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South Africa's Jews

by Wolf Blitzer

CAPE TOWN — There is a troubling game of musical chairs being played among Israeli Jews, South African Jews and the rest of the Diaspora.

While thousands of Israelis leave their country, seeking security and the "better life" in places like South Africa, thousands of South African Jews are leaving their country for similar reasons. But despite the fact that South Africa's Jewish community is the most Zionist in the Diaspora, few South African Jews are moving to Israel, probably no more than 15 percent.

The reasons behind that fact speak to a failure of Zionism. Ideologically, emotionally and philanthropically, South African Jews stand behind Israel. They diligently teach Zionism to their children. The community is well organized, highly educated and affluent. Its per capita contributions to Israel are the highest in the world.

But when it comes to choosing a place to emigrate — and they are emigrating by the thousands —

they favor America, Australia, Canada and Britain over the Jewish state.

No one has exact demographic figures on how many South African Jews have left and where they are going. But there are estimates.

Sally Frankenthal, director of Jewish studies at the University of Cape Town, said the 1980 census showed there were 118,000 Jews in South Africa. "We guess that something in the order of 10,000 to 15,000 souls have left in the last five years," she said.

Frankenthal, a native of Cape Town, noted that while apartheid and its repercussions have spurred emigration, apartheid is also a factor in the strong sense of closeness in the tight-knit Jewish community.

"This government divides populations on ethnic criteria. That's what apartheid is all about," she said, adding that the racial divisions have strengthened Jewish bonds.

Gerald Kleinman, Western Province executive director of the

combined Israel United Appeal and United Communal Fund for South African Jewry, offered more recent statistics. The best estimates, he said, suggest that there are today less than 100,000 Jews left in South Africa. A few years ago, there were more than 120,000.

There would be even fewer Jews in South Africa today, Kleinman said, if it were not for the relatively large number of Israelis who have come here in recent years. Officials estimate that anywhere between 7,000 to 20,000 Israelis have settled here.

Indeed, some South Africans blame conditions in Israel for the lack of aliyah. Rabbi Isadore Rubenstein, 32, principal Jewish Chaplain of the South African Defense Force for five years and an Israeli resident for three years, said the lack of Zionism in Israel seems to have disillusioned South African Zionists.

"There was no feeling of Zionism there," he said of his experience in Israel. "So if one talks about the South African

Jewish community being a Zionist community, my feeling is that a person who is a great Zionist idealist who goes to Israel will probably have his aliyah fail more quickly than anybody else."

For South African Jews, there are indeed lots of tangible problems involved in moving to Israel. The materialistic quality of life — the niceties — is pretty high in South Africa. "It's an easy life," Rubenstein said. "People here have manners and courtesies. They have old fashioned ethics. A businessman's word is a word."

"Israel, if one looks at it without any illusions, is a Levantine country," he said. "I think that the culture shock which the average South African experiences even when going on holiday to Israel — let alone emigrating to Israel — is enormous. There is no other way to describe it."

Prof. Harold Rudolph, a former mayor of Cape Town, attributes the attrition to the West to creature comfort. "They simply look at the situation and ask, 'Where's it comfortable? Where

can we live more or less in accordance with the standard we live in the present moment?' Australia, Canada, America spring to mind because of the reasonably comparable standards of living and an English-language background."

Sally Frankenthal said many Jewish emigrants think about going to Israel and usually "quite seriously." But in the end, they opt for other destinations.

She referred to one case involving a man who was the chairman of the local aliyah movement. His wife did not want to go to Israel. They finally settled in Perth, Australia. "He probably will establish an aliyah center in Perth," she said. "That's the irony."

Her point is well made. South African Jews, for the most part, continue to be very Jewish-minded wherever they settle. In fact, in many places they have helped to revitalize local Jewish centers.

South Africa's Chief Rabbi, Cyril Harris, said "there is great loyalty here to Judaism, there is

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A Memorial To Bronia: Part Two

by Raymond Eichenbaum

The following is the second part of a series of excerpts from Ray's book. Part one appeared in the June 29 edition of the Herald.

The feeling of fatalism is one of the most difficult to analyze. Although I was always and will probably remain an optimist, I still retain a degree of fatalism.

At the outbreak of the war, we knew that we were trapped. There was no way to go, nowhere to run. But this was not fatalism yet. We did not know what the Nazis had in store for us and most of us, especially the young and inexperienced, counted on some humanism in the cultured Germans to change their ways. As we were being driven into the ghetto, deprived of all human rights, a small amount of fatalism started to surface. Even at the thought of liberation, I started to think, "How will this ordeal affect me? Will things be all right again? Will I recover? Will we recover as a

family?" As the killings and deportations proceeded, a sinister trend of thought started to surface: "Will they ever let us out? Will they destroy us for being witnesses to all these killings?" Upon finding ourselves in the concentration camp, where every day's survival was a victory, the acquisition of this fatalism became complete and almost second nature. We shall never make it. Even our dreams reflected our hopeless situation. Even now, 40 years later, in my dreams I still believe that I will never make it, and many a nightmare ends with my waking up in a cold sweat trying to shake myself out of my horrifying experiences of the past. I presume that this is a fact of life for most of the survivors.

