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Shikker Is A Jew, Too

by Karen J. Burstein

Up until recently, alcoholism hasn't been a problem for the Jewish community, but studies have indicated that this is changing. Although we...haven't had actual calls from individuals in the...community seeking help, the studies indicate that Jews are no longer the fair haired wonders. We have talked recently of starting workshops...aimed at exploring the problem.

— Paul Segal, of Jewish Family Service, Providence RI Herald; March, 1985

The studies were right and JFS is fulfilling its goal of addressing the problem. Ruth Rosen, a Providence psychiatrist and JFS affiliate, says that "For so long we maintained the posture that Jewish people don't become alcoholics. We lived with that myth until it became too blatant to ignore."

The latest data, according to Rosen, indicates that the rate of alcoholism in the Jewish community is between one and eight percent. This equates to at least 50,000 Jewish alcoholics in the

United States. On top of that, add their family members, to bring the number of affected people up to 200,000. Then consider the unknown number of otherwise chemically dependent Jews and their families.

A formidable number of Jews are hooked on something or other. Over half of the New York membership of AA, Drugs Anonymous and Pil-Anon combined is Jewish. According to JACS (Jewish Alcoholics, Chemically Dependent Persons, and Significant Others Foundation), the breakdown among branches of Judaism is rather even: 19%- Orthodox, 22%- Conservative, 36%- Reform and 23% Secular. Thus, theories relating chemical dependency to assimilation are inaccurate.

Having received grants from both the Jewish Federation of Rhode Island and United Way, JFS initiated a six month in-service course designed by Rosen for the agency's clinical staff to diagnose, treat, intervene and counsel addicted people and their families.

Beginning in November, JFS will take their knowledge into Rhode

Island religious schools with workshops aimed at Jewish youth. This population is, statistically, at high risk of developing alcoholism and other addictions, according to a study for the National Institute on Drug Abuse by Doctors Menachem Daum and Marvin A. Lavenhar.

According to psychiatrist Mitchell Rosenthal, this high vulnerability is due to exposure, performance pressure in school, Jewish attitudes toward medication, parental examples. It is complicated by the Jewish community's denial of its addictions.

Rosen refers to this denial as the "Chosen People Syndrome where we're not supposed to have these human problems." "But," she adds, "To be human is to have these problems and address them. That's the greatest tackle among Jews: to really come forth and say 'I have a problem,' or 'someone in my family has a problem.'"

Easier said than done. Dr. Sheldon Miller in a 1985 Baltimore Jewish Times article on alcoholism is quoted as saying, "I think there are some real problems with Jews and alcohol. I'm sure that alco-

holism is a terrible stigma for all people [but for Jews it is an even greater stigma]."

In her pamphlet *The Twelve Steps and Jewish Tradition*, Rabbi Susan Berman of Cleveland, herself a recovering alcoholic, writes, "to be chemically dependent implied that one's Jewish status was questionable...The feeling among Jewish alcoholics and addicts was one of intense shame. To be chemically dependent meant to be less than a full Jew...The idea that there are no Jewish alcoholics or addicts...is not a tenet of Judaism."

Slowly, the age of denial is coming to an end in all branches of Judaism, from Ultra-Orthodox to Reform. Rabbis who were once ill informed about the presence of chemical dependency in their congregations are opening synagogues to Alcoholics Anonymous meetings.

Temple Emanu-El in Providence is home to the Friday noon TGIF group, a small AA group started three years ago by recovering Jews in conjunction with Rosen. For Jews who attend AA, a meeting in a synagogue can alleviate the uneasiness of attending meetings which are frequently held in

church basements.

The Jewish community has endeavored to make the AA program more accessible to Jews. Though not a Christian program, AA embodies certain ideas which, when taken out of a Jewish context, may seem alienating to Jews. These ideas pertain to miracles, sin, The Lord's Prayer, kneeling before God, and redemption. JACS is a companion program to AA which approaches the Twelve Steps of AA within a Jewish context.

Rabbi Berman outlines this compatibility of Twelve Step programs with Judaism (a way of life) and Jewishness (the cultural, culinary, linguistic, and attitudinal part of the way of life of Judaism). She writes that "God, Torah, and Israel are the basis of all Jewish thought, yet they seem to get lost when the focus shifts from Judaism to Jewishness. Also lost was the chemically dependent person's vocabulary for recovery and Jewish spirituality. They can be reclaimed." Berman translates prayer and redemption from English to the Hebrew: *t'fillah* and *q'elah*, asserting that these concepts are very Jewish indeed. She goes on to explain the Jewish ori-

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Soviet Jewry: Current Affairs And Problems

In Lieu Of The Presentation
At The Communist Party Congress

The following article was submitted by Richard A. Licht on behalf of an individual he met during his recent trip to the Soviet Union.

The following notes do not present a detailed analysis of the multifaceted, complicated and contradicting theme as mentioned in the title. To give this theme time and space it deserves would take a much longer work or series of special writings. This paper presents several issues on a common theme.

During the Communist Party Congress in Moscow, the problem of various peoples of the USSR were put on the agenda for discussion. It was obvious that all peoples of the country are not happy with the conditions of their existence and are reaching for important changes in the economic, political, social and cultural spheres of their lives. Absolutely nothing was mentioned about the situation of the Soviet Jews, thus creating an illusion that these Jews do not have any problems and reasons for unhappiness.

Is that really so? Definitely not. The situation of the Jews today is especially humiliating and contradictory. They are different from all peoples of the USSR in that they do not have a territorial, economical or cultural unity as well as are lacking for their own political and communal organization. A few autonomous republics created in the far East turned out to be an artificial phenomenon, and therefore didn't solve any problems for the Jews. That is why Jews cannot in practical terms formulate their

national needs.

Jews of the USSR have historically been put in an inferior and unequal position, which is reflected in extremely different ways. Beginning at the end of the 1920's, certain measures were taken to weed out the national conscience of the Jewish people: forbidden teaching of Yiddish, Hebrew and Jewish history; closed Jewish theaters and publications and disbanded music groups. Jewish culture practically came to a standstill. Powerful Soviet censure vigilantly sought to stop all objective and, especially, positive references to the problems of the Soviet Jew by the different means of mass information. At the same time a planned and persistent anti-Semitic campaign was spread. After World War II this took the shape of a struggle against cosmopolitanism and later zionism, which clouded the conscience of the people on their perception of world affairs. The word "zionist" was identified with a "Jew," agent of world Jewry aimed at ruling over all peoples.

In the Soviet Union Jews are excluded from political, party, diplomatic and legislative activity and do not participate in the state government. Rare exemptions from the rule exist. Certain industries (defense, space and new technological research) and scientific endeavors are impenetrable. There is limited access to a lot of universities; barriers are created for business-related trips abroad. At the same time, authorities and leaders with anti-Semitic sentiment may at their whim under "good will" excuses, refuse

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The Jewish Child In Public School: Prayer And Peer Pressure

by Fran R. Robins-Liben, Esq.

Is a public school graduation an appropriate occasion for denominational prayers? One local Jewish family answered that question by filing suit in the United States District Court in Providence seeking to enjoin the scheduled invocation and benediction.

Some found irony in the fact that the clergy lined up to bless the graduates of Nathan Bishop Middle School was Rabbi Leslie Gutterman. But Daniel Weisman, whose daughter was one of the graduates, was quoted in the *Providence Journal* as responding, "I still felt it is inappropriate for one's religious beliefs to be foisted on those of other faiths at any publicly sponsored activity."

The First Amendment to the United States Constitution proclaims, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In order to ensure that no government entity breaches this wall of separation between the church and state, the Supreme Court requires that every governmentally sponsored practice: (1) have a secular purpose, (2) have a primary effect which neither advances nor inhibits religion, and (3) must not entangle government and religion.

This test was first employed by the United States Supreme Court in *Lemon vs. Kurtzman* (U.S. Supreme Court 1981) to find that a Rhode Island state statute giving state aid to teachers of secular subjects in church-related elementary schools violated the First Amendment. Specifically, the Court found the statute to create excessive state entanglement with church-related elementary schools. The Court cited the high degree of control exercised by the Catholic

church and its local parishes over the schools as an important factor in its decision.

Although the Federal District Court in Providence has yet to rule on the recently filed benediction suit, several cases throughout the country have grappled with this identical issue. These cases have utilized the same three part separation of church and state test employed in *Lemon v. Kurtzman*, yet the resulting decisions have not been uniform.

In *Wiest v. Mt. Lebanon School District* (Pennsylvania Supreme Court 1974), the court ruled that the giving of an invocation and benediction at a public school's commencement exercises did not violate the First Amendment. In finding each element of the three part test satisfied, the court emphasized the ceremonial nature of the traditional invocation and benediction. Further, the court cited its lack of knowledge concerning the content of the invocation and benediction as a factor in deciding that the separation of church and state was properly preserved despite the state sponsorship of the event.

However, a United States District Court in *Graham v. Central Community School* (D.C. Iowa 1985) applied the same test in finding a proposed invocation and benediction at a public school's commencement exercises violative of the First Amendment. The court ruled that the proposed invocation and benediction served a thoroughly Christian purpose and attempted to advance the interests of the Christian community. This ruling was based upon the proposed use of the phrase "will those who wish to pray join with me" and the scheduled speaker's truthful assertion that the purpose of the invocation and benediction would be solely re-

ligious. Thus, the court found the proposed invocation and benediction failed to satisfy the three part test used to determine whether a governmentally supported action remains within the parameters of the First Amendment's separation of church and state provision.

These cases illustrate the vagueness inherent in the concept of separation of church and state. No bright-line distinctions exist which delineate when government has intruded too much into religion and vice versa. Instead, the cases manifest that the facts of each situation must be weighed in order to determine when the rights guaranteed by the First Amendment have been violated. Factors such as the content of the invocation and benediction, the composition and age of the audience, whether attendance at the exercises was mandatory or voluntary, and the length of the invocation and benediction have been used to assess whether the First Amendment has been violated.

Other situations exist where the rights of non-majority students concerning religion in public schools are called into question. In *Stone v. Graham* (U.S. Supreme Court 1980), for example, the U.S. Supreme Court struck down a Kentucky statute requiring the posting of a copy of the Ten Commandments on the wall of each public school classroom in the state. Applying the same three part test used in the invocation and benediction cases, the Court ruled that the posting of the Ten Commandments in the classrooms served a purely religious purpose. The ruling emanated from the use of the Ten Commandments as a religious rather than purely educational document. Thus, the statute was found to violate the First Amendment's separation of church

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Friday, August 4, 6:15 p.m.
Saturday, August 5, 9:30 a.m.
Sunday, August 6, 8:15 a.m.

