremony, especially at table, the mix of reason and mysticism: Rashi had a hand in French culture. The year that I left Paris and resettled in Providence, Pierre Mendes-France, of Portuguese-Sephardic origin, hero of the Resistance, became Premier. He preached against excessive wine-drinking, offended the wine

Confronting Anti-Semitism

NEW YORK — To help the Jewish community respond effectively to anti-Semitic incidents, the Anti-Defamation League of B'nai B'rith has produced two videotapes with discussion guides and two pamphlets under the overall title, *Confronting Anti-Semitism*.

The videotapes, *A How to for Jewish Youth* and *A Family Awareness Project*, simulate various scenarios — such as swastika scrawlings, "jokes," anti-Jewish comments, and school policies which conflict with religious observances.

The ADL pamphlet, *Guidelines for Jewish Parents*, spell out ways in which young victims of anti-Semitism can be

industry, and left office after one term, but what a term! It was easy for me to imagine connections between French and Jewish ideals. Of course, it was all illusion. But it seemed to fit.

In the years that followed I owned the Paris of the fifties all by myself. It was lonely. Nobody I saw had shared in my discovery of the palate — in both senses. Of taste and of words. The two cities, there and here, have blended in a little. Fast food came to Paris. Cafes with wine moved into my neighborhood. Even so, that was Paris. This is Providence. In this bicentennial summer, I lift a glass to the link, and to the difference.

helped. The *Guidelines for the Jewish Community* pamphlet defines and puts into perspective examples of current anti-Semitism and how they can be confronted. The third pamphlet, *Guidelines for the Christian Community*, will be published by ADL this fall.

The videotapes, guides and pamphlets in the *Confronting Anti-Semitism* series are available from the Anti-Defamation League, Marketing Department, 823

United Nations Plaza, New York, N.Y. 10017. Each video with guide is \$29.95, plus \$5 for shipping and handling. The pamphlets are \$1.25 each, with special rates for bulk orders.

Announce your child's bar or bat mitzvah in the *Herald*. Black and white photos are welcome.

Fleser Joins A.G. Edwards

PROVIDENCE — The Rhode Island office of A.G. Edwards & Sons, Inc., has added David S. Fleser as Associate Vice President/Investments. Prior to joining Edwards, he had been with Paine Webber.

According to Robert L. Capone, branch manager, the addition of Mr. Fleser is part of a planned growth program which was

initiated this year. The size of the staff is now seven, up from three in January.

Mr. Fleser is a graduate of the State University of New York at Buffalo. He is a member of Redwood Lodge No. 35, A.F. & A.M. and is a member of Temple Emanuel in Providence. He lives with his wife and two sons in Warwick.



David S. Fleser

"Jack Levine" on PBS

Jack Levine: Feast of Pure Reason is a bold and unconventional portrait of one of America's leading Social Realist painters doing what he does best: skewering corrupt politicians and police, raging over social injustices, and satirizing the petty foibles of humankind. David Sutherland's unique film captures the formidable artistic talent and passions of Levine, whose satiric work tackles the dark side of America's political and social life.

Levine burst into prominence during the late 1930s, when he worked for the New Deal's Work Projects Administration (WPA). He painted brilliant, brutally ironic visions of America and the world. His paintings have dealt with such subjects as the McCarthy hearings of the 50s, Mayor Daley at the 1968 Democratic Convention, mob figures, international arms brokers, and even Las Vegas showgirls.

When his father died in 1939, Levine found himself painting Old Testament themes, including a series of works on the kings, prophets and teachers of Israel. He began with a painting of Solomon, continuing with figures such as David and Asa.

Levin says, "It was a pleasure to be able to paint people with turbans and beards instead of visualize, if you will, John D. Rockefeller Sr. in tweeds. No thanks."

Underneath Levine's sarcasm and humor is a finely-tuned sensitivity to the social and political afflictions that have plagued America since the 1930s.

"I...believe that I have some mission in life to say what I think about the world... I considered it to be my purpose as time went on... to be a propagandist for the Old Testament for my own group, you might say. And I'm absolutely sold on the dramatic premises and the intense possibilities of this material," he says.

Presently, Levine is working on a large painting of David playing before Saul.

This documentary is named after one of Levine's most celebrated paintings from the 1930s, "Feast of Pure Reason." This painting revealed the grim and threatening corruption of a city much like his childhood home of Boston, with angry police and crooked politicians. It's title comes from the "Nighthown" sequence in James Joyce's *Ulysses*.

Jack Levine has been hailed by

critics around the world for its incisive look at one of America's most important but little known artists. Don't miss it!