In all this destruction of our social contacts, I somehow never picture Bronia in despair. Although her world of friends and pleasurable activities disappeared in short order, her vibrancy and self-assurance seem never to have dimmed. Although she must have hurt deeply inside seeing most of her friends disappear one by one, she never bemoaned her fate. Only a whimper here or there when she told us of this friend dying or another being taken for deportation, but somehow she seemed to know that she had to be strong; she was the bulwark beyond which despair shall not pass. This strength she passed on to me and my brother, and this strength was converted into the determination to survive despite all odds.

The horrible days of ghetto life went on, people became more desperate, and more and more reported voluntarily for "resettlement in the East." Fathers left children and wives.



Naomi Halpert, Camp Jori's nurse, examines camper Stephanie Tolchinsky's hand for an injury during Olympics. No further treatment was necessary. For story, see page 8. Photo by Dorothea Snyder.

Young sons and daughters left their parents.

The ghetto area had become too large for the population. The Germans then instituted *begrenzungs Aktionen*, a shrinking of the ghetto, in which they designated outlying areas to be made *Judenrein* — free of Jews. For this they employed the SS troops as well as the Jewish Police to clear a block of streets. Such actions resulted in selections: people able to work would be thrown back into the ghetto and the children, the old and the crippled would be loaded onto trucks and sent away. Other types

of "clearing actions" were made at noon in areas that were still part of the ghetto. Since most of the able-bodied were at work in the "resorts," the Nazis had free rein to select all others except those who had work permits for the second or third shifts. I witnessed such an action, as I worked the second shift at the Carpenter Resort. The Nazis started shooting their rifles in the air and shouting "alle raus, alle raus." "Everybody into the streets." The crying, terror and savagery is beyond comprehension. They would go up the stairs of the bigger buildings and bodily carry out babies, old

people, invalids, recluses and the insane. One cannot imagine what kind of humanity we encountered when everybody was thrown into the street from an entire city block. Dante's *Inferno* had nothing on the scenes that I witnessed there.

Children called for their parents, tried to run back to them, were clubbed with rifle butts back into the "selected" group. Invalids unable to walk were dragged into the waiting trucks by the Jewish policemen whose task was not the most pleasant one. The wailing, the crying, the despair. And the (continued on page 3)



This is the only photograph of Bronia or the rest of his immediate family which Ray has ever recovered.

Local News

Congregation Sons Of Jacob

Friday, August 18 - 17 Days in AV. Candelighting is at 7:23 p.m. The Minchah service is at 7:30 p.m.

Saturday, August 19 - 18 Days in AV - Portion of reading in the Torah this week is P'Ekev, with a regular Maftir. Ethics of the Fathers is Number 4. Morning services are at 8:30 a.m. Minchah begins at 7:30 p.m. followed by the Third Meal with songs, as always. Maariv is at 8:20 p.m. The Sabbath is over today at 8:22 p.m. Havdalah service will be at 8:30 p.m. Minchah for the entire week is at 7:20 p.m.

(Next Saturday, August 26 - 25 days in AV - will be the blessing of the new month of Elul - get ready. Begin to prepare for the High Holy days!!)

Morning services for Monday and Thursday are at 6:30 a.m., and for Tuesday, Wednesday and Friday are at 6:45 a.m.

Bar Mitzvah (Part Two of Three)

When we think of Bar Mitzvah, we think of the age of thirteen. How this precise age was fixed is not certain. Probably it goes back to a passage in the great and very popular Jewish classic Ethics of the Fathers, in which it is written: "At five a child is brought to the Bible, at ten to the Mishnah, at thirteen to Commandments."

This was taken to mean that from the age of thirteen on, a boy was himself RESPONSIBLE for the observance of Jewish law. Until that point in age the father was responsible for his deeds. But now the boy was considered old enough to judge right from wrong

and to act accordingly.

In olden days the Bar Mitzvah ceremony would often occur on a Monday or Thursday morning, when the Torah was also read at services. The Mitzvot would perform - the donning of the Tefillin, and the blessing at the Torah, at one and the same time.

Originally, every person who was called to the Torah was expected to read his own portion. Now this task is taken over by the Official Reader, in order not to embarrass those who were less learned. However, this older custom is preserved in the case of the Bar Mitzvah, and even today, a Bar Mitzvah boy will chant his own portion and in many instances the entire Sidrah.

It used to be thought that the Bar Mitzvah ceremony only went back to fourteenth century Germany. However, scholars have shown that some form of ritual existed as early as the sixth century in Palestine. One story says that a great Babylonian sage rose to his feet when his son was called to the Torah for the first time and recited the benediction: "Blessed be he who has relieved me of the responsibility for this child."

Much later, in the Middle Ages, the Bar Mitzvah ceremony became quite elaborate. The boy, who by now had been studying Jewish subjects intensively for several years, was expected to deliver a DRASHAH, a lecture on a difficult point in the Talmud or other rabbinic learning. This would take place most often not in the synagogue but at home, during a rich and festive banquet.

Thus Bar Mitzvah grew to become one of the great occasions in Jewish life. As the observance spread, it took on different forms and features in accordance with the native cultures of the lands in which it became adopted.

(In the third and last commentary some unusual Bar Mitzvah customs practiced in faraway lands.)

Touro Fraternal

Dedication News

Touro Fraternal Association will be holding its dedication of Touro Hall on Sunday, September 10, at 1 p.m. to 4 p.m. All Association members and members of the Jewish community are invited to this dedication. A ribbon cutting, and prominent guests will give short talks and then a visit of the new building will be held.

This is a family event and refreshments will be served. So don't forget, mark down September 10 at 1 p.m. See Touro grow.