Tisha-B'av Services
Wednesday, August 9, 7:35 p.m.
Thursday, August 10, 6:30 a.m., 7:35 p.m.

Daily Services
Monday and Thursday, 6:45 a.m., 6:15 p.m.
Tuesday, Wednesday, Friday, 7 a.m., 6:15 p.m.
All Sundays and legal holidays 8:15 a.m.

All services are conducted by Rabbi H. Scott White and Cantor Steven W. Dress.

Congregation Sons Of Jacob

Friday, August 4 - Three days in the new month of AV. Candlelighting 7:40 p.m., Minchah service 7:45 p.m.

Saturday, August 5 - 4 days in Av. Torah reading is P'Devarim. This is the beginning of the last Book of Moses (Number 5). Morning services begin at 8:30 a.m. Kiddush follows immediately. Minchah service is at 7:35 p.m. The Third Meal is right after the Minchah service. Maariv will be at 8:35 p.m. Havdalah is at 8:45 p.m. Minchah for the entire week will be at 7:40 p.m. with the exception of Thursday, August 10 - The Fast of AV-Tish-B-Av. We will begin at 7:15 p.m. Morning services for Monday are at 6:30 a.m. For Tuesday, Wednesday and Friday we begin at 6:45 a.m. Thursday, August 10, Tishah Be-Av, morning services are at 6:15 a.m. Everyone is invited to break the fast in the evening in shul. *No tickets to purchase, no reservations required.*

In the middle ages on Tishah Be-Av, King Edward I of England signed a decree expelling Jews from England in 1290; and they were not readmitted until the seventeenth century. On Tishah Be-Av in 1492, over 150,000 Jews were rounded from Spain, where they had lived peacefully for centuries, by the cruel commands of King Ferdinand and Queen Isabella.

To commemorate the destruction of the two temples, the rabbis ordered a day of fasting and mourning on Tishah Be-Av. On that evening and on the following morning, passages of lamentation are read from the book of Jeremiah, and mourning candles, of course, are lit. At morning services, neither tallit or tefillin are worn, to show our deep sense of mourning. Instead, they are put on for the afternoon (minhah) prayers. In the synagogue shoes are taken off and the congregants seat themselves on the floor or overturned chairs.

Tishah Be-Av

Although Judaism is not a religion of excessive fasting and self-punishment, there are several days in the calendar which have been set aside to recall tragic events in the history of the Jewish people.

Of these, the chief one is Tishah Be-Av, which falls on the ninth day of the summer month of Av, and which has a strange and tradition filled background.

According to the Talmud, many sad happenings took place on Tishah Be-Av. On that day it was decreed that the Israelites should wander through the wilderness for forty years. On that day the first Temple was destroyed in 586 B.C.E. by Nebuchadnezzar and the second Temple in 70 C.E. by Titus. On that day the fortress city of Betar fell to the Romans in 135 C.E. And, on that day, Bar Kochba and all of his men were massacred.

Congregation Ohawe Sholam

Services this Friday evening will commence at 7:45 p.m. Saturday morning, Shabbat Chazon, services will begin at 9 a.m. to be followed by Kiddush. At 7 p.m. Rabbi Jacobs will give a class on the laws of Tisha B'av. Mincha will be at 7:40 p.m. followed by the Third Sabbath Meal. Ma'ariv will be at 8:35 p.m. Havdalah will be at 8:45 p.m.

The whole Jewish community is invited to remember and commemorate the saddest day on the Jewish calendar - Tisha B'av - at our congregation. On this day both holy temples in Jerusalem were destroyed which resulted in the exile of the Jewish people from Israel. This was the beginning of our troubles throughout the ages culminating in the Holocaust and Jewish communal problems to this very day.

The fast begins Wednesday evening at 7:54 p.m. Services begin at 7:40 p.m. Wednesday evening the chief focus of the services is the chanting of Lamentations written by Jeremiah the prophet. On Thursday morning services begin at 6:30 a.m. with elegies of mourning. On Thursday evening Mincha begins at 7:20 p.m. The fast concludes at 8:38 p.m.

The rest of the week our schedule is as follows. Morning Sunday 7:45 a.m.; Monday and Thursday 6:40 a.m.; Tuesday Wednesday and Friday 6:50 a.m. Evening: 7:40 p.m. daily.

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If you are celebrating a special anniversary, announce it in the *Herald*. Include a photo with the announcement. Black and white only, please.

How We Were Forty Years Ago



Congregation Sons of Jacob members came across these photos recently and thought that our readers might enjoy seeing them.

Above: First row, left to right: **Irving Schnuger**, pharmacist, Sons of Jacob choir, cantor for Jewish Home for the Aged; **Benjamin Fox**, manufacturer and wholesaler of men's work clothes; **Unknown person**, could not determine his identity; **Rabbi Carol Klein**, rabbi of the synagogue for many years, instrumental in increasing membership, organized the Hebrew School for the synagogue, presently the rabbi of a Temple in Hallandale, Florida; **Max Richter**, real estate business, helped to dispose of the synagogue's mortgage, with his numerous appeals, active in local community affairs, chairman of the board, headed North End

Moschutim until his retirement, chairman of the Cemetery Committee; **Louis Sweet**, very active member on the board, community businessman; **Hyman B. Stone**, one of the founders of the synagogue, treasurer for many years, cattle dealer; **Getzel Zaidman**, beloved corresponding and financial secretary, painter, Gabai Rishon until retirement; **Max Rosenberg**, active in Hebrew School, long time board member.

Second row, left to right: **Benjamin Resnick**, fruit business, board member, active in Hebrew School, Gabbi; **Eugene Cornfield**, director of synagogue's choir until it disbanded, board member, painting business; **Al Goldberg**, partner in Red Fox Soda, tenor in choir, his sudden death caused disbanding of the choir; **Benjamin Gershman**, poultry dealer, gabbai, active board member; **Joseph Sindle**, son-in-law of Benjamin Gershman, active board member, died early in life; **George Labush**, active board member, past president, financial secretary, formed educational fund with Jack Glantz, helped organize a Talmud

Torah in the synagogue, assistant to Max Richter on the cemetery committee; **Jack Glantz**, president for many years, active in formation of the Hebrew School for the synagogue, chaired numerous bazaar activities to help pay off the mortgage debt, furniture store proprietor; **Benjamin Kessler**, active board member, tin smith; **Hyman Silverman**, agent with Metropolitan Life Insurance Co., financial secretary until moving to Florida; **Philip Gitman**, served as treasurer for congregation for many years, board member; **Sam Weiner**, builder and active board member; **Louis Kortick**, plumber, board member; **Benjamin Cohen**, delicatessen and soda business, board member; **Philip Goldberg**, legal adviser for the synagogue, attorney, board member, very active in establishing and running the Hebrew school of the synagogue.

The synagogue greatly acknowledges the following for their helpful identification and comments: Mr. and Mrs. Alex Goodblatt, George Labush, Joe Matzner, Reuben Marks, and David Kopech.



The two-person photo shows Louis Sweet on the left congratulating Max Richter on the right on his election as chairman, at the same time, 5/25/48.

Neusner To Speak In Warsaw

WARSAW — Brown University's University Professor Jacob Neusner, Judaic Studies, will address the Roman Catholic Church's international conference here on August 31 on "Shalom: complementarity." His address forms part of the Polish commemoration of the fiftieth anniversary of the German attack on Poland, September 1, 1939, and the start of World War II. In his address, Neusner will discuss the problem of the Carmelite nunnery located

in the death camp in Oswiecim/Auschwitz viewed in the context of relationships among religions.

The conference is under the auspices of Cardinal Marcharski, Primate of Poland, and will hold sessions, also, in Cracow and Oswiecim.

Recently elected Member of The Institute for Advanced Study, Princeton, Neusner will address the National Council of Bishops of Brazil, in Brasilia, on August 23 on "Christian Faith and the Torah of Judaism."

AARP Selects Eunice Morris As Spokesperson For Women's Initiative Program

Eunice Morris of Cranston has been selected by the American Association of Retired Persons (AARP) to serve as a spokesperson for its nationwide Women's Initiative program. On June 12-16, 1989 Eunice and fourteen spokespersons from across the country attended an orientation and training program held in Washington, D.C. The orientation focused on the role of the spokesperson is raising public awareness of, and responding to pertinent issues facing midlife and older women. The AARP Women's Initiative was formed in 1984 to address economic, health, social and cultural needs of older women. The initiative seeks appropriate responses from both public and private sectors to the special concerns of women in this age group.

The Women's Initiative Spokesperson will work on behalf of AARP to draw attention to and find solutions for the health and economic problems facing today's older women:

- One-third of older single women rely on Social Security for at least 90% of their income.
- Women represent nearly three-fourths of the elderly poor.
- Fifty percent of women age 65 and older are widows.

• Three and one quarter million women age 45-64 (14%) have no health insurance.

Eunice Morris will be available to speak to community, civic and religious groups, as well as interfacing with the media. For further information please call 401-785-0222.

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Opinion

Shalom: Complementarity

Learning To Think Religiously About The Religion Of The Other

by Jacob Neusner

(Address at the Uomini e religioni conference, Warsaw, Poland, August 31, 1989, the 50th anniversary of the beginning of World War II)

The conception of "shalom," as we all know, involves peace in the sense not merely of the absence of war, but the presence of a whole and complete state of complementarity. Peace is peace when both parties affirm peace, meaning, when each party affirms the other. That commonplace comes to mind here and now in particular, because of the poignant confrontation that takes place between two communities that prize peace and seek harmony, the Roman Catholic order of the Carmelites, and the community of Judaism formed by the survivors of the Holocaust. In the conflict presently working itself out in the matter of the location of a place of prayer and communion, we witness yet further evidence that peace is possible only when a whole and complementary understanding among different religions is attained. There can be no peace, nor even a truce, so long as one side within the framework of its religious convictions can make no sense of the other side within the framework of its religious conviction. And, it is clear, the heart-breaking conflict that presently disfigures the peaceful and cooperative relationships between Judaism and Roman Catholic Christianity, nurtured by so many in all parts of the world, comes about because we do not now know how to grasp the other, how to make sense of that other in our own framework and in our own terms.