Jack Levine: Feast of Pure Reason, directed by David Sutherland,

will be broadcast as part of P.O.V., public television's acclaimed independent documentary series on Saturday, August 19 at 10 pm on PBS (Channel 36).



In a breathtaking display of technical virtuosity, Jack Levine assaults an empty canvas and over the course of the film completes a painting. Photo by Carol Fonde.

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Around Town

by Dorothea Snyder

How does that song go? "Old rocking chair will get you..."

Well, that old hammock has gotten me. I'm goofing off this week.

Other than checking the inside of the oven to see if the light still works, I have checked out of adjusting its lower and upper racks.

Who do I have to thank for this reprieve from setting thermostats?

It's not the celluloid hero of 1989... Batman... but my shining knight of summer who has confiscated potholders, barbecue pitchfork and has kept the sales of aluminum foil soaring.

He has become a master of cooking grilled salmon so much so that a gentleman customer at the fish market, upon hearing him order salmon, asked for cooking instructions.

The shining knight of summer saved him from instant disaster at the grill. He was planning to barbecue it like a well-done hamburger. A cascade of thanks spewed out of the new-to-the-ranks salmon grill.

COLE SLAW

1 large cabbage
1 carrot
1 green pepper
1 onion

Mix these ingredients. Do not add dressing until just before serving. Serves 12.

Dressing:
¼ cup mayonnaise
½ cup vinegar
2 Tbs. sugar
1 tsp. salt
1 tsp. pepper
½ tsp. dry mustard

Jean Reichson

INSTANT HEALTH SLAW

Very quick and hearty, and wondrously invigorating. Particularly good in hot weather.

2 pounds green cabbage
1 Tbs. olive oil
1 Tbs. white wine vinegar
2 cups whole milk yogurt
¼ cup minced fresh dill
Dash of cayenne pepper
Dash of cumin
Salt to taste

Trim, core and shred the cabbage. In a large serving bowl, mix the olive oil and vinegar into the yogurt. Mix in the dill, cayenne and cumin and stir together with the cabbage. Salt to taste. Eat right away or cover and chill. Serves 6.

Lottie Teich

The formula is to spread margarine on one side of salmon steak, season optionally, place margarine side on foil on very hot grill, turn over after five minutes and cook an additional five minutes. Don't overcook, and you're sure to have a flaky and juicy treat.

Salmon is only one of the headliners cooking out on the rear deck this summer. The July and August chef has discovered the fine art of cooking turkeyburgers among the regular barbecue winners of hamburgers and hotdogs.

The cat is going crazy from all the whiffs curlicuing through the air. He's turning his nose up at Friskie's Buffet.

Well, Batman may be up front in filmdom, but my summer's shining knight at the grill is my hero!

Thanks Harvey!!

To accompany the shining knight of summer's repertoire, here are accompaniments and desserts with variations.

SWEET AND SOUR SLAW

1 head cabbage, very thinly shredded
½ onion, thinly sliced
½ green pepper, diced
½ red sweet pepper, diced
¼ c. vinegar (white)
¼ c. sugar
¼ c. vegetable oil
1½ tsp. salt
2 tsp. celery seed
1 tsp. dry mustard
½ tsp. hot sauce

Heat vinegar, oil, sugar and spices until dissolved. Combine remaining ingredients and chill overnight. Serves 6 to 8.

Lois Levine and Jeanne Zweig
Savoir Fare!

COLD PASTA SALAD

1 lb. fresh fettucini
2 red peppers, seeded and chopped
4 c. fresh broccoli flowerettes
1 lb. Mozzarella cheese, cubed
½ c. pine nuts, toasted
6 black olives, sliced

Vinaigrette Dressing:

3 Tbsp. Dijon mustard
3 Tbsp. fresh lemon juice
3 cloves garlic, minced
½ c. olive oil
salt and pepper to taste

Prepare vinaigrette and set aside. Blanch broccoli and red peppers separately and drain. Cook pasta for 3 to 5 minutes and drain. Toss all together except pine nuts, which should be tossed in just before serving. Serves 6 to 8.

Lois Levine and Jeanne Zweig
Savoir Fare!

Summer's Shining Knight



The master chef at work. Photo by Dorothea Snyder

POTATO SALAD

3 pounds small potatoes
2 tps. salt
½ tsp. freshly ground black pepper
1 onion, finely chopped
2 Tbsp. chopped green pepper
2 egg yolks
1/3 c. vinegar
½ c. olive oil

Scrub the potatoes. Place in a saucepan with water to cover. Boil for 20 minutes, or until barely tender. Drain and peel. Slice the potatoes. Add the salt, pepper, chopped onion, and green pepper. Toss lightly.