If you are interested in joining Touro Fraternal why not visit with us and pick up a membership application. We are looking to add more young Jewish men who are looking for a good, solid fraternal association.

B'nai B'rith News

The summer heat is here and some sizzling things have been happening at B'nai B'rith. Hope Lodge of B'nai B'rith has recently become Hope Unit-B'nai B'rith. This change will now allow both men and women to be active members of this unit. Married

couples, as well as singles are now cordially invited to join this growing and exciting unit.

Paul Gilman, president of the Central New England Region, has appointed Mr. Bob Levy from Temple Sinai as Membership Chairman of Hope Unit. Mr. Levy is also the vice president of the Central New England Region.

Mr. Levy would like to issue a warm invitation to all members of the Jewish Community to become charter members of Hope Unit.

"Hope Unit needs you - if we work together, then we can put Cranston/Warwick on the map as home of Hope Unit - B'nai B'rith."

All persons interested in more information regarding membership in Hope Unit, please contact Mr. Bob Levy at 942-4902.

Temple Am David

Schedule of services:
Friday, August 18: 6:15 p.m.;
Saturday, August 19: 9:30 a.m.;
Sunday, August 20: 8:15 a.m.

Daily services: Monday and Thursdays: 6:45 a.m. and 6:15 p.m.; **Tuesday, Wednesday, Fridays:** 7 a.m. and 6:15 p.m.

All services are conducted by Rabbi H. Scott White and Cantor Steven W. Dress. 463-7944.

Appointments

The school committee of Temple Am David, Warwick, R.I. is pleased to announce the appointments of Cantor Steven W. Dress as religious school director and Claire Goodman as coordinator of the Eunice Zeidman pre-school program.

Cantor Dress is beginning his eighth year of service at Temple Am David. He has studied Judaica, music, and pastoral counseling at the University of Massachusetts-Amherst, Amherst College, Hebrew College, R.I. State Colleges, and Brown University. He has studied hazanuth and voice under the direction of Cantors Charles Lew and Gregor Shelkan. He has 15 years experience coaching b'nai mitzvah students in various communities. His local community service includes working with the mentally ill and disadvantaged in connection with the R.I.M.C. and I.M.H., participation on the J.F.R.I. Soviet Jewry Task Force, membership in B'nai B'rith, New England Jewish Ministers - Cantors Association, and he serves on the National Executive Council of the Cantors Assembly. He has also served as the United Synagogue Youth New England Region encampment Cantor in Residence.

Claire Goodman has been teaching at Am David for six years in the Eunice Zeidman School. She

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A Memorial To Bronia (continued from page 1)



This is a picture of Bronia which came, almost miraculously, into Ray's possession during his recent trip to Israel and Poland. Taken in the Lodz Ghetto in May, 1941, this historic picture is of the school's only graduating class. The school functioned under the auspices of H. Rumkowski (man wearing Star of David). It was closed by the Nazis shortly thereafter.

stillness of the area afterward. The soft moans and deep hurt could be felt for days afterward. The ghetto had lost its soul. Only indifference remained.

My father, who was not well at the time and was unable to work, hid out during one of these actions deep inside an outhouse in our yard, a few feet above the excrement level. The SS man went to look into the hole in the board, but fortunately did not spot my father, who was right under him. My father's face when he came out was white as parchment. He was never again the man he had been.

During one "selection," Bronia emerged a heroine. There were many cases in which the Germans suspected that a person was unable to work, but they were not sure. Such people were sent to the hospital for future dispatch. One such person was Mrs. Olomucki, the mother of Marek and Bolek. When Bronia spotted her in the miserable hospital ward, she decided to do something about it. After careful planning, she stole out of the hospital with Mrs. Olomucki at night when the nurses' shift changed by dressing her in a nurse's uniform, primping her up, and walking out. I still remember the uproar at first, and then the celebration next day with her sons at our house. The gratefulness of the Olomucks had no bounds. The poor woman could not part from Bronia. I recall that she gave my sister a ring that she had worn since childhood, and extracted from Bronia a promise that after the war was over she would consent to marry one of her sons, preferably Bolek, the older one. Of such stuff was my beloved sister made.

By November 1942 the food was cut still further, and all of us, except the lucky few under Rumkowski's protection, were starving. The first victim of this starvation became my beloved mother, whose warm touch I shall feel to the day I die. Always caring for her children, forever the

peace-maker, good daughter and sister, even a tolerant wife: such a woman was rare in those days. She developed a large growth on her upper back, which was found to be a tubercular malignancy. At first she made nothing of it, but soon she was bedridden. In spite of her bravery and unbelievable optimism, which shone through her ravaged face, she was succumbing to the fatal disease. We tried to give her everything we could. If someone were to ask me today what was the most self-sacrificing thing I ever did in my life, I would mention without hesitation that as a starving 13-year-old boy, I was working hard at the Carpenter Resort to earn my food rations. Every day for a month I carried home the three or four small potatoes I found in the watery soup I got at noontime. As a starving child, I gave most of my day's nourishment to my mother.

Bronia also spared no effort to save Mother. She brought the best doctors from the hospital, any

kind of food she could scrounge up, all available medication (penicillin was not known in Poland, and would have been unavailable anyway). Moniek and my father also sacrificed what they could, but to no avail. In six week's time my mother slipped into a coma, having developed spinal meningitis due to tuberculosis.