Accordingly, at this very moment we confront an example of the future task of all religious intellectuals, which is, to try to

think through a religious theory of the other, a theory framed by each religion within its own terms but suitable for guiding the insider on how to think about the outsider. The single most important problem facing religion for the next hundred years, as for the last, is that single intellectual challenge: how to think through difference, how to account, within one's own faith and framework, for the outsider, indeed, for many outsiders. True, people think that the most important problem confronting religion is secularization or falling away; but, it is clear from all studies, religious affiliation remains constant. Not only so, but when we look at the evidence of our own eyes, we find the vital signs of religion attested in the headlines everyday: Christian civil war in Ireland, monotheist civil war in the Middle East, the breakup of the Soviet Empire by reason of religious conflict — these attest to the power of religion. But they also remind us of its pathos, which is the incapacity of religions to form for themselves a useful theory of the other. That, not secularization, defines the critical task facing religions: their excess of success in persuading the believers, so that believers not only love one another, they hate everybody else.

The commonplace theory of religious systems concerning the other or the outsider, consigning to incomprehensibility the different and the other, finds ample illustration here. What do you do with the outsider? Find the other crazy (as we did Ayatollah Khomeini and Jim Jones of Jonestown), or declare the other the work of the devil (as the Ayatollah did with us), or declare the other subject to such metaphors as unclean, impure, dangerous, to be exterminated, as the Germans — Christians, ex-Christians alike — did with the Jews. In the case of the tragedy unfolding at Auschwitz, the theory of the other is difficult to express; I am confident that the Carmelite Sisters have only good will for all persons, and I am equally certain that the Jewish survivors, bearers of the moral heritage of the Jewish people and of Judaism in this setting, bear no ill-will for Christianity. The one side identifies the site in its framework and in its terms, the other in its context, and neither seems to have the capacity to grasp the viewpoint of the other within its own frame of reference. Therein lies a future of not merely intolerance or

misunderstanding, but of utter incomprehension. And it is that incomprehension of the other, the inability to explain the other to oneself in one's own terms, that transforms religion from a force for peace and reconciliation into a cause of war and intolerance.

Tolerance does not suffice. A theory of the other that concedes the outsider is right for the other but not for me invokes a meretricious relativism that religious believers cannot really mean. Religions will have to learn how to think about the other, not merely to tolerate the other as an unavoidable inconvenience or an evil that cannot be eliminated. For reasons I shall explain, they face the task of thinking, within their own theological framework and religious system, about the place, within the structure, of the other outside of it. And that is something no religion has ever accomplished up to this time.

Religions have spent their best intellectual energies in thinking about themselves, not about the outsider. Why should this be so? The reason is that religions form accounts of a social world, the one formed by the pious; they set forth a world view, define a way of life that realizes that world view, and identify the social entity that constitutes the world explained by the world view and embodied in the way of life: world without end. The this-worldly power of religion derives from its capacity to hold people together and make them see themselves as not a given but a gift: special, distinctive, chosen, saved — whatever. But the very remarkable capacity of religions to define all that is important about a person, a family, a group also incapacitates religions in a world in which, it is clear, difference must be accommodated. For in explaining the social world within, religions also build walls against the social world without, and in consequence religions impose upon the other, the outsider, a definition and a standing that scarcely serve the social order and the public interest.

For theories of "the other" that afford at best toleration, at worst humiliation and subordination, may have served in an age of an ordered society, but they do not fit a time in which social change forms the sole constant. It is one thing to design a hierarchical society defined by religion when one religion is on top, all others subordinated, as was the case in the Islamic nation(s) from the seventh century, and as was the case in Christian Europe until the rise of the nation-state. A hierarchy based upon religion, with Islam at the apex, Christianity and Judaism tolerated but on the whole well-treated minorities, served so long as all parties accepted their place. So too, Christian European society before the Reformation had its dual theory of religious difference within the social order: the Christian state, headed by Pope, Christ's deputy, and monarch, the secular Christian counterpart. In such an order, Judaism found its place as testimony, Islam kept at bay across the Pyrenees or Mediterranean and then forced back in the Near East itself, and paganism would be eliminated. But with the shaking of the foundations, in the Reformation, for instance, the social order trembled, Christianity in the West became two, then many, and the

Jews Still Not Making It In Corporate America, New Study Shows

Jews are among the most visible American minorities. They have gained prominence in law, medicine, entertainment, art, politics, and academia. As entrepreneurs, they have built and managed numerous successful organizations. Outbreaks of conspicuous anti-Semitism are rare in the U.S. To all appearances, Jews have found virtually complete acceptance in America.

However, according to a study conducted by noted management expert Abraham Korman, a quiet but powerful anti-Semitism persists in America's boardrooms. His findings indicate that Jews are being systematically excluded from senior management positions in corporate America. In fact, says Korman, the larger a company is, the less likely it is to hire or promote Jewish Americans to executive or senior management positions.

His investigation of the hiring and promotion patterns of the Fortune 500 companies reveals disturbing evidence of widespread discrimination against Jews. Korman found that the industries that had the highest reported sales and the most employees had the lowest number of Jews in senior positions. Less than 5 percent of the senior executives employed by these industries are Jewish, a figure, says Korman, that is well below the nationwide norm.

The numbers are even more revealing in similar analyses Korman conducted among the Fortune 100 companies and the Fortune Service 500. The results are particularly startling among the utilities, commercial banking, and life insurance industries, which have well over \$1 trillion dollars in assets and employ more than 4 million people. Jews occupy, on average, little better than 3 percent of the senior management positions in this group.

Commenting on his findings, Korman points out that American corporations are willing to employ Jews as outside consultants and in a variety of staff and professional

positions — but the door to the executive suite remains locked to them. He quotes one personnel executive as saying, "There are plenty of Jewish engineers in this company, but none are project managers, nor will there be any so far as I know. I believe that most of them have been told informally that the company is happy to have them as engineers but that our customers are unwilling to work with Jewish executives." This remark, says Korman, exemplifies what he sees as the reason for continued discrimination against Jews in corporate America.

Korman suggests that Jews and non-Jews alike believe that Jews are in some sense "outsiders" in America. This leads both groups to certain strategic decisions about what careers and occupations are appropriate for Jews. Non-Jewish executives and managers feel that as outsiders Jews are somehow different from other Americans and that they are thus ill-suited for senior positions requiring extensive social interaction. But, says Korman, Jews themselves contribute to this situation by seeking careers as professionals or entrepreneurs. While this decision gives them more control over their own lives and enables them to develop the skills that make them valuable to industry in staff positions and as consultants, it also keeps them outside the mainstream of corporate life.

Korman's findings, along with suggestions on what should be done to correct the situation, are presented in *The Outsiders: Jews and Corporate America*, recently published by Lexington Books.

Abraham K. Korman is the *Wollman Distinguished Professor of Management at Baruch College, City University of New York*. Author of numerous books and articles in the areas of careers, work motivation, leadership, and organizational development, he has consulted for such Fortune 500 companies as Beatrice Foods, IBM, American Airlines, RCA, and Lever Brothers, among others.

The Outsiders: Jewish and Corporate America, Abraham K. Korman, Lexington Books.

hierarchical structure tottered. Then what of the other? Jews were driven to the east, the more tolerant, pioneering territories of Poland, Lithuania, White Russia, the Ukraine; Islam would then be ignored; and Christians would spend centuries killing other Christians — some theory of the other! some theory of the social order!

Looking backward, we see that all our models tell us what not to do, but we have scarcely a single model to emulate. A Christian theology of the other in terms of the other for faithful Christians; a Judaic theology of the other in terms of the other for believing Jews — these have no precedent in either Christian or Judaic theology. That effort at treating as legitimate and authentic a religion other than our own, and with it and on its account, treating as worthy of respect because of their religious people different from ourselves, we have never seen on this earth before, though in the past quarter-century, the beginnings of the work have been attempted, so far as I know solely by Roman Catholic and main-stream Protestant theologians.

Ours is an intellectual task, for if we cannot in a rational and rigorous way think religiously about the other, then the good works of politics and the ordering of society will not be done. And the dimensions of our task are formidable. For we have seen what does not serve. Tolerance works only in a climate of indifference; when you care, so it seems, you also hate. Toleration works where law prevails, but the limits of the law are set by sovereign power, and

the range of difference on the other side of the border stretches to the last horizon. So are we able in wit and imagination, mind and intellect, to form a theory of the other coherent with the entire structure of the world that our religious worldview, way of life, account of the "us" that is the social entity, comprise? The issue of coherence is critical, and that matter of cogency with the whole religious system explains why at stake are theological propositions. Tolerance is a mere social necessity, but, we all recognize, simply not a theological virtue. Anyone who doubts should recall the ridicule that met the position, "It does not matter what you believe, as long as you're a good person," not to mention, "it does not matter what you believe, as long as you believe something."

But beyond tolerance, and before theology — that is where we now stand. The history of religion is teaching us about the failures of the past, so closing off paths that lead nowhere. Can religious systems make sense of what lies beyond the system? In my judgment the answer must be affirmative, because the question comes with urgency.

This is a time for intellectuals to do their work courageously. The heart-breaking conflict in the events at Osweim has turned a chronic into an acute problem, and it will be a Qiddush Hashem on the part of religious intellectuals, both Judaic and Christian ones, to meet that challenge as an urgent example of an enduring religious dilemma: making sense of the other in the intellectual tools provided by one's own religion and its theology.

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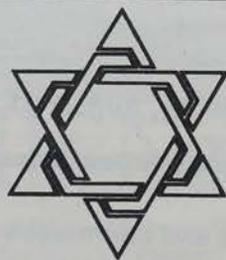
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Candlelighting

August 4, 1989

7:43 p.m.

Notice

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

Who's Dreaming Of Who

by Thomas L. Friedman

Although Israelis and American Jews began dating and fell in love after 1967, they never got married. Theirs was a romantic fling.

As with any love affair, the two parties didn't really know that much about each other. In many ways, American Jews liked Israel for her body and Israelis liked American Jews for their money. The relationship worked as long as the two parties dealt with each other superficially — as long as not too many Israelis moved to America and saw how attractive life there really was and as long as those American Jews who went to Israel never got off the tour bus.

But, as in any romance, there comes a moment when the starry-eyed couple discovers who the other really is. That mutual-discovery began in the mid-1970s. American Jews suddenly found themselves exclaiming, "Hey, I fell in love with Golda Meir. You mean to tell me that Rabbi Meir Kahane is in your family! I went out with Moshe Dayan — you mean to tell me that ultra-Orthodox are in your family! I loved someone who turns deserts green, not someone who breaks Palestinians' bones."

Israelis eventually found themselves equally aghast and exclaiming, "Look, American Jew, just because we are dating doesn't mean you can tell me how to live my life. And anyway, if we are in love, then you should move in with me. You also can't start taking aerobics classes and building up a physique of your own that my daughter finds so attractive she wants to move in with you!"