Beat the egg yolks and vinegar together. Add the olive oil very slowly, beating constantly. Pour over the potatoes. Mix well.

Serve warm or cold.

Gertrude Berg and Myra Waldo
The Molly Goldberg Jewish Cookbook

POTATO SALAD

4 large potatoes
1 Tbsp. salt
½ small onion
dash pepper
1 hard boiled egg, mashed
½ green pepper, finely diced
1 small grated carrot
1 small onion, diced
2 Tbsp. salad dressing
1 Tbsp. picallili
1 tsp. salad oil
2 tsp. sugar

Peel and dice the potatoes. Add water, not to quite cover, and salt. Place whole small onion on top of potatoes and a dash of pepper last. Cover and cook until done. Cool potatoes and make a mixture of egg, green pepper, carrot, diced onion, sugar, salad dressing, relish and salad oil. Place cooled diced potatoes in a large bowl. Sprinkle ¼ tsp. salt over potatoes and then add the egg mixture and blend with potatoes using 2 large spoons.

Ida Gan



CREAMY COLE SLAW

A creamy cole slaw is a nice accompaniment to a meat or dairy meal.

4 cups shredded green cabbage
2 cups shredded purple cabbage
2 carrots, grated
1 small onion, grated
¼ cup green onion, diced
¼ cup green pepper, diced
1 cup mayonnaise
2 Tbsp. sugar
2 Tbsp. vinegar
1 tsp. salt
¼ tsp. dill seeds

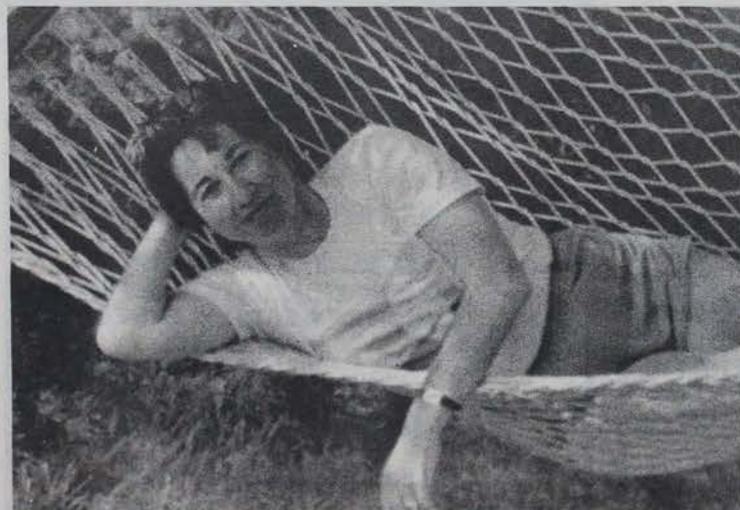
Mix everything together well. Serves 12.
Norma Barach

BLUEBERRY CAKE

1 pt. blueberries
4 teas. flour
2 oz. margarine
1 cup sugar
1½ flour
2 teas. baking powder
1 egg
½ cup milk

1. Mix margarine, sugar and egg on mixer.
2. Add flour, baking powder and milk.
3. Fold in blueberries.
Grease and flour 8" x 8" pan.
Fill pan with batter and sprinkle cinnamon and sugar on top.

Joanne Jacobs



Mastering the art of watching the master chef. Photo by Harvey Snyder

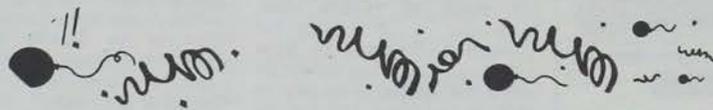
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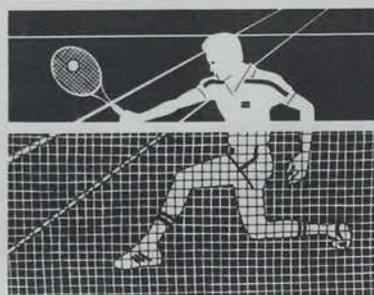
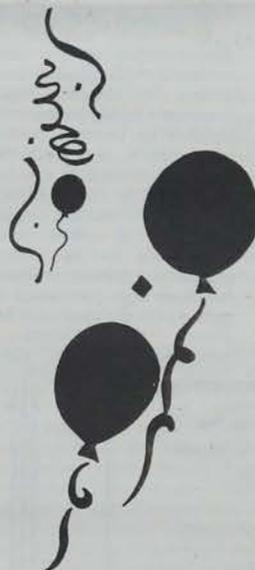
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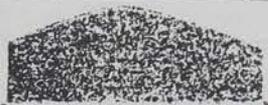
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ESTHER ADLER
PROVIDENCE — Esther Adler, 93, of the Jewish Home for the Aged, 99 Hillside Ave., co-founder in 1919 with her husband of Adler Bros., Inc., Army and Navy Store before retiring six and a half years ago died July 16, 1989, at the home. She was the widow of Fred Adler.