Wise Bronia took my mother into the hospital to provide her with the best possible care and also to relieve us from the burden of watching our mother suffer. She remained there for a week or so. I think that Bronia took me up to see her only twice. Mother lay there with her eyes closed, twisting, hot, as if someone had put a lock on her brain functions. I recall that during my last visit I put my head next to hers on the pillow, and she put her hand on my head and scratched it gently as she used to do when I was small. To this day, I believe that her brain must have been blocked, but she still expressed her love by this instinctive motion. Three days

after my last visit, Basia Frejda Eichenbaum (born Worobiejczyk), a super mother even among Jewish mothers, died in the ghetto of Lodz. She was 42 years old and was buried in the old cemetery in Marysin. A simple board marks her grave. When they lowered her disease-ridden remains into the hole, I threw myself after her but was retrieved vehemently by Bronia, who kept explaining to me that this is not how my mother would have wanted me to act, and that my task was to survive the war and thus become a vindication of my mother's suffering and love. To this day, I still recall the emptiness that swept through my soul and whole being when my dearest mother departed. Of all the physical attractions one experiences in life, I think that the bond between a loving mother and a reciprocating child is the strongest of all the life forces. Even

when I dreamed about liberation in those dreary times after my mother's death, the elation was always diminished with the thought that the soul dearest to me on this earth would not be there for me any longer.

In 1985 I saw some pictures taken recently in Lodz, including one of the Jewish cemetery in Marysin. The site was so neglected and overgrown with weeds that even the previously imposing Poznanski Mausoleum is not more than a neglected old obelisk. One of my fears about eventually revisiting the old cemetery of my hometown is the thought of not finding any trace of my mother's grave. A futile search will be hard to take.

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A NEW DRUG TRIAL for ALZHEIMER'S DISEASE

A research team at The Miriam Hospital is participating in a large, international multi-centered clinical trial of a new drug, for the treatment of patients with Alzheimer's Disease.

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Temple Am David

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has 26 years of distinguished experience teaching special needs children in the Warwick School Department. Mrs. Goodman is a past recipient of the Goldberg Award from the Rhode Island Bureau of Jewish Education.

Religious school classes will begin Sunday, September 10, 1989. Registration will be held at Temple Am David, 40 Gardner St., Warwick, R.I. on Wednesday, September 6, 1989, from 7-9 p.m. Call 463-7944 for more information.

Opinion

The Terrorist Bind: Doing Nothing Is Appeasement

by Burton S. Levinson and Abraham H. Foxman

What to do about terrorism? The question came up again this week with a ferocity following the murder of Lt. Col. William Higgins by his radical Shi'ite captors.

There is much lip service paid to the notion that we shouldn't capitulate to the terrorists, that to appease them is to whet their appetite, that to reward their behavior is to cause them to repeat their behavior. Is doing nothing, however, not a form of appeasement? It may not be as blatant as paying money to the terrorists for hostages, but doesn't it amount to much the same thing? Terrorism can go on without sanction, that is the message of passivity.

Israel is the one country that does not merely pay lip service to the anti-terrorist struggle. It takes the splendid ideas formulated by former Secretary of State George Shultz and converts them to a living policy. Shultz said that we must take the offensive against terrorism. He said that we must use our intelligence networks. He said we must identify the terrorists, develop a consensus concerning the terrorist threat, and then take action.

Israel acted last week. Little violence was involved. A major initiator of Lebanese terrorism was seized. Not for revenge, but as means to obtain the release of Israeli soldiers and Western hostages.

Now Lt. Col. Higgins is dead and some are doing exactly what the terrorists had in mind: directing their anger not at the source of this evil but at our Israeli ally.

How self-destructive can we be? Are we upset with Israel because she has the nerve to take actions that we are reluctant to take?

There is no easy way out of the terrorist bind. If we are not to capitulate, then there are limited

ways to act. We can bomb, as we did in Libya. Many criticized us then. We can conduct a commando raid, but how many Entebbes are possible? Or we can look to beat the terrorists at their game, without succumbing to the abandonment of values endemic to terrorism.

Israel took the latter road, surely knowing that there were risks — to Israelis held in Lebanon as well as Americans. They sought, however, the most effective way to impress upon the terrorists that there is a price to be paid for their actions — the loss of their leader — without automatically causing the deaths of those held in captivity (as would have resulted, for example, from Israeli bombing).

Those who criticize Israel apparently want to do nothing or even want to appease the terrorists more directly. They are not interested in national interest. They are not interested in how their appeasement will lead to others being taken hostage. They are simply interested in the here and now — avoidance at all costs of the horrible feeling that came upon all of us with the news of William Higgins' death.

It is a reminder of what appeasement was about in the 1930s. People and governments were ready to do anything to avoid the horrible feeling that could come if there were conflict between Hitler and the democracies. They were ready to condemn Churchill, the leader of the anti-appeasement camp, sooner than Hitler himself. For Hitler the democratic refusal to face hard truths, to take risks, played right into his hands. And then it was too late.

It is legitimate to assess the wisdom of Israel's decision to seize Sheik Obeid. Such an assessment, however, should not blur the fact that it is Israel above all other countries which is trying to deal in a responsible and serious manner with this scourge of terrorism. America and Americans should make clear that despite the grief surrounding the death of Lt. Col. Higgins, we won't compound the tragedy by handing the terrorists a victory which is their real aim — a rift between the two great democracies who are the main foes of terrorism and the main catalysts for democracy and peace in the Middle East.