As the *New York Times* correspondent in Jerusalem, I was both an eyewitness to, and a catalyst for, this process of mutual discovery. At times it was funny, at times it was tragic; at times I saw it happen in synagogues and at times I saw it occur in places one would least imagine — like a tennis court.

It was a normal Saturday morning in Jerusalem, and Bob Slater, a correspondent for *Time*, and I were having our usual Saturday-morning tennis match at the Jerusalem Tennis Center. We happened to arrive at our assigned court two minutes before 10 a.m. The Israeli players on the court were in the middle of a point. We walked onto the court but stayed over on the side so as not to disturb them.

At that point, one of the Israelis asked if we would wait outside. We said no problem and stayed outside until 10 a.m., when we returned. They left reluctantly. As we passed each other, one of the Israelis began mumbling in Hebrew something about "arrogant Americans." After a few seconds of this, I told the fellow that if he had something to say he should say it in English, at which point he erupted with a lava flow of vile invective.

When I calmly pointed out that without American money there would have been no Jerusalem Tennis Center, the man became positively apoplectic. When he finally left the court, Bob and I just stared at each other across the net, dumbstruck.

It was clear to me that this Israeli must have been nursing a grudge against American Jews for a long time and our entering his court early simply lit his fuse.

This contretemps occurred in 1987, just as the United States was putting heavy pressure on Israel to turn over for questioning several Israeli officials alleged to have been involved in the Israeli espionage caper in Washington.

The key figure in the Israeli spying operation was a young American Jewish U.S. Navy intelligence analyst, Jonathan J. Pollard. At the time of Pollard's arrest in November 1985, many American Jewish leaders were embarrassed by the fact that Israel had been spying in the United

States, and they lectured Israeli ministers for weeks on how insolent this was — much to the annoyance of many Israelis, who felt they didn't have to put up with any lectures from American Jews.

It always seemed to me that this Israeli tennis player's anger was rooted somewhere in the resentment many Israelis had come to feel upon discovering that they were not as superior to America and American Jewry as they might have thought.

Because Israeli leaders always had a romanticized notion of America — as a country that fawned all over them, adored them, and confirmed them as heroes — they were very late in realizing the potential of a thriving America as a magnet for Jews. One day, though, Israelis woke up and realized that America had become the greatest threat to the Zionist revolution.

By 1988, an estimated 300,000-400,000 of the roughly 4.2 million Israelis had moved to the United States on a permanent or semi-permanent basis — with an estimated 100,000 in California alone. In the decade of the 1970s, 265,000 Jews left the Soviet Union. Of those, roughly 165,000 went to Israel and 100,000 to North America.

It was bad enough for Israelis to find themselves in competition with America, but it was even more galling to find themselves dependent on the American Jewish community. Although Israeli officials never admitted it aloud, they came to understand that Washington gave the extraordinary amounts of aid to Israel that it did in large part because of the electoral clout of the American Jewish community.

That has not been an easy reality for Israelis to swallow, and they have responded in a variety of ways. One is to argue that America gives \$3 billion a year to Israel not because of the electoral clout of American Jews but because Israel is such a "strategic asset."

Another tendency has been to impugn American Jewish life, or hope for an outbreak of anti-Semitism that will drive American Jews to Israel.

Yaron Ezrahi, the Hebrew University political theorist and a man deeply involved in the Israeli peace movement, encountered this latter trend when he was invited to debate a member of the Gush Emunim settler movement before a visiting delegation from Florida.

"The Gush man was the first to talk," Ezrahi recalled. "He said that the West Bank belongs to the Jews, that it was part of Eretz Yisrael (the Land of Israel) and that the Arabs don't count and that no one should dictate to the Jews what to do."

"Then he gave this very impassioned speech about biblical and historical rights. So one guy from Florida stands up and says to him, 'You're counting on massive aliyah from the West to realize your plan, aren't you?' And the man said yes."

"So the guy from Florida says, 'How can you possibly expect immigration from Western liberal

(continued on page 11)

The Power Of Fusion

Like everyone else, I am fascinated by the prospect of free, safe energy through fusion. So, along with scientists everywhere, I am also trying to duplicate cold fusion. I may not be much of a scientist, but I try to sense the Jewish message in life around us.

I like cold fusion because it's *haimish* and simple. It doesn't complicate things with mazes of tubes, or hide in fancy laboratories. It's not demanding like those arrogant nuclear reactors with tons of water heated to thousands of degrees. All fusion asks for is 2 room-temperature bottles!

Honestly, I didn't use palladium and platinum electrodes, nor did I produce bubbles, chemical reactions or temperature change. I discovered spiritual energy that can't replace coal or oil, so don't cut off your electric company until cold fusion proves itself.

Before fusion, energy was thought to result only from fission, i.e. splitting or divisiveness. In human terms, people repel each other, vent anger in fiery outbursts in the heat of an argument. Friction results from people rubbing each other the wrong way, and the sparks start to fly. But is there any excitement or energy when everything is quiet and peaceful?

Fusion changes all that. Fusion demonstrates the incredible power and release of energy in joining together. When the Torah tells us to love your fellow as yourself, it is talking fusion. It means more than just not fighting or "not doing to others what you wouldn't want done to you." Such decency is not uniquely Jewish and applies to all of humanity.

The unique Mitzva of loving a fellow Jew as oneself goes beyond just acting civilly. It calls for fusion, unity and oneness. To quote Rabbi Shneur Zalman of Lubavitch: "To really love your fellow as yourself, we focus on the spirit...to appreciate the depth of each soul, for we share the same common source of the living G-d, and are Blessed only when we unite as one."

The famous Rabbi Akiva had a motto: The basis of the Torah is "love your fellow as yourself. The fusion of love, Torah and life is the dynamic of Jewish living.

I know that this type of "fusion" won't capture headlines, attract the media, or impress scientists at MIT. But it is important for us to realize the tremendous potential of Jewish love.

Let's work on uniting people, not just isotopes. Let's use the principles of fusion to produce an inner energy that can light up people, radiate spiritual warmth and make our world a better place in which to live. This surefire working model gets positive results, more than can be said at present about the Utah fusion.

By Rabbi Yisroel Rubin, director of Chabad of the Capital District, Albany, New York.

Submitted by Rabbi Y. Laufer, Director of Chabad House.

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Stepping Up, Stepping Out

by Tj Feldman

This week begins a new chapter in my life, for I have moved from Providence, where I have lived for eighteen years to West Hartford, Connecticut, a city which will become my new home. However, in just a few short weeks I will be on the move again, to Washington, D.C. where I will spend the most important years of my life, the college years.

All of this moving around is difficult on the emotions though, because I have left the place that I know so well, for places that I'll have to learn my way around in. I have also left my friends and soon I'll be making new ones, but the memories I have will last forever. At the same time I know that change is what makes life exciting. I am looking forward to the future because I know it will be fulfilling.

For now though, I think it's appropriate to reflect on the people and places in Providence that have made the first eighteen years of my life so wonderful. There are many who deserve such credit, but I think the first as always is my family, because without my mom, my brother, my late father and my stepfather, I would never have made it. I also give a lot of credit to the people of Temple Beth El, particularly to the rabbis and teachers who have made Judaism come alive for me. There are many others that deserve kudos as well, but there simply is not enough space to name everyone. However, this column would not be complete without thanks to Sandra Silva and Dottie Snyder both of whom have helped make my work for the *Herald* a joy. As I continue to write for the *Herald*, I'll always remember Sandra and Dottie for helping me on my way to what I hope will be a successful career in journalism.

As I look ahead to the future, I know that the places and people that have been a part of my past and present have made large contributions to who and what I am. I also know that I hope I am as special to them as they are to me, because as I step up and step out into the harsh, and often cruel "real

world," those places and people are what will keep me going during the times when I'll need to escape from the "real world." I only know that in the years to come a great deal of growth and change will occur in my life, and though I am a little bit frightened I also know that I am well prepared for what lies ahead.

Letter To The Editor

To The Editor:

In characteristically misleading fashion, Alexander Schindler paints the Reform movement in wildly successful colors. And with his condescending report that Orthodoxy has "toppled from its former status as America's most populous synagogue body" Rabbi Schindler must be looking at a very drawn-out topple indeed. We Orthodox have not had the biggest numbers here in America for about a hundred and fifty years. In any event, we don't put our faith in numbers, only in authentic Judaism.

What Rabbi Schindler might want to consider though, if he's honestly looking for indicators of success, is the fact that, in 1960 there were 265 Orthodox Day Schools in this country; by 1982, the number was 636 — and many more have since been added. Or the fact that Orthodoxy has frustrated all of its obituary-writers — including Schindler himself — for the past fifty-odd years, refusing to weaken at all, much less die, and has adapted quite nicely to modernity — and without abandoning its principles.

Yes, Orthodoxy is small, just like a tiny, vibrant, growing baby is small. The Jewish future lies just where the Jewish past does, in the affirmation of our nationhood under Torah and in our best attempts at observing its laws. And in our stubbornly refusing to listen to those who would discourage us from pursuing our destiny.

Rabbi Avi Shafran

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Social Events

Gleckman-Hayman

Ernest and Lorraine Rothbard Gleckman, Poughkeepsie, announce the forthcoming marriage of their daughter, Katherine Emily (Kezia) to Randy Seth Hayman, son of Gary and Marjorie Hayman, Valley Stream. Miss Gleckman is a 1979 graduate of Poughkeepsie High School, a 1983 graduate of Vassar College, and a 1987 graduate of Adelphi University with a BFA degree in dance. She is a professional modern dancer with the New York-based Avodah Dance Ensemble. She is also employed by the New York law firm of Rabinowitz, Boudin, et al.

Mr. Hayman is a 1979 graduate of G.W. Hewlett High School. He received his BA degree in classics in 1985 from Brooklyn College, where he is completing a master's degree in TV programming management. He is an editor and reporter at Macintosh News and a freelance comedy writer.

The wedding is planned for this August.

Sam Schlevin Appointed

Sam Schlevin has been reappointed by Mayor Sarault to his twentieth year as a member of the Zoning Board of Pawtucket. This will be his nineteenth year as chairman, marking the longest period that anyone has maintained this position.

Dewares Announce Birth

Marilyn and John Deware of Richmond, R.I., are very happy to announce the birth of their second child and son, Jeffrey Aaron, on June 29. Three-year-old Jonathan Andrew is the proud brother.

He is named for his great-great grandmother, Annie (Chana) Gittleman, and his great uncle, Victor Gold, of Cranston.