Born in Russia, a daughter of the late Simon and Ida Kotlen, she had lived in Providence six and a

Unveiling

An unveiling will be held in memory of the late Charlotte S. Dick on Sunday, July 23, 1989 at 10:30 a.m. in Lincoln Park Cemetery, Warwick. Relatives and friends are invited to attend.

half years, previously residing in Cranston 36 years.

Mrs. Adler was a founder of Temple Torat Yisrael, Cranston, and the Jewish Home for the Aged. She was the founder of the Providence Chapter of Hadassah and a life member of the Cranston Chapter of Hadassah.

She was a life member of the Miriam Hospital Women's Association, the Jewish Home for the Aged and the Pioneer Women. As a member of the spiritual adoption committee of the Pioneer Women, she had adopted 25 children in Israel. She was a past president of the South Providence Ladies' Aid.

She leaves two sons, Carl and Irving H. Adler, both of Cranston; a sister Celia Brown of Providence; four grandchildren and four great-grandchildren.

The funeral service was held Monday, July 17, at Max Sugarman Memorial Chapel, 458 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

MOLLIE HIRSCH

FALL RIVER, Mass. — Mollie (Freedman) Hirsch, 76, of 359 Madison St., died July 11, 1989, at the Massachusetts General Hospital in Boston.

She was born in Fall River, a daughter of the late Joseph and Sarah (Baronovitch) Freedman and had been a lifelong resident of that city.

She had been a saleslady for the former Cherry and Webb Store, Morse Shoe Co., and Spencer Shoes until retiring 30 years ago. She was a member of Congregation Adas Israel and its Sisterhood,

The Ladies Auxiliary of the Jewish War Veterans, and was president of the Jewish Friendship Club of Fall River. In 1988 she was honored by the Jewish Community of Fall River for her community dedication.

She is survived by two daughters, Mrs. Barbara Makowski and Mrs. Jacqueline Gedacht both of Fall River, Mass.; a brother, David Freedman of Florida and five grandchildren.

A graveside service preceded interment in Fish Road Cemetery, Fall River on July 12. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence, R.I.

MIRIAM KATZ

PROVIDENCE — Miriam Katz, 79, of Regency Apartments, 60 Broadway, died Tuesday, July 11, 1989, at Miriam Hospital. She was the widow of Henry Katz.

Born in Providence, a daughter of the late Peter and Carmella (Marcello) Greco, she had lived there all her life.

Mrs. Katz owned and operated Paramount Sales Company in Providence, which was founded by her husband in 1936. She has been associated with the company for 45 years.

She was a member of Temple Emanu-El, B'nai B'rith and the Women's Associations of the Jewish Home for the Aged and the Miriam Hospital.

She leaves two sisters, Jennie Greco and Anna Chappron of Providence; two brothers, Peter Greco of Providence, and Mario Greco of Cranston.

Graveside services were held Thursday, July 13, in Lincoln Park Cemetery, Post Road, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St.

KLARA LOWY

PROVIDENCE — Klara Lowy, 88, of Benai Berak, Israel, died Monday, July 10, 1989, at Miriam

Hospital. She was the widow of Morris Lowy.

Born in Budapest, Hungary, a daughter of the late Moses and Leah Kolman, she lived in Israel for 35 years. She came to Providence three years ago to visit her family, became ill, and was unable to return to Israel.

Mrs. Lowy was known in Israel for her extensive volunteer work for numerous charitable causes.

She leaves a daughter, Gertrude T. Adler of Providence; two brothers, Dr. David Kolman in Switzerland and Cantor Eugene Kolman of Johannesburg, Africa; three grandchildren and two great-grandchildren.

The funeral service was held Tuesday, July 11, 1989, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

MORRIS ROTHMAN

NEW YORK, N.Y. — Morris Rothman, 85, of 3616 Henry Hudson Parkway, died Saturday, July 15, 1989, at the home of his daughter in Kingston, R.I. He was the husband of the late Sylvia (Frank) Rothman.

Born in Russia, a son of the late Samuel and Rebecca Rothman, he had been a resident of New York for 80 years.

He had operated Morris Rothman, Wholesale Textiles in New York City for more than 50 years.

He is survived by one son, Nathan Frank Rothman of Seattle, Wash.; two daughters, Mrs. Beverly Kramer of Bronxville, N.Y., and Cynthia Weisbord of Kingston, R.I. and four grandchildren.