Mr. Levinson is national chairman of the Anti-Defamation League; Mr. Foxman is national director.

Media Back Israelis On Terror

by Joel Himelfarb

Israel's capture of terrorist Sheik Abdul Karim Obeid drew strong support from newspaper columnists and editorials around the country. The *New York Times* editorialized August 1 that President Bush should place blame for Lt. Col. William R. Higgins' death "squarely on Hezbollah and its sponsor, Iran." On August 2, *The Times* said sponsors of terrorism like Iran, Libya and Syria "can take comfort from" criticism of Israel voiced by Sen. Robert Dole. On August 6, *The Times* praised President Bush for sending "a tough message to the Hezbollah terrorists" by deploying carrier task forces to the Lebanese coast and the Persian Gulf.

Other supporters of Israel blasted what they saw as a weak Administration response to terrorism. *Washington Times* columnist Wesley Pruden slammed the Administration for criticizing Israel, a nation he said was "adrift in a sea of . . . murderous fanatics . . . hanging on as best they can." *New York Times* columnist A.M. Rosenthal implied the U.S. encouraged terrorists by negotiating with the PLO and trying "to get closer to Syria." *The Wall Street Journal* praised Israel's raid, saying that U.S. terrorism policy consists largely of "tough talk" and "official charades of concern after the terrorists do their killing."

The Boston Herald, *Portland Oregonian*, *Columbus Dispatch* (Ohio), *Chicago Sun-Times*, *Richmond Times-Dispatch* and *News-Leader and Las Vegas Sun* all wrote ringing editorials in support of the Israeli action.

It is notable that longtime (continued on page 12)

Never Again — With Grit

by Harry J. Kolodney

Recent events regarding the murder of an innocent American by the barbarians in the Mid-East and the criticism of Israel would make the following information quite appropriate at this time.

Golda Meir, in her infinite wisdom, once said — "There are two kinds of people — Jews and those who put Jews into the gas chambers." It is certain this remark was meant both literally and figuratively speaking.

Within the highest echelon of our Federal Executive Branch of Government comes statements castigating Israel for kidnapping a murderous thug and making a vain attempt to secure the release of American and Israeli hostages. In Congress, the Senate Minority Leader, possibly frustrated because of his rejection both as a presidential and as a vice-presidential candidate, continues his vitriolic and mind bogging tirades, and vents his spleen in a vicious attack on Israel, embarrassing many of his colleagues.

A deposed Prime Minister of the country of our late cowardly enemy, not now our "friend" — defends the anti-semitism of his little people with the statement — "it is their right to utilize this freedom of expression."

In Naziland, a brilliant musician, composer and conductor dies. He is eulogized as one of the greats in this field. Within the course of his life, he was also a dedicated Nazi, and was prosecuted and punished as a war criminal. THE newspaper ran a lengthy editorial with ardent praise for his character. It also states — "In his youth he flirted with the Nazis." This "flirtation" also entered into by other possible descendants of Attila the Hun, cost the world some eleven million people, six million our very own. Not content with the millions slaughtered by these inhumans, they have now made and shipped to their lackeys in the Mid-East, complete factories, machinery and other elements to manufacture poison gas, in their possible hope they may be once again instrumental in eliminating a few million

more Jews.

THE newspaper also runs a column by a professor from an Ivy League College. This educator (?) states "Israel should be charged with gross negligence for their kidnapping caper. The government of Israel is losing ground for its hard line attitude." He further states that the present administration in this country should seek more distance away from Israel. "We should condemn Israel," he writes, "for its refusal to recognize the Arab claim to the West Bank and Gaza." Ironically, approximately one week before this column appeared, I received mail making an appeal for a generous contribution to the college of my choice. It would appear that if I donated to this college, I would be paying for the poison gas that will be used on me after stuffing me into the furnace.

Television and newspaper commentators fairly drool at the mouth in their reporting of the "cruel" Israelis against the "innocent" Palestinians. When the secret Nazi head of the odious United Nations concurs with the statement "Zionism is Racism" and a prominent novelist states his hate for Israel and for all Jews — it is somewhat comforting that another public figure almost punched in his dirty mouth on live television.

In 1981, Israel's bombing of Iraq's Osirak Nuclear Reactor brought the wrath of the world down upon their shoulders, and put an unmistakable strain on relations with this country. The Prime Minister's rejection of all "reformed" Nazi personnel in high government positions, including the then Prime Minister of Naziland brought a little sunshine on an otherwise drab situation.

During World War II, we begged the British Air Force to bomb the Nazi extermination camps, to slow down the murder of Jews, but they refused. A former British Foreign Secretary said he did not believe the PLO is a terrorist organization and that their leader had ever claimed the purpose of his group is to destroy Israel. A little known fact — British Royalty has never

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Role Models: We All Need Them

by Tj Feldman

In today's world it is often difficult to find people we look up to as heroes and role models who exemplify the values that our parents instill in us. However, occasionally someone may come along who does become our hero or role model. Sometimes what starts as an admiration of such a person develops into a lasting, fulfilling friendship.

My own personal role model is a man by the name of Alan Ullman. Alan is a rabbi from Worcester, Massachusetts. He was formerly a rabbi at Temple Emanuel in Worcester, until he founded Rodef Torah, a Torah studies school also in Worcester. Alan left the world of synagogue Judaism because he felt he had something more to offer than what was in his job description as a synagogue rabbi.