Maternal grandparents are Barbara and Doug Kortick of Warwick and paternal grandparents are Edna and Jack Deware of Cranston. Maternal great-grandparents were the late Max and Dora Levin and the late Bertha and Mac Kortick.

Israeli And European BBYO'ers Visit Providence

by Paula Waldman

On Sunday, July 23 Noar LeNoar, the B'nai B'rith Organization from the overseas districts in Israel and Europe toured New England. This year twenty-two delegates came from Israel, Great Britain, France and Spain. They visited Jewish and historical sites of interest in Newport, Boston, and Providence. On Sunday, they were welcomed at the J.C.C. in Providence, R.I., with a make-your-own subs dinner with all the fixin's prepared by the well-known great chef Mr. Jay Wassersug and his crew Anita Wassersug, Annette Schwartz, Paula Waldman and Mr. Schwartz. What a spread. It was enjoyed by all the visitors as well as the host families. On Monday, July 24, after a visit to Newport, our visitors returned to the Providence Jewish Community Center and they were hosted by Plantations Unit B'nai B'rith #5339 to a barbecue fit for a king. Hats off to Chef Larry Waldman, and his crew Sandra Waldman, Adrienne Uffer, Marty Uffer, Carol Millman, Harvey Millman, Rhoda Fischman, Bert Fischman, Marty Waldman, Paula Waldman, Ivy Rabinowitz, and Howard Rabinowitz for making the barbecue a huge success. After dinner the Israeli delegation performed before a full house... two hundred in attendance. There were greetings from Ted Jacobs, BBYO New England Regional Director, Kerrie Silberman and Eric Aballi, Youth Coordinators, Martin Waldman, past chairman N.E. Region BBYO Board, Greg Raisman, Godol, New England Region AZA, and welcome and introductions from Annette Schwartz and Anita Wassersug, Nor LeNoar Overseas Tour Coordinators. The program was enjoyed by all. Arrangements were made by David Hochman, Rhode Island Coordinator and Paula Waldman, Past President of Plantations Unit #5339. A Job Well Done.

Fashion Show At Wang

Saks Fifth Avenue will sponsor an Oscar de la Renta Fashion Show on Friday, September 22 at 8 p.m. in the Grand Lobby of the Wang Center for the Performing Arts to benefit the Boston Opera Association and The Wang Center.

The fashion show will feature many of the latest styles from the Oscar de la Renta Fall 1989 collection. The designer will be special guest at a Caribbean cocktail party featuring authentic Caribbean cuisine, exotic decor, palm trees and tropical flowers from 6 to 8 p.m. on stage at The Wang Center.

For ticket information, contact Vera Gold, Director of Marketing and Public Relations, (617) 482-9393.



Brown Bag Club Max Riter Tells Of Trip To Israel

On Tuesday, August 8 at noon, the Brown Bag Club of the Jewish Community Center of Rhode Island, 401 Elmgrove Avenue in Providence, will be hearing Max Riter talk of his trip to Israel. He will present a slide show of his experience as a volunteer there. Bring a brown bag lunch; dessert and beverage will be provided.

Also, at 2 p.m. (directly following the Brown Bag Club) the Yiddish Vinkele will be meeting for all who would like to attend.

The Brown Bag Club is for people free for lunch; for more information please contact Lisa Goodman at 861-8800.

Rhode Island Holocaust Memorial Museum Book of Remembrance

The Rhode Island Holocaust Memorial Museum of the Jewish Community Center of Rhode Island, 401 Elmgrove Avenue in Providence, is collecting data for a Book of Remembrance to be published and displayed at the museum. Any Rhode Island or South-eastern Massachusetts resident who would like information included in the Book about his/her relatives who died in the Holocaust is welcome to contribute. Thus, the Book is a way of recording and remembering those who died.

The form below includes the necessary information. Please fill out one form for each individual who has deceased and send them to:

Rhode Island Holocaust Memorial Museum
Jewish Community Center of Rhode Island

401 Elmgrove Avenue, Providence, RI 02906
Attn: Beth Cohen

If additional forms are needed please make copies. The information will be included in the permanent records of the Rhode Island Holocaust Memorial Museum as well as forwarded to Yad Vashem in Jerusalem.

For further information call Beth Cohen at 861-8800.

Rhode Island Holocaust Memorial Museum, Book of Remembrance and Yad Vashem, A Page of Testimony

Photograph, preferably passport size. Please do not attach the photograph with glue. Include the name of the deceased on the back of the photo.

1. Family Name _____
2. First Name _____
3. Maiden Name _____
4. Date of birth or approximate age _____

The Martyrs' and Heroes' Remembrance Law, 5713-1953 determines in article No. 2 that — The task of Yad Vashem is to gather into the homeland material regarding all those members of the Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and his collaborators, and to perpetuate their memory and that of the communities, organizations, and institutions which were destroyed because they were Jewish.

5. Place of birth (town, country) _____
6. Name of mother of the deceased _____
7. Name of father of the deceased _____
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9. Profession _____
10. Place of residence before the war _____
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12. Circumstances of death (place, date, etc.) _____

I, the undersigned _____
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relationship to deceased _____
hereby declare that this testimony is correct to the best of my knowledge.

Signature _____

Place and date of registration _____

Sections 1 to 12 refer to the deceased only.

U.S., Israel Triumphant As 13th Maccabiah Concludes

JERUSALEM (JTA) — The Maccabiah this year drew more than 4,000 athletes from 44 countries.

After Israel, the United States and Canada, the remaining 41 countries participating placed far behind in the competition for medals. But the totals reflected in large measure the lopsided differences in size between the rival Maccabiah squads.

Some countries sent a handful of athletes, who participated in only a few events.

The breakdown of the medals — gold, silver and bronze — was a better gauge of performance. There, too, the Israelis surpassed their rivals, but not by so large a margin. They took 97 gold, 82 silver and 79

bronze medals. The United States ended the games with 74 gold, 73 silver and 52 bronze. The Canadians won 16 gold, 21 silver and 33 bronze.

The 50 athletes from Soviet Lithuania attracted the most attention among the foreign squads, when the games opened at Ramat Gan Stadium on July 3. It was the first time the Soviet Union was represented at a Maccabiah since the contest began in Palestine in 1932.

But in terms of medals, the Lithuanians finished second to last, garnering one silver and one bronze. Last place among the medal winners was occupied by Ireland, with one silver.

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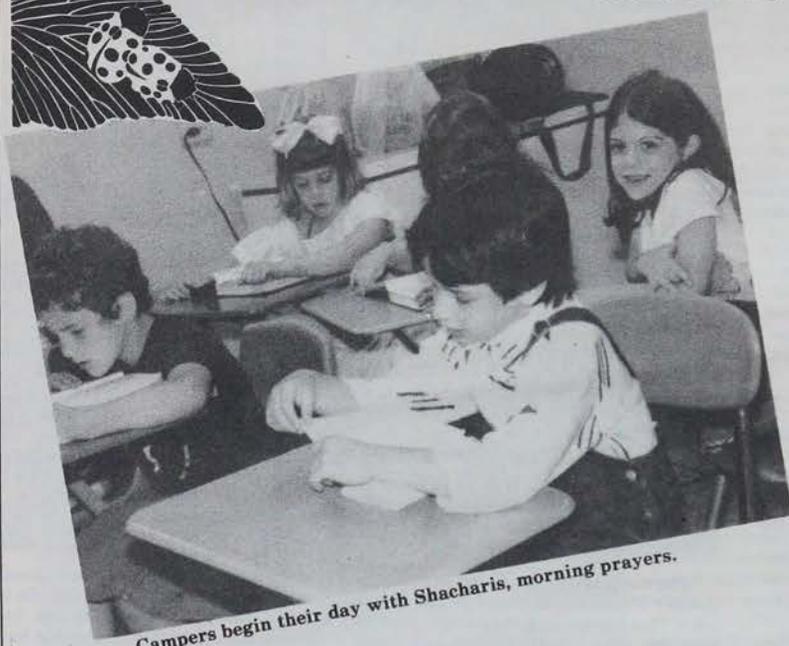
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Your Community

Torah Day Camp



Campers begin their day with Shacharis, morning prayers.



Head counselor, Shiffy Jakubowicz (middle), with campers Penina Strajcher (right) and Aviva Jakubowicz (left) welcoming campers at the start of the camp day.

Torah Day Camp — Camp Chaverim combines the enjoyment of Torah learning with the wholesome fun of physical activities.

Over 60 children, ages 3-11, have enrolled this summer for an exciting camp experience. The camp is based in Providence's East Side but we travel to many places in Rhode Island for our varied activities. Our campers are divided into five groups, based on age, for most of the camp day.

Each week the camp experience revolves around a special theme such as Chaverim, the importance of friendship; Achdus, peace; Middos, developing proper personal character traits; and Chessed, practicing kind deeds for others.

Every day the older campers "splash it up" in a inground outdoor swimming pool with a certified lifeguard on duty at all times. The younger campers are also well supervised in wading pools and sprinklers.

Mrs. Carol Fried is our special arts and crafts director. Among the many projects she has completed with our campers are decorated mosaic tiles, colorful sand terrariums, keychains, lanyard, Tzedakah boxes and Birkas Hamazone holders.

Sports fun has included kickball, wiffleball, badminton, relay races, running bases, dodge ball, water balloons and other interesting games.

We have visited the Jewish Home for the Aged, Roger

Williams Memorial, Rhode Island State House, Rhode Island Mikveh and many other fun and educational sites. The campers recently enjoyed cheering on a Pawsox victory at McCoy Stadium. That was a great treat!

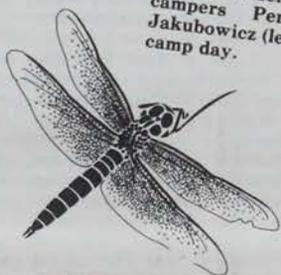
Shrone Feldman, an experienced dance instructor, has been leading our older girls in beginning jazz technique.

Our Torah learning program is tailored for each child's previous educational background. Davening skills, chumash, mishneh and Jewish law are the main subjects we study in very small groups. A secular studies enrichment program including work in reading and math is provided weekly.

Color war was an exciting four-day experience for all our campers. The various contest scores were very close, but in the final tally the red team-Yom Tov won over the blue team-Shabbos by a very slim margin.

Nutritious Kosher lunches are provided daily through a special arrangement with the state of R.I. and a grant from the U.S. government. Our menu includes fancy sandwiches such as corned beef, turkey, pastrami and chicken to basics of tuna, cheese and peanut butter and jelly.