A graveside service preceded interment in Beth David Cemetery, Elmont, L.I., on Monday, July 17. Shiva was observed in New York.

Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence, R.I.



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"Reagan Court" (continued from page 4)

discrimination on the basis of statistical evidence alone have the burden of showing that the employer's hiring policies are not justified by business needs. For twenty years, once plaintiffs had made a statistical showing of discrimination ("disparate impact"), the burden was on the employer to show business justification for its hiring and promotion policies. Since the employer is in possession of the facts which the employees have to prove, the Court's new requirement makes plaintiffs'

proof of discrimination very difficult.

In the third case, *Martin v. Wilks*, (June 12, 1989), Chief Justice Rehnquist, with a sharply-divided Court, also changed a long-standing federal court precedent. In this case, the NAACP sued the Birmingham, Alabama, Fire Department for discrimination, and the City was ordered by the federal district court to hire and promote an equal number of whites and blacks until the number of blacks in the Department equalled the number of whites. A group of white firemen sued the City for reverse discrimination, but their suit was dismissed because the federal court ordered the affirmative action plan. Chief Justice Rehnquist disagreed, holding that the white firemen's suit should not have been dismissed because the affirmative action decree by the court did not bind the white firemen who were not a party to the original suit. In a critical dissent, Justice Paul Stevens noted that under this decision, civil rights litigation would never end!

In the final case, *Lorance v.*

AJCongress Applauds Supreme Court Decision On Flag-Burning

In a statement released by the AJCongress, Robert K. Lifton president of the Jewish organization, welcomed the decision by the United States Supreme Court protecting the rights of people to burn the American flag.

"The court's decision," Mr. Lifton said, demonstrates "the vitality of the first amendment in protecting views which are imprudent, unwise and even abhorrent." He added:

"The genius of our system is that it will not allow even those who traduce our symbols to force us to erode our freedoms."

The full text of the statement follows:

AT&T (June 12, 1989), three women employees of the telephone company in Aurora, Illinois, complained over the adoption of a "discriminatory" seniority system by the company and the union in 1979, which lowered their seniority and led to their demotion in 1982. The three successfully filed suit in 1983 alleging a violation of their employment rights under Title VII. Justice Scalia found that their suit was untimely. He said the alleged discriminatory act occurred when the company and the union agreed to the seniority system and not when the three women were demoted. Justice Marshall pointed out in dissent that this meant that minority employees would have to "sue anticipatorily or forever hold their peace."

As the saying goes, "Hard cases make hard law." This remains an accurate description of the problematical area of affirmative action.

Mrs. Robins-Liben is a partner in the Providence-based law firm of Tillinghast Collins & Graham. Mr. Rothschild is the co-chairman of the Human Resources & Labor Relations Group and Counsel to the same firm. Both specialize in business and employment law.

The court's opinion yesterday is another demonstration of the vitality of the first amendment in protecting views which are imprudent, unwise and even abhorrent. The burning of the flag of the United States is a deliberate and deeply offensive affront to the American policy. It is clear that those who employ this form of expression are less interested in ideas and persuasion than they are in provocation and insult. Nonetheless, the first amendment offers them a protection which must be maintained and safeguarded. The genius of our system is that it will not allow even those who traduce our symbols to erode our freedoms.

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Finally, after many years of inquiry there will be weekly Jewish programming on Rhode Island cable television stations. Exciting stories about Jewish communities in the United States, Israel, and around the world will be highlighted as will special projects that reach out to different communities. Periodically local Jewish programming will also be produced and aired on these stations. The programming is modern and stimulating and presented in a fast-paced format.

Jewish Programming On Interconnect Channels

Channel 49 in every city except those served by Heritage Cable (Lincoln, Woonsocket).
Heritage Cable station 57.

Air Times

Thursday evenings 7 p.m., Sunday Morning 10:30 a.m.

Kay Kaplan, coordinator of the Cable Television Project, has been previewing programming from around the country and is choosing the best and most interesting programs to place on television stations. "We have been working a long time to obtain regular Jewish programming on local stations and I am thrilled that we have finally done it," stated Doris McGarry, Communications Task Force Chairman of the Community Relations Council. Together, Doris and Kay have worked on behalf of the Jewish Community Relations Council with the local cable stations and national organizations to provide this community service. "Cable television is a community asset that is still not yet fully utilized," states Kay Kaplan. From this time forth, twice a week there will be Jewish Programming focusing on cultural, historical, and political issues affecting the world Jewish community.

For further information about specific programming contact the Community Relations Council of the Jewish Federation of Rhode Island at 421-4111.