I met this unique man prior to deciding that I wanted to go to Israel in 1987. All of my friends said, "You have to go on Alan's tour," or "Alan is the best, don't go with anyone else." Well, I took their advice and decided to go on Alan's trip. In July of 1987, my real experiences with Alan began when NEFTY Academy 33 (the formal name of our tour) departed from Logan Airport on El Al Airlines.

During the 13-hour duration of that flight I got to know the 39 other teenagers from around New England with whom I would spend the next six weeks. I also got to know Alan and the basis of our continuing friendship was formed. I discovered quickly that Alan was not like other rabbis I knew. He asked thought-provoking questions to which instant replies were impossible. These were the

kind of questions that he would ask during the next six weeks that would bring the individual members of Academy 33 together as one solid unit.

It was a warm night in Haifa, after a long day of touring and discussing the sites, when Alan asked the question that would form the goal of our trip and become the Tour motto. Alan wanted us to connect our own lives to the lives of our ancestors, he wanted us to struggle with the questions that they struggled with, and he wanted us to understand the answers they found and their significance. All of this came about when Alan in the midst of an impassioned speech, turned to a member and asked if he could tie the knot. At that moment none of us knew what knot he meant, but it wasn't long before we did.

During the weeks that followed that night in Haifa, Alan continued to ask the questions that brought us closer to "Tying the Knot" both the group's knot and our own individual knots. The events and sights of those weeks became more real and took on a special and everlasting significance. There is one night that stands out in my mind as the most special part of the trip. It was the night that I was confirmed at the Western Wall. Yes, indeed I was a member of Temple Beth El's One Hundredth Confirmation Class in 1986. I was also a member of the Academy 33 Confirmation Class of 1987. I had put together an array of poetry that I would read that night as part of a service written by the group. Following the service Alan blessed each of us, he placed his hand on my

shoulders as I looked at the Wall. I do not recall the words he uttered now, but I do remember the site of the Wall in all its splendor on that night.

That special night took place during the final week of the trip. It was that night that my knot was tied, and that same night I think I made my contribution to the strengthening of the group's knot. None of these things hit me though, until long after I had returned from Israel, as I proudly wore my Tour shirt and realized that I really had been a member of the "Tour that tied the knot."

My experiences with Alan had not ended however, because we continued to stay in touch, and Alan gave me other "knots to tie." Recently, he asked me to give him the true definition of the Ten Commandments, and when I successfully solved that puzzle, he was quick to give me another more difficult one. I find Alan a friend and a person who dares to be different, and only wants to find success in his own world. He is a person whose world is dictated only by his desires to be a good husband to his terrific wife, Melanie, and a wonderful father to his two fabulous children, Lara, 5, and Noah, 6 months. It's true that Alan's desires do not reflect what most people would consider a formula for success, but Alan has indeed found success and happiness in what he is doing.

I consider Alan an invaluable friend and role model. He has proven his worth in these respects time and time again. More importantly however, I've discovered that people like Alan (continued on page 12)

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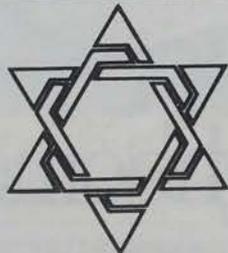
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You saw it in the Herald!



Candlelighting

August 18, 1989

7:24 p.m.

Notice

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

Reflections

by Michael Fink

1960, the Democrats danced in the White House, Benita made a great showing in our State House at the Fair Housing meetings.

She liked being friends with a somewhat older group. We shared a pitcher of beer at the little pubs of North Main Street. — and a few snorts and laughs.

Shortly after we met, Benita moved with her mom and dad to a neat bungalow on Cole Avenue. They furnished the parlor with dainty red upholstered Victorian chairs and sofas, small marble tables, with china figurines on the shelves around the mantel. "Company furniture," the style was called. On the walls hung her dad Ben's oil paintings. The three liked each other and welcomed guests. Benita sat and read the novels of Lawrence Durrell, the fantasy exotic escape art of the period.

For me on the other hand, stories counted as very real. I bet I was a pain, arguing about tastes. As a youngest, I often felt in the way. Older brothers could do chores faster. Their friends were established at our table. I rattled around and sought my own society well away from home. The search for simple stories, whether they led to smiles or tears, was my central activity. In contrast to my restless nature, Benita offered rest, the kindly charm of her household, the

appeal of their good will. As an only, she was drawn to my noisy realm. She always asked after my mom, my neighbors and chums.

In time she went in her turn to seek her fortunes in New York at the fair. I had just returned from that quest. She sent a message or two on a card. For luck I left a brilliant purple satin shirt on her front porch. She touched base with a fiancé and included me among the guests at the sparkling engagement party. Not many months later, I heard they were apart.

She reported that she took pleasure in her work as a magazine writer and television personality. "Not in your line," she noted. She dealt with new malls, shopping as the center of life. I kept in touch via her dad, a sturdy, fine-looking man quiet and thoughtful, who drove a graceful Renault sedan. If he passed me waiting for a bus on Hope Street, he would pick me up and take me downtown. I did not see Benita again until Ben's funeral. She was surrounded by the cousins and associates I had met at her party years before, and would see again.