The camp will continue this summer through the beginning of August. For further information about Torah Day Camp please contact its directors Rabbis Abraham Jakubowicz and Yechiel Pinsky.



Our campers go swimming daily. Here the boys are shown during "free swim." Our Red Cross certified lifeguard, attentive at all times, is Rivka Rosen.



One of the many trips our campers enjoy: Providence Public Library.



Nutritious kosher lunches are provided daily through an agreement with the U.S. Government.



Around Town

by Dorothea Snyder

"First you pull out all of the weeds and then you put on the mulch. Oh, I think you could put a little mulch on that tree because the sheep have been eating it," Karen Asher says smilingly to her two teen assistants.

This may sound like the beginning of a farm story, but that is only one of the scenarios. We're in Narragansett at the South County Museum where Karen has been its director for the past three years.

The teenagers are from the South County Community Action Program which assists underprivileged youth by placing them in job situations. "Each summer one or two kids are assigned to the South County Museum, but are paid by South County Community Action.

"They do all kinds of odd jobs . . . help out at the gift shop, do mailings, handle admissions to our events, work at landscaping, do a little restoration on the artifacts. One of them gives tours. They're nice kids and it gives them an opportunity to learn job skills."

Before her association with South County Museum, Karen was director of the Ocean State Association of Residences for the Retarded for four years and was a lobbyist at the State House.

"I had a lot of skills in management and administration, writing and fund-raising, strong lobbying, and I thought this museum would be a good place for me to use them.

"It turned out I was quite right. The museum does need all these skills."

Since there is no heat in the winter, the museum isn't opened to the public year round, but only from the beginning of April to the end of October. Winter doesn't leave Karen totally free. "It gives me time to sit down at the computer and write grants and to think and plan all of the coming year's exhibits which I certainly need."

Two sheep are grazing voraciously on some tall grass. They had wandered out from their habitat and had a take-over expression in their eyes. On the museum's grounds is a mini-working farm where these fellows, mules, goats, horses, rabbits, and not the "common variety" of chickens and ducks live harmoniously.

"Who takes care of them?" I ask.

"The caretaker," Karen answers, pointing to a red house a little yonder from steps at the side of the Museum where a trace of a breeze has stirred a wisp of a hair off a sweaty brow. "That's where the caretaker lives. He works for the town of Narragansett, not the museum."

"So the animals belong to Narragansett."

"Yes, that's correct," Karen's voice rings out, and with a sunny grin adds, "but actually I think they belong to the caretaker. He's the one who feeds and grooms them and also makes sure they're healthy; he does a very nice job.

"He also grows things. Sunflowers. The birds enjoy that and he grows corn for his own consumption. His wife does some canning and pickling so that when the museum has its Harvest Festival, he sometimes sells pumpkin and squash in his backyard."

The Harvest Festival takes place in October and is the finale to a diversified program season at South County Museum. Exhibits have run the gamut. Last Saturday, a workshop in Letterpress Printing, History and Technique was presented in the on-the-premises Museum Press.

Coming up is the Fourth Annual Quilt Show on August 19 and 20.

"It's fabulous," Karen says. "We have 100 different quilts on display, antique and contemporary quilts loaned to us by quilters and townspeople for the show. I'm grateful to all who are willing to share with us their craft. It's exciting because you never know what quilts you're going to get. They're all obviously different. Different sizes, colors and patterns. It's a magnificent show. It's a pleasure.

"After that, we have a big barbecue and square dance. It's a lot of fun. We set up big tents right out here on the front lawn, set up tables and chairs under tents, barbecue steak, chicken, all the fixings, corn on the cob. You can't go hungry. And desserts, apple pie, blueberry pie. Inside we have square dancing with great callers, Joe and Jenny Friscella. They're great

teachers too. Even if you've never square danced and you feel like you have two left feet, they'll take you through it step by step. Before you know it, you're out there dancing."

Do enough people know about the site and doings of this wonderful museum that is a delightful surprise once the winding turns are made through a tree-lined roadway?

"I really don't," replies the museum's director. "I think that's one of the problems we have. Although we're across the street from the beach, you can't actually see the building from the road. Sometimes there's a bit of confusion. People make the time and they don't see anything there so they get lost. You just have to continue up the dirt road for a quarter of a mile.

"In a way, being off the beaten track is very nice because it's quiet back here. It's peaceful and away from the hustle bustle of the city. It's like another world with the chickens making noises and the donkeys braying occasionally. There are beautiful birds and a lot of wild bunnies."

What helps to make many of the museum's programs possible are the grants that Karen composes during the winter. "We have been successful so far. The Rhode Island Council On The Arts has given us money to help fund the Print Shop and for entertainers at some of our various events. The town of Narragansett has provided us with grants too.

"Recently, I got a grant from the Providence Journal-Bulletin Foundation to help support the Print Shop. We've also been lucky to get a grant every year from the state legislature. Just yesterday we received \$15,000. We certainly thank our local legislator, Charlie Knowles, for helping us and for his show of support.

South County Museum's membership is around 300 families. "It's a good start, and I'd like to build on that. There are a thousand families in town. I would like to see the summer residents come by and see our museum. Since we're closed in the winter, summertime is to their advantage."

"I don't think that many realize that right here in their own backyard is a lovely little museum, which is somewhat like Sturbridge Village on a smaller scale."

Midway through the middle of a rooster's riotous outburst of sound is when I learned that the building known as the South County Museum was not a restored old barn with ladders leading to open lofts.

Karen's background data informed me that the Museum was originally sited in North Kingstown in 1930 near Allie's Donuts, directly in the path of the new highway the state wanted to build. In 1980, the state condemned the land and South County Museum was forced to relocate.

The land where the new South County Museum is located is leased from the town of Narragansett. John Marzilli designed the museum's exterior to look like a town hall which it does, but Karen feels it looks like a barn on the inside, which it does.

"It's all part of the park, Canonchet Farms, which is about 175 acres together. Much of the land is wetland since it borders the Narrow River and much of it isn't buildable because of DEM regulations. So we're here on one of the highest parts of the Farms."

Karen would like to see the town pay a little more attention to the park. "Narragansett has this beautiful 175-acre park. It is so busy worrying about building a new beach pavilion and a new elementary school that this park has become a low priority at the moment. I hope this will change, and I think it will once the pavilion and school have been built."

Unusual proposals for the Farms have been made by different parties. Some people wanted to build a model railroad; others, a golf course, an indoor skating rink. I think it's a beautiful private place. I'd like to see them develop hiking paths and nature trails. It's a great place for bird watching. I'm more in favor of passive recreation. And if there were walking paths, people could go cross country skiing."

Ideas for programs pop up unexpectedly. "I meet someone at a party and learn that person has a particular skill, and I tap

Like Another World



"The corn we grow at the museum is Flint corn," says Karen Asher, South County Museum's director. "The Narragansett Indians taught the colonists to grow this corn when they first came to Rhode Island. It's not eating corn, but very dry with a nutty flavor. You grind it into corn meal and it makes the best johnnycakes you ever tasted. They're on the menu at our Harvest Festival."



A goat and a sheep greet Karen at the museum's animal farm.

Photos by Dorothea Snyder

right into it. I met a woman who makes her own paper at an art opening the other day. I said to her, 'How wonderful! I'd love to have you come next year.'

"My calendar is so full of events this year that I couldn't fit another thing in. I asked her if she would be willing to do a papermaking workshop next year and she said, 'Yes, I'd be delighted.' So I've begun programming for 1990."

Susan Ainsworth is the museum's education coordinator involved with the History-To-Go program. Susan brings artifacts from the museum to the classroom and discusses with the children how and why they were used.

"We're intending to expand our education program to the entire state this year," Karen says, "and Susan will be on the road. As well as working with children, she enjoys working with adults and particularly, seniors. Our outreach program extends to nursing homes with them in mind.

"Our exhibits coordinator, Margaret Cluck, put together our 1989 special exhibit, 'Treasures of South County Historical Society,' which is on display this summer. We also did special exhibits at other places. One is on maritime fishing at the Narragansett Public Library. We have a little exhibit at the Kingston Library. The first weekend in August, the

Chamber of Commerce will be having their Heritage Festival, and we'll be having an exhibit there. So she keeps busy.

"Also on staff is our printer, Pauline Segal. She's a key person, because you can see that if you have great programming and don't publicize it, people won't come."

"What you see on exhibit is like the tip of the iceberg, because the basement is our storage area. It's full to the rafters. We like to change the exhibits each year. One I'd like to display next year is the carpentry exhibit because we have a lot of wonderful woodworking tools."

Karen's aspirations for the South County Museum are "to see the physical plant grow. I would like to see some outbuildings much in the way that Sturbridge Village has outnumbered certain buildings. For example, we have a tremendous collection of blacksmithing tools.

"Not only would I like to display them, but I would like to have a blacksmith come in on a regular basis and demonstrate so that people could see the tools in use. The same thing with the carpentry tools, and we have potential other tools, too.

"I'd like to increase our membership, our staff, expand the program, and become bigger and better."

Arts and Entertainment

Painting Churches At Trinity Repertory



Barbara Orson and James Carruthers in Trinity Repertory Company's production, *Painting Churches* by Tina Howe, the second production of Trinity Rep's 1989 Summer Season, in the Downstairs Theatre July 21 through August 20. Performances are scheduled: Tuesday evenings at 7 pm; Wednesday through Friday evening at 8 pm; Saturdays at 5 pm and 9 pm; Sundays at 2 pm and 7 pm.

by V.B. Halpert

In the days when I was commuting on the Erie-Lackawanna Railroad the train used to stop at a station named Brick Church. I was amused by the name and was even more amused when, one day, there was a big sign at the station announcing *Painting Churches*. The play had come to Broadway. At that time I didn't know that *Churches* referred to a family whose name was Church.

Now that I have seen Tina Howe's play I understand that the painting refers to a portrait that Margaret Church painted of her parents, Fanny and Gardner Church.

The play deals with the interac-

tions, the stresses and strains that occur within any family, in this case among the three Churches. Gardner (played by James Carruthers), Fanny (played by Barbara Orson), and Margaret or Mags (played by Becca Lish).

Set in a home on Beacon Hill, the narrative briefly is that Gardner and Fanny Church can no longer maintain their expensive home and must move to the Cape. Their successful artist daughter comes from New York to help them. Fanny is eager to have Mags there so that she can lament the decline of Gardner into senility. He is a famous poet gone dry. Mags wants not to hear these difficulties. Gardner shuffles sweetly between

the two women, reciting beautifully from Yeats and Emily Dickinson as he nurses his manuscript of criticism which, alas, in reality is not a manuscript at all, but the ramblings of a mind that is losing it.