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You-Know-Who (continued from page 4)

intersecting with the Mishnah's but essentially a symmetrical with it.

That Talmud presented a system of salvation, but one focused on the salvific power of the sanctification of the holy people. The first of the two Talmuds, the one closed at the end of the fourth century, set the compass and locked it into place. The Judaism that was portrayed by the final document of late antiquity, the Talmud of Babylonia, at the end laid equal emphasis on sanctification in the here and now and salvation at the end of time.

If Christianity presented an urgent problem to the sages behind the Mishnah, for example given systemic prominence to a given category rather than some other, we cannot point to a single line of the document that says so. The figure of the Messiah in no way provided the sages of the Mishnah with an appropriate way of explaining the purpose and goal of their system, its teleology. That teleology appealing to the end of history with the coming of the Messiah came to predominate only in the Talmud of the Land of Israel and in sages' documents beyond. What issues then proved paramount in a Judaism utterly out of relationship to Christianity in any form? We turn back to the Mishnah to find out.

The Mishnah presents a Judaism that answered a single encompassing question concerning the enduring sanctification of Israel, the people, the land, the way of life. What, in the aftermath of the destruction of the holy place and holy cult, remained of the sanctity of the holy caste, the priesthood, the holy land, and, above all, the holy people and its holy way of life? The answer: sanctity persists, indelibly, in Israel, the people, in its way of life, in its land, in its priesthood, in its food, in its mode of sustaining life, in its manner of procreating and so sustaining the nation. That holiness would endure.

And the Mishnah then laid out the structures of sanctification: what does it mean to live a holy life. But that answer found itself absorbed, in time to come, within a successor-system, with its own points of stress and emphasis. That successor-system, both continuous and asymmetrical with the Mishnah, would take over the Mishnah and turn it into the one whole Torah of Moses, our rabbi,

that became Judaism. The indicative marks are, first, the central symbol of Torah as sages' teaching, second, the figure of Messiah as sage, and third, the doctrine that Israel today are the family of Abraham, Isaac, and Jacob, heirs to the legacy and heritage of merit that, in the beginning, they earned and handed on to their children.

The system portrayed in the Mishnah emerged in a world in which there was no Christianity. What points do we not find? First, we find in the Mishnah no explicit and systematic theory of scriptural authority. We now know how much stress the Judaism in confrontation with Christianity laid on Scripture, with important commentaries produced in the age of Constantine. What the framers of the Mishnah did not find necessary was a doctrine of the authority of Scripture. Nor did they undertake a systematic exegetical effort at the linking of the principal document, the Mishnah, to Scripture.

Why not? Because the authors saw no need. Christianity made pressing the question of the standing and status of the Mishnah in relationship to Scripture, claiming that the Mishnah was man-made and a forgery of God's will, which was contained only in Scripture. Then the doctrine of the dual Torah, explaining the origin and authority of the Mishnah, came to full expression. Sages therefore produced a document, the Mishnah, so independent of Scripture that, when the authors wished to say what Scripture said, they chose to do so in their own words and in their own way. Whatever the intent of the Mishnah's authors, therefore, it clearly did not encompass explaining to a competing Israel, heirs of the same Scriptures of Sinai, just what authority validated the document, and how the document related to Scripture.

Second, we look in vain for a teleology focused on the coming of the Messiah as the end and purpose of the system as a whole. The Mishnah's teleology in no way invokes an eschatological dimension at all. This Judaism for a world in which Christianity played no considerable role — took light interest in the Messiah and presented a teleology lacking all eschatological, therefore messianic

focus. Third, the same Judaism laid no considerable stress on the symbol of the Torah, though, of course, the Torah as a scroll, as a matter of status, and as revelation of God's will at Sinai, enjoyed prominence.

It follows that the position outlined in the fourth century documents represents the first reading of Christianity on the part of Israel's sages. Prior to that time they did not take to heart the existence of the competition. Afterward, of course, they would draw on the position outlined here to sort out the issues made urgent by the success of Christianity throughout the Roman world. Prior to the time of Constantine, the documents of Judaism that evidently reached closure — the Mishnah, Pirque Abot, the Tosefta — scarcely took cognizance of Christianity and did not deem the new faith to be much of a challenge.

If the unsystematic and scattered allusions do mean to refer to Christianity at all, and that is not by any means self-evident, then sages regarded Christianity as an irritant, an exasperating heresy among Jews who should have known better. But, then, neither Jews nor pagans took much interest in Christianity in the new faith's first century and a half. The authors of the Mishnah framed a system to which Christianity bore no relevance whatsoever; theirs were problems presented in an altogether different context.