Friendships have a magic, a tragic aspect, a destiny. You meet at a certain moment. An era later, the structure sets itself up again. The movie of the summer of 89, Sally and Harry, asks if a man and woman can be friends. The

(continued on page 11)

Letters To The Editor

To The Editor:

For a study on the role of anti-Nazi humor as a form of resistance and a morale booster during the Holocaust, I am seeking examples, background material and sources about wit in the camps, ghettos, cabarets, underground press and other places.

Steve Lipman
1647 55 St.
Brooklyn, NY 11204

To The Editor:

Israel is reliant on assistance in many spheres. Unbelievably, treatment of the physically/mentally handicapped child, is grossly underprovided. Budgets hardly cover food costs and general upkeep, let alone therapeutic equipment.

Especially needed is the Ball Bath Unit or "Balagal." (This bath unit consists of many multi-colored plastic balls, in which the child is treated for a neurologically related disability or other motor dysfunctions.) It is successfully used and recommended by Israel's major institutions, to get optimum results with handicapped children.

I have personally witnessed the Balagal in action, and seen the astounding results of such treatment. I therefore appeal to those of your readers, who are able to assist the many Israeli kids who are deprived of this treatment, to

please support this worthy cause.

The price of a therapy unit is U.S. \$3,500. Donors should please send me a letter of undertaking that upon receipt from the recipient institution, of confirmation that the unit has been ordered, the donor will pay the amount due. Alternatively payment may be sent to me, to be held in trust pending delivery of the unit.

A plaque, inscribed according to the donor's instructions, will be prominently affixed to each unit, and confirmation from the recipients will be sent.

J.A. Shollan
Raana, Israel

It Happened Once

In a small town in white Russia lived a rich Jew who was considered to be a real miser by the townspeople. Whenever he was approached for a donation, he would take out a rusty copper five kopecks coin, and offer it as his contribution. People would throw the rusty coin back at him and eventually stopped approaching him for donations altogether, until something quite remarkable happened.

A young couple, both orphans, were soon to be married. All of the townspeople contributed toward

their needs and also made sure that they would have a fine wedding feast. Everyone, except the miser. No one even asked him for a contribution.

In the midst of all the preparations for the wedding the groom was taken into custody by the Chief of Police for military service!

The Chief of Police was known as a Jew-hater. When he heard about the wedding, he decided to strike at all the Jews. He sent for the groom on his wedding day!

A special delegation hurried to the Police Chief to arrange for the groom's release. The Chief threw them out with the warning that they would be sent to Siberia if they continued to harass him.

At this critical time, the revered and famous Rabbi Shneur Zalman arrived in town. He had made the match between the young couple and had come to join in their simcha. When he heard what had happened, he asked the rabbi of the town to accompany him to see the Police Chief.

"We've come to ask you to release the bridegroom, who is to be married tonight. We are ready to pay the tax to obtain his immediate release. Just name the amount," the Rebbe said in a firm voice.

The Police Chief, an avid gambler had gotten himself into serious debt. He now saw a chance to squeeze a large sum of money from the Jews in his town.

"One thousand rubles," said the Chief.

Without hesitation, Rabbi Shneur Zalman replied, "You will receive this amount before sunset."

As soon as they were outside, the Rabbi asked the Rebbe, "How can we possibly raise so much money from our poor townspeople, and before sunset today?"

"G-d, the father of orphans, will not forsake them," the Rebbe answered.

Rabbi Shneur Zalman insisted on going to the "miser" first. "We will give him the opportunity to participate in the great mitzva of redeeming the imprisoned."

Arriving at the rich man's house, Rabbi Shneur Zalman told him what had happened to the groom. The rich man said nothing but brought out the five kopek coin. Rabbi Shneur Zalman quickly took the coin, saying, "May you have the merit to do many more mitzvos."

As they got up to leave, the Jew blurted out, "I think my contribution was too small. Here is a whole ruble."

The Rebbe took the ruble and repeated his blessing. As they turned toward the door, the Jew called out, "Excuse me Rebbe, I'd like to give a larger donation." He took out a ten-ruble note. The Rebbe took it graciously and blessed him as before. Again and again this happened, until the Jew finally burst into tears.

(continued on page 12)

Can The Jewish Community Tolerate Freedom Of Speech?

by Jacob Neusner

While the Jewish community forms in the world at large a united phalanx for liberal causes, making up a disproportionately large proportion of the membership of civil rights organizations, for example, that same commitment to free speech and unfettered thought does not always characterize the inner life of the community at home. Just now two cases in which Jewish institutions of higher learning face dissent and unpopular opinion once again make you wonder how sincere is this public profession of commitment to free speech, even for Nazis in Skokie, flag-burners, pornographers, and the like. The cases raise this question: Does the Jewish community want to have on its payroll scholars, intellectuals, and free-thinking, forthright-speaking professors? Because if it does, then the community cannot penalize people for expressing unpopular opinions and for engaging in actions ("symbolic speech" for instance) that convey those principles and opinions.

The first case was reported just now by Gary Rosenblatt in the *Baltimore Jewish Times* and concerns Robert Freedom, of the Baltimore Hebrew University. Freedom is dean of their graduate school, works in the field of political science, and specializes on Middle Eastern politics. He has taken a leading position against the policies of the Israeli government at this time. Major donors to the Jewish federation that supports that Baltimore Hebrew University have complained against Freedom's opinions and activities to the federation, which owns and finances the Baltimore Hebrew University.