Mags has a few grievances of her own. She recounts how her mother embarrassed her in New York the first time Mags' pictures were exhibited. She goes further back into history and tells how her mother locked her in her room because of poor table manners. During that time she experimented with melted crayons; her first artistic masterpieces, as she puts it. Discovering the melted mass, her mother had the whole thing cleaned away.

Fanny's resentment erupts next: Mags' long absences from home; Gardner's helplessness, his incontinence, his need to be attended by her at all times.

The play, which holds one's interest, treats the hurts that love endures in a family. There is, however, a problem with the play itself. It sketches reminiscences and lost hopes in a family. It does not explore them; it does not go to the underground psyche to understand them. Since Tina Howe admits to the play's being autobiographical, perhaps she does not wish to plumb too deeply. The result, though, is a superficial work.

But it can be hilariously funny and moves from zaniness to moving encounter. James Carruthers is gently warm and endearing. What is more, he is convincing as a sweet elderly man whose grip on things has gone a little soft. Becca Lish is a little too dispassionate in the role. She presents her memories of her mother a little as if she were vaguely reading a grocery list. In a way the play belongs to Barbara Orson. She may not be a convincing Boston dowager, but she is deftly flaky and uninhibited.

The play makes it perfectly clear that the essential sadness which is the sadness of old age won't go away; but the work ends on a happy note when, to her intense joy, Mags realizes that her parents like her portrait of them. *Painting Churches* is pleasant, and also touching, summer fare.

Bronia S. Wheeler's direction is consistent. The scenery and lighting designed by Robert D. Soule and John F. Custer, respectively, are, as always, highly pleasing; and Bill Lane's costuming is satisfying.

7, 8, and 9 at 6:30 p.m. at the First Congregational Church in Pawtucket, next to the Children's Museum on Walcott St. Actors interested in auditioning will be asked to read from selections of the script.

Reckless is expected to open at the end of October with rehearsals beginning at the end of August. Five women and four men of various types and ages are being sought.

Interviews for administrative, crew and technical positions will be held at these times. In particular, a stage manager with expertise is being sought. For further information, please phone BLT at 724-8030.

La Cages Aux Folles A Gem



Shown are P. J. Benjamin as Albin and Chester Ludgin as Georges in *La Cages Aux Folles* now at Theatre-By-The-Sea in Matunuck through August 20.

by Dorothea Snyder

It's been a star spangled season at Theatre-By-The-Sea! A string of successes, one right after another.

And now the current production of *La Cages Aux Folles* is a sparkler!

This Broadway hit needs no introduction; it has become a musical classic. What keeps it alive and thriving are performances like the one that is packing a wallop on the Matunuck stage.

P. J. Benjamin, as Albin, is perfection. He gives his Albin dignity, humor, sensitivity and sometimes despair, skillfully sliding into each emotion.

His counterpart is Georges, played by Chester Ludgin, who takes no back seat to the dramatic/comedic pandemonium created by Albin. Ludgin is strong and debonair and a support column to Albin's antics. Both actors have powerful singing voices.

And that virtual scene stealer ... Erich McMillan-McCall, as

Jacob, butler/maid to Albin and Georges, must have established the riot act. He's got flair, timing and a great sense of humor. His get-ups, designed by the production's costumer, John Carver Sullivan, absurdly fits the mood.

Scott Hillenbrand is effective as Jean-Michel, Georges' son, with just the right dose of anxiety as he sets the dial in motion announcing his engagement to Jacqueline, adorably played by Louisa Flaningam, followed by news of her family's visit.

Rounding out the cast with subtlety and humor are Robert Molnar and Barbara Marentette as Edouarde and Mme. Dindon. There are good hoofing and chirping by "Les Cagelles," choreographed stylistically by Michelle Yaroshko.

La Cages Aux Folles is fabulous, directed so well by Pamela Hunt. Once again, this show is one of "The Best of Times" at Theatre-By-The-Sea this season.

ADL/Catholic Charities Fundraiser

Frank Sinatra, Liza Minnelli and Sammy Davis, Jr. will bring their record-breaking Ultimate Event world tour to the Boston area for the first time at the Boston Garden "in the round" on Tuesday, October 3, at 7:30 p.m. The tour has broken house records around the world in 45 concerts over the last year.

The evening's theme, "In Concert Together," will generate proceeds to benefit the Anti-Defamation League, New England Region; Catholic Charities, Boston Regional Office; and the Jewish Community Center

of Greater Boston. This marks the first time that these major community organizations have participated in a joint fundraising event. Information about VIP Benefit tickets, which are \$350, \$200 and \$100 can be obtained by calling (617) 330-9682.

Popular-price tickets at \$50 and \$35.50 will go on sale Monday, August 28, at the Boston Garden Box Office, all Ticketron outlets and authorized agencies.

Bright Lights To Hold Auditions

Bright Lights Theatre Co. is holding auditions for its fall production, *Reckless*, Monday, Tuesday and Wednesday, August

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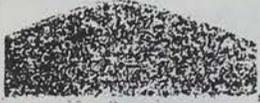
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NOTE

The memorial service for Dr. Stephen Preblud, held at the Glenn Memorial United Methodist Church Chapel on the Campus of Emory University, was a traditional Jewish funeral. Rabbi Fred V. Davidow, of Atlanta, officiated.

FLORENCE PARMET

PROVIDENCE — Florence Parmet, 71, of the Jewish Home for Aged, 99 Hillside Ave., died Sunday, July 30, 1989, at the home. She was the wife of Gerson "Gus" R. Parmet.

Born in New York City, a daughter of Frances M. (Deluty) Rosen of Providence and the late Meyer Rosen, she had been a resident of Providence for over 60 years.

She was a graduate of the former Rhode Island College of Education.

She was a well-known pianist in the greater R.I. area and for many

years frequently donated her professional services for charitable causes throughout the state.

She was organist for the Hope Link of the Order of the Eastern Star.

She was a member of the Women's Association of the Jewish Home for Aged; a member of Temple Emanu-El and of Hadassah.

Besides her mother and husband she leaves three sons, Arthur A. Parmet and Jon S. Parmet, both of Burlington, Mass.; Marc J. Parmet of Revere, Mass.; and two grandsons.

Funeral services were held Monday, July 31, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

JAY N. FISHBEIN

PAWTUCKET — Jay N. Fishbein, M.D., 88, of Ridge Street, a practicing physician on Wayland Avenue, Providence, for many years retiring in 1973, died Friday, July 28, 1989, at Miriam Hospital.

Born in Boston, Mass., a son of the late Louis and Sarah (Miller) Fishbein, he had lived in Pawtucket since 1981. He previously resided in Providence most of his life.

After his retirement, Dr. Fishbein wrote weekly and bi-monthly articles for the *Rhode Island Herald*, the *Jewish Press* of New York City and other Jewish publications.

Dr. Fishbein was a pioneer in the use of diathermy in the treatment of nasal sinuses.

A staunch Zionist, the doctor made annual trips to Israel and became a member of the American Physicians Fellowship of the Israeli Medical Association.

He was a member of Roosevelt Lodge, A.F.&A.M., Palestine Temple, Providence Hebrew Day School, Hebrew Academy of Torah, the Zionist Organization of America, Roger Williams Lodge of B'nai B'rith, Temple Emanu-El and its Men's Club, Temple Beth Shalom, the American Jewish Congress, the Hebrew Free Loan Association, the Jewish Home for the Aged and the Rhode Island Jewish Historical Society.

He leaves five brothers, Nathan Fishbein of Providence, Dr.

Joseph G. Fishbein of East Providence, Mathew Manny Fishbein and Samuel Sydney Fishbein, both of Pawtucket and Dr. Arthur Fishbein of Florida.

A funeral service was held Sunday, July 30, at Temple Emanu-El, Morris Avenue at Sessions Street. Burial was in Lincoln Park Cemetery, Warwick.

IRENE HELD

NEW BEDFORD — Irene (Jacobson) Held, 89, of 39 N. Sixth St. died Wednesday, July 26, 1989, after a brief illness while visiting her daughter in West Palm Beach, Fla. She was the widow of Emanuel Held and daughter of the late Daniel and Betty (Richter) Jacobson.

She died at Humana Hospital of Palm Beaches.

She was born in New York City and lived in New Bedford since 1943. She was a member of Congregation Ahavath Achim and its Sisterhood. Mrs. Held was a member of the Jewish War Veterans Women's Auxiliary.

Survivors include a daughter, Mrs. Harold (Beatrice) Hart of West Palm Beach; and several nieces and nephews.

A graveside service was held Sunday, July 30, at Plainville Cemetery, New Bedford. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ANNA KELMAN

PROVIDENCE — Anna (Gubernick) Kelman, age 82, a resident of the Jewish Home for the Aged, died at the Home on July 27. She was born in New York City, a daughter of the late David and Rebecca (Kofsky) Gubernick.

She was a resident of Cranston for 25 years prior to moving to Providence two years ago.

She is survived by a daughter, Eleanor Carreiro, Warren; a son, David Kelman, Cranston; and seven grandchildren and three great-grandchildren.

Funeral services took place Friday, July 28, at Mount Sinai Memorial Chapel, 825 Hope St., and burial took place at Lincoln Park Cemetery.

CHARLES M. KLAPMAN

CUMBERLAND — Charles M. Klapman, 58, of Maple Woods Condominiums, 121 West View Villa, 2970 Mendon Rd., local representative for Nutone Inc. for 32 years, died Monday, July 24, 1989, at Miriam Hospital. He was the husband of Judith (Nitkin) Klapman.

Born in Dorchester, Mass., he was a son of the late Abraham and Esther (Rich) Klapman. He lived in Pawtucket and Providence before moving to Cumberland two years ago.

Mr. Klapman was an Army veteran, serving in Germany at the end of World War II and Korea with the Military Police.

Besides his wife, he leaves three sons, Alan L. and Gary B. Klapman, both of Cumberland, and Robert S. Klapman of Fremont, Calif.; and two brothers, Harold Klapman of Swampscott, Mass., and Bertram Klapman of Newton, Mass.

The funeral service was held Wednesday, July 26, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

"Never Give Up A Dream" Benefit Concert

The Wang Center for the Performing Arts will host Rod Stewart in a special benefit concert, "Never Give Up A Dream," dedicated to the young Canadian, Terry Fox, who lost his life to cancer.

This concert will take place on Saturday, August 5 at 7:30 p.m.

EVA ROTHKOPF

NEW BEDFORD — Eva (Gordon) Rothkopf, age 91, a resident of New Bedford, Mass., for many years prior to moving to Philadelphia eight years ago, died in Philadelphia on July 24.