For their part, pagan writers too were indifferent to Christianity, not mentioning it until about 160. Only when Christian evangelism enjoyed some solid success, toward the later part of that century, did pagans compose apologetic works attacking Christianity. Celsus stands at the start, followed by Porphyry in the third century. But by the fourth century, pagans and Jews alike knew that they faced a formidable, powerful enemy. Pagan writings speak explicitly and accessibly.

So, anyhow, that's why "the Jews" did not "accept" you-know-who then. Why not later on? Because Judaism — the Torah — provided all the answers Jews needed to love the virtuous and holy life, and because the Jews wanted to be Jews and liked being Jews. And it still does and we still do.

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Reform Rabbis

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committee had attempted to draft many resolutions. One was presented to the CCAR Executive Board but it was found unacceptable. Subsequently, there was a unanimous decision that a resolution was not the solution to the task presented to us," but that a process of education and consciousness raising was most essential. The committee "read in the fields of medicine, psychology, law, biology, current policy decision by Jewish and Christian groups; and traditional and contemporary Jewish scholarship and interpretation."

Rabbi Salkowitz summarized the five main areas of disagreement on the committee.

1) Was homosexuality a genetic condition or a learned expression of sexuality and, therefore, a matter of personal choice?

2) How should Jewish Law (halakha) be applied to this matter in a Reform context? On the other hand, while always seeking to learn from Jewish Law, Reform Judaism is not bound by it — and has at times rejected and modified Jewish Law. On the other hand, in the case of homosexuality, where the Jewish Tradition exhibits none of the dialectic that characterizes most of its discussions, should it be argued that "the weight of the Tradition is stronger and needs to be considered in that context"?

3) What effect would a resolution have on gay and lesbian rabbis? Some on the committee argued that "no matter how supportive a resolution (might be, it) could not insure the positive response of congregation and community."

4) What impact would a resolution have on the congregational selection process? Would sexual orientation become a legitimate area of inquiry?

5) And what would the reaction of the overall Jewish community be and how would it impact on Reform Judaism's relationship to the rest of world Jewry?

Rabbi Yoel H. Kahn (Sha'ar Zahav, gay outreach synagogue, San Francisco, CA)

Opening remarks mention that in addition to the Centennial of CCAR, this weekend was the 20th Anniversary of the modern gay and lesbian liberation movement — celebrated in his congregation as "Freedom Sabbath."

For Rabbi Kahn, homosexuality is "as natural as heterosexuality is." And therefore, loving and committed homosexual relationships should be validated by the Reform rabbinate. Moreover, although Rabbi Kahn does not call them "weddings," he does believe Reform rabbis should participate in homosexual marriages creating a sense of "kedushah" (holiness).

"Deep heartfelt yearning for companionship and intimacy is not an abomination before God. I believe that God summons us to affirm the proper and rightful place of the homosexual Jew and her or his family — in the synagogue and in the Jewish people."

Rabbi Kahn recognizes the Biblical injunction making homosexuality a capital sin. But in keeping with other Reform decisions, believes the Reform movement should "dissent" from the laws of *Leviticus* pertaining to homosexuality. "Let me be clear: I do not propose merely that we politely overlook the historical teaching condemning homosexual behavior, but that we explicitly affirm its opposite. . . . If we grant that homosexual acts are not inherently sinful, then can a homosexual relationship be sanctified?" Rabbi Kahn answers in the affirmative "on behalf of many Jews — members of (Reform) congregations, member of (the Central) Conference of American Rabbis — who are unable to speak for themselves."

Rabbi Leonard S. Kravitz (Professor of Midrash & Homilectics, HUC-JIR, N.Y.)

For Rabbi Kravitz, one can either affirm the values of the "general culture" of the "Jewish Tradition." The general culture has redefined homosexuality: from "a sin" to "a disease" to "a matter of lifestyle" to "an accepted part of nature equivalent in its own terms to homosexuality." For Dr. Kravitz, the Jewish Tradition's position is determinative:

homosexuality is a sin. "Whether or not homosexuality is 'natural' is to me irrelevant. That which is natural is not necessarily that which should be done." Culture and the Jewish tradition is an attempt to transcend the natural. And should the CCAR ever validate homosexuality, Dr. Kravitz believes it would create a "circumstance" in which more individuals would practice homosexuality — an unacceptable form of behavior to the Jewish Tradition.

Bad Law

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Rights Act of 1964 and/or state and local laws would be to inject disincentives towards procreation into societal mores. Not only has the phrase in question not been well-defined as to "what is sexual orientation and/or preference," but its inclusion also to advocate destruction of the family unit which has always been deemed vital to our survival.

Given such legislation, nursery schools could not refuse to hire persons who are adulterers, homosexuals, or child molesters, if that is their sexual orientation or preference. The language gives special protection to law-breakers such as sodomists and child molesters. It is the first type of law in the United States, which would require a religious Jew, Catholic, or Protestant to be subject to sanctions by law unless he is violating his belief in the Ten Commandments and the Bible.

The biggest loser in this case is the public, generally, and the children, specifically. Our most precious commodity, the youth, are being misled and confused, if not victimized by an attempt to legitimize an abhorrent lifestyle. They make up the victims of such legislation. Who will speak up for them? Isn't this our obligation as lawyers to speak up?

The AIDS epidemic should only serve to demonstrate that such legislation is unsafe, inordinately expensive to the public, as well as inappropriate and unintelligent. We have a responsibility to educate the populace of the risks involved concerning this epidemic before legislation outlawing discrimination based on "sexual orientation" in housing, employment and public accommodations is enacted. The government has a certain right to

protect inhabitants of communities throughout the nation which have been hurt due to large health epidemics, resulting from harmful, predominately homosexual and perverted lifestyles. Minimal standards and guidelines must be upheld to preserve a thriving society. Doesn't history show freedom and progress depend on self discipline and law and order?

If homosexuals and sexual pervers are to be singled out for special treatment, the remarkably small percent of the time they are called to account for their legally actionable conduct, we all must be sure of and comfortable with the circumstances which will be left to chance and the implications resulting from varying interpretations. If implemented properly, these chances should be negligible, the result of which would be a well-constructed piece of legislation.

It is the role if not the duty of responsible lawyers, legislators, and executives to be aware of the great legal, philosophical, moral and community welfare implications of this so-called "civil rights" or "human rights" proposals. There are no proposals more dangerous to the structure of our system of law, our society and the future of our children and grandchildren than this "sexual orientation" expansion of existing anti-discrimination laws and executive order.

It is a mistake for the well meaning proponents of Civil Rights to allow the "Gay Rights" groups to attempt to piggyback their sexual immorality theme on the great and historical Civil Rights efforts.

Genealogy

(continued from page 1)

documentation may exist though it may be unavailable.

That preface to the Abrams family history on file at the JHA states, "The main difficulty we have had in tracing our background is the fact that many of our family names are less than a hundred years old and creations of our generations past, who came to this country to forget their lives in the old country, the persecution of the Russian pogroms...so they not only changed their names but, in many cases, wiped out their past history from their minds." (from *The Ancestors of Our Children*, by Maynard and Gertrude Abrams, Jan. 1984.)

Notwithstanding these difficulties, many people claim to have traced their lineage back to Adam himself. But Mrs. Horvitz is not so comfortable with these assertions. "How can they be so certain?" she wonders.

Rottenberg writes, "Nearly two thousand years ago, the sages of Mishnah considered the question of why God had created just one Adam and Eve instead of several men and women at the same time. They concluded that God was motivated by a desire to demonstrate the brotherhood of all people...Most people are unable to feel this sense of universality, but many Jews can indeed trace their lineage back to Adam, with a little help from the Bible and some inductive leaps of faith."

So grab your pencils and paper and meet me at the library. You never know, we might discover we're related.

Gury

(continued from page 1)

large Maccabiah banner which was held high above all other flags in the procession.

As the colorful display of uniforms and flags continued around the field, the United States delegation, upon approaching a section in the spectator stand, reserved for army personnel, suddenly took off their red and white striped vests and tossed them into the stands. The scramble to get one of the vests reminded me of a baseball being hit into the stands and every one trying to retrieve it, but here there were many happy soldiers able to get an American souvenir.

At one point the stadium went into total darkness; when the field was relighted, there stood a replica of a Russian shtetl (village). It was the setting for "Tevya the Milkman" who shortly arrived on his horse and wagon.

Approximately 500 dancers and singers appeared, their gracefulness and costuming was a breathless sight. They danced and sang to the music of *Fiddler on the Roof* as hundreds of violins played at each end of the field. Suddenly little children who were sitting at each end of the field joined the dancing.

The paratroopers in free-fall jumps, landing in the middle of the field with such ease, was a spectacular sight as was the thousands of sparklers lit by the spectators in the stands.

A laser beam show, followed by fireworks signaled the end of the opening ceremony.

The colorfulness and the

excitement of seeing thousands of Jewish athletes left us in awe.

It was a Bar-Mitzvah

celebration like none other.

Weren't we lucky to have been a part of this event? One we will never forget.



The flags of Israel on parade. Photo by Max Riter.



The Shtetl Scene. Photo by Max Riter.

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