She was the wife of the late Jacob Rothkopf and was born in Russia, a daughter of the late Morris and Tema Gordon. She was a resident of New York City as a child, living most of her life in New Bedford and New York City.

She was a member of Congregation Agudath Achim of New Bedford and the Ladies Auxiliary of the Jewish War Veterans.

She is survived by her son, Alvin L. Rothkopf, of Bensalem, Pa.; a brother, Barney Gordon of New Bedford; a sister, Fay Shapiro of New Bedford; and three grandchildren.

Graveside funeral services were coordinated July 26 at the Plainville Jewish Cemetery, New Bedford, by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

DORIS E. SHAEVITZ

PROVIDENCE — Doris (Ladd) Shaevit, 60, of 519 Hartford Pike, Dayville, Conn., died at R.I. Hospital on July 28, 1989. She was the wife of Joseph H. Shaevit and was born in Providence, a daughter of the late Israel and Rose (Baris) Ladd.

She had been a resident of Dayville, Conn., for the past two years, having lived in Putnam and Danielson, Conn., for 23 years.

She was a life member of the Ladies Association of the Jewish Home for the Aged.

In addition to her husband she is survived by a son, Robert S. Shaevit, Putnam, Conn.; a daughter, Gloria Shaevit, Mystic, Conn., and a grandson.

Graveside funeral services took place July 30 at Lincoln Park Cemetery and were coordinated by Mount Sinai Memorial Chapel, 825 Hope Street.

LOUISE A. SHUSTER

PROVIDENCE — Louise A. Shuster, 74, of 8 Elmgrove Ave., an executive secretary at the Jewish Community Center for many years before retiring 11 years ago, died Tuesday, July 25, 1989, at Rhode Island Hospital. She was the widow of Ralph Shuster.

A lifelong resident of Providence, she was a daughter of the late Arthur and Estelle (Greene) Abrams. She also maintained a winter home in Wellington, Fla.

Mrs. Shuster was a member of Temple Emanu-El and the Jewish Community Center.

She leaves a stepson, Mathew D. Shuster of Warwick; three step-daughters, Grace Goldberg, Lee Malkin and Adele Zuckerman, all of Providence; ten grandchildren and five great-grandchildren.

A graveside service was held Thursday, July 27, in Lincoln Park Cemetery, Post Road, Warwick.

If an obituary you would like published does not appear in the paper, please forward a copy of it to:

The Rhode Island Herald
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and will feature "Never Give Up A Dream," a song written by Stewart in honor of the heroic efforts of Terry Fox. Proceeds from the performance will benefit the American Cancer Society.

Sponsors for the event are The Wang Center, KISS-108 and the Four Seasons Hotel. For information, call the American Cancer Society at (617) 267-2650, Wang Center Box Office, (617) 482-9393, or Ticketmaster outlets.

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was that Jesse Jackson was running for president. If he lived in Miami, he would have voted for Jackson. For him and his kind, the worst case scenario for American Jews is always the best possibility."

For American Jews, discovering the "real" Israel began in earnest in 1973, when Egyptian troops overran the Israeli army along the Suez Canal and American Jews realized that their Israeli heroes were not supermen after all. But the real jolt came in 1977, when Menachem Begin and his right-wing Likud Party took power for the first time.

Begin brought to the government of Israel a whole new cast of characters, with an agenda that was alien to many liberal, non-Orthodox American Jews. Begin spoke of settling the whole West Bank, and was not ashamed to appear on American television wagging his finger and telling the United States that it had no right to lecture the Jews about what to do. Begin was ready to indulge messianic Jewish settlers and ultra-Orthodox rabbis who wanted to use the Israeli parliament to delegitimize the Reform and Conservative branches of Judaism. Begin was also ready to use Israel's military might, not only for defensive purposes, but for offensive ones as well.

Once American Jews were dragged off the tour bus and forced to look at Israel as a living reality, and not just as a symbol of Jewish identity, they found it quite different from what they had imagined. Many of them still haven't gotten over the shock.

This article is excerpted from From Beirut to Jerusalem, by Thomas L. Friedman, just published by Farrar, Straus & Giroux. Copyright © 1989 by Thomas L. Friedman. All rights reserved. Friedman is a New York Times reporter and a two-time Pulitzer Prize winner. This excerpt was made possible by the Fund for Journalism on Jewish Life, a project of the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

Dreaming

(continued from page 5)

democrats when what you project through the settlements is the kind of aggressive lack of consideration of minority rights and all kinds of other things which tarnish the image of Israel and can only encourage anti-Semitism abroad?

"So this Gush Emunim guy smiled from ear to ear. 'Sir,' he said, 'you don't understand what you're saying. Anti-Semitism is the means through which massive Jewish aliyah will come, so if we can contribute by enabling you in the West to see all the anti-Semites around you, it will encourage you to emigrate — and especially to the West Bank. That is what we want.'

"Israelis like this Gush Emunim guy believe only in aliyah through Apocalypse Now," Ezrahi said. "For him, the best news of the year

Soviet Jewry (continued from page 1)

applications for jobs and/or job advancement.

It's paradoxical that during perestroika and glasnost, open anti-Semitism is on the rise. One of the directions that Russian nationalism has taken is based on an ugly shape of self-isolation and anti-Semitism.

New organizations have been created and are actively involved in chauvinistic, fascist rhetoric. Two national patriotic unions, the main ideology, *Pamyat* and *Rossy* is anti-Semitism. Their theory of national revival of the Russian people is tied to the racist idea that the Jews are to blame for all the problems of the Russian people in the country. It's the Jews who, following their underhanded, conceited egotistical goals: made the Revolution of 1917 possible, and then took power in their hands; were responsible for hunger and famine in Russia and Ukraine; murdered the best part of peasantry and intelligence, were responsible for mass repressions and killings of millions of people, and now control the means of mass information, legislative and executive branch of government; and persecute and corrupt Russian and other peoples of the USSR. These ideas of world Judo-Masonic covenants against the world have been widely and openly propagated by a number of Soviet magazines (*Our Contemporary*, *Moscow*, *Young Guard*), reactionary Russian writers and critics (Belov, Rasputin, Kozinov), and historians (Ronioninko, Bergun).

These middle-aged views are supported only by the most backward, immoral, unprincipled and confused people. The majority of Russians and other nationalities reject the right of these neo-Nazis to speak on their behalf. However, lately these chauvinistic and anti-Semitic ideas have been spread widely enough to present a formidable political, psychological, and ethnic damper for Jews first, and then for the whole society. They pave the way for genocide, and to overlook this danger is

criminal. This kind of trouble threatens the human race with unpredictable cataclysms; the whole world should know about it.

Why were no alarmed voices of our progressive democratic community raised at the Congress of peoples deputies? There are a lot of reasons, and I shall show some of the most basic ones. Due to a variety of circumstances, the Soviet Jews themselves are unable to either organize themselves and resist discrimination effectively, or to publicly reveal various insinuations against them. The ruling bureaucracy, which has kept the power in its hands, can't, or won't, secure social justice and legitimate equality in this sphere. Part of this bureaucratic leadership obviously intends to keep anti-Semitism in the country. Without approval and sanctions from the above, no *Black Hundreds* magazines, articles and books could be published. Pro-fascist organizations could exist whose activities are anti-constitutional and contradict international conventions on equal human rights. But these party bosses prefer to direct their hatred, disillusionment and unhappiness at the Jews — rather than the real culprits of the deep and dangerous crisis of our socio-economic and political structure — bosses and party leadership.

It's not doubtful that the majority of current party leadership (Gorbachev included) are subjectively against this escalation of fascist tendencies in the life of the USSR. Lately, with its support, certain changes have taken place to better their understanding of the problems of the Jewish minority: banned Jewish language classes have been reinstated (before, they were considered treason against the state); various musical groups and theater have been born; Jewish organizations have sprung up in different cities, dedicated to starting enlightening scientific, cultural, and communal activity. But this relatively progressive part

(continued next week)

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gin of The Lord's Prayer, of the presence of day-to-day miracles and God's help in maintaining the "miracle of sobriety."

In "JACS: A Jewish Response to Alcoholism" (Reform Judaism, Fall 1987), author Samuel Rothberg argues along similar lines, "The steps of AA...mirror the repentance ritual experience of Yom Kippur. The fourth step, "making a searching and fearless moral inventory of ourselves," is the act of chesbon hanefesh - taking an accounting of the soul..."Admitting to God, to the self and to others the exact nature of our wrongs" is the fifth step. This act of v'dui (confession), [is] so prominent in the High Holy Day ritual...The ninth step...is found in the Shuichan Aruch, which states that all the atonement in the world is ineffective if a person has harmed another."

Jews should not forfeit the benefits of AA because of sense of cultural and religious misinterpretations therein. Especially when there are programs available to bridge the gap between AA and Judaism.

Rosen believes that, "...the potential for a Jewish person's recovery is probably higher than the average public's. There's this real sense of family and support systems...There is something positive about going to Jewish agencies for treatment. The shame is greater in the Jewish community...A sensitivity to the shame is valuable on the part of counsellors, as well as the need to emphasize that this is an illness, and that shame is no more appropriate for this than for cancer. We're trying very hard to de-stigmatize."

If you, or someone you know, has a problem with alcohol or drugs -- including perscription drugs -- contact the Providence Jewish Family Service at 331-1244.

and state provision.

Similarly, courts have found religious practices associated with school sponsored extra curricular activities violative of the First Amendment. For example, a United States District Court in Doe v. Alpine Independent School District (D.C. Tex 1982) ruled that the practice of reciting or singing a school prayer on school property violated the First Amendment notwithstanding the fact the practice occurred at extracurricular events. The court focused upon the use of a non-secular prayer accompanied by an implicit state recognition and approval of the activity through the use of school property as determining factors.

These cases illustrate the numerous ways in which the First Amendment's separation of church and state provision impacts on the

daily lives of our children who attend public schools. The First Amendment's mandate that the state remain separate from the church, while not absolute, affords significant protection to non-majority students to be free from explicit or implicit coercion in an impressionable setting such as the classroom. It is the duty of both educators and parents to ensure that school related activities remain within the proper sphere delineated by the First Amendment.

Fran R. Robins-Liben is a partner in the Providence-based law firm of Tillinghast, Collins & Graham, where she concentrates her practice in the areas of commercial litigation and employment law.

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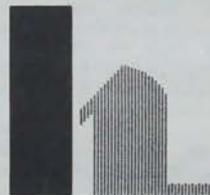
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