The second, and more urgent, case, involves Arthur Waskow, who for the past seven years has taught at the Reconstructionist Rabbinical College, Philadelphia. In a letter addressed to students, faculty, governors, staff, graduates, and friends of the Reconstructionist Rabbinical College, dated August 1, 1989, Waskow announces that on July 10 he was informed that members of the Board of Governors of RRC insist that he be dismissed from the faculty. The reason was the publication of articles by him in the *Los Angeles Times*, the *Nation*, speeches on National

Public Radio, in which, identified as a member of the faculty of the Reconstructionist Rabbinical College, Waskow, in the language of his letter, "discussed the relationship between [the State of] Israel and the Palestinians of the West Bank and Gaza and the stake of American Jews in that relationship."

In these articles ("discussing the relationship...") Waskow compared the conduct of the Israeli army in the intifada to Cossacks; refers to the Palestinians as "part of our own larger mishpacha," speaks of "the Pharaoh within," meaning, within Jewry vis a vis the Palestinians, and so forth. The *LA Times* piece compares Jews to Pharaoh, in hardening their heart against the sufferings of others. *The Nation* piece, referring to Waskow's past at the Institute for Policy Studies, a well-known far-left public policy center, and his present status at the Shalom Center and Reconstructionist Rabbinical College, says "today we are witnessing the birth of freedom for another people, the People of Palestine." So these cannot be construed as scholarly articles.

Now, Waskow tells us in his letter of August 1, in response to the insistence of major contributors to the College that he be fired after seven years (he has no tenure at RRC, so it is not a case of violation of tenure), he suggested the college raise money from others. The administration of RRC affirmed "that I am an asset to the college in my teaching, my concerns, and my efforts to connect spirituality with social justice." But though the

administration represented these as assets to the college, the board and donors insisted they were liabilities and insisted he be dismissed.

Waskow argues that firing him violates these basic Reconstructionist values: (1) the principle of free and serious dialogue toward the truth; (2) the principle of democracy, in which congregations and the movement as a whole are not controlled by a few individuals; (3) the Reconstructionist principle that the Jewish people is not a "chosen" people, so "the State of Israel ought not... be exempt from the ethical standards that we would Jewishly apply to others."

Waskow further points out that the effects of firing him are these: (1) his ability "to carry on my work in the Jewish community in an appropriate forum;" (2) the College's ability to carry on its mission to explore and enrich Judaism and Reconstructionism; "the chilling effect upon the faculty and students of the College and even upon its graduates, who in many ways continue for many years to be vulnerable to judgments made by the leadership of the College;" (3) "the ability of the whole Jewish people to deal wisely with what is indeed one of the most important... issues facing us... that ability depends... on hearing freely and thoughtfully all the views and voices among us."

Can the Jewish community maintain institutions of higher learning, and does the community want to have colleges for teachers, rabbis, and lay people as well, and, if it does, will the professors at

these colleges, as a condition of employment, have to submit to censorship of any (or all) of their opinions? The same issue arises when the Jewish community pays for professorships at colleges and universities. Does the community then regard the professor of Judaic studies as different from other professors? Does he or she possess fewer rights of free speech, and is he or she answerable to the community for things that the professor does or says? And if so, which things? Only having to do with the State of Israel? Or also having to do with the observance of Judaism? And if so, which Judaism? Reform or Orthodox or Lubavitch? What about scholarship? What about teaching? What about other activities?

I do not envy the situation of Rabbi Arthur Green, President of the Reconstructionist Rabbinical College, a person of intellect, conscience, and character, whom I have long admired both as a scholar and as a colleague. Nor do I

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Social Events

Barems Announce Birth

Mr. and Mrs. Peter Baram of 4030 Harter Ave., Culver City, Calif., announce the birth of their second child, and first son, Joseph Nicholas, on July 18, 1989.

Maternal grandparents are Mr. and Mrs. Al Pilchik of Agoura, Calif. Paternal grandparents are Mrs. Helen Baram and the late Morris Baram of Providence. Great-grandparent is Mrs. Joseph Baram of Miami Beach, Fla.

Temple Emanuel- Newton

The Adult Singles Group of Temple Emanuel in Newton will sponsor their Annual Labor Day Dance on Monday, September 4, 1989, at 7:45 p.m. It will be held in the air-conditioned community hall of the Temple at 385 Ward St., Newton, Mass. The Tony Bruno, Jr. orchestra will perform. There will be door prizes, a cash bar, coffee and pastry. Admission is \$7.00. Thirty-eight and over only. For further information, call Temple Emanuel at (617) 332-5770.

Eden Garden Club Of Temple Beth-El

7-Arrow Herb Farm in Attleboro, Mass. (near the Seekonk line) invites you to participate in a tour at the Farm. The tour is on Thursday, August 17, at 10:30 a.m. The 7-Arrow Herb Farm is a beautiful garden, greenhouse, and gift shop. Enjoy your own brown bag lunch in the garden. Tea will be provided. Meeting will follow.

Herbs will be for sale!!

Directions: It is only 15 minutes from Providence. Take 95 North to Exit 2A (Newport Ave. Pawt.) Bear right to the second set of lights. Take a left to the end. This is Benefit St. Take left (Rte. 152 - about 1 mile to Oakhill Ave.) There is no street sign at Oakhill Ave. so look for Cumberland Farms. Take right at Cumberland Farms. The herb farm is 3/4 of a mile on the left.

In the event of inclement weather, call Lil at 884-2903 or Jan at 463-7858 for further instructions.

Temple Emanu-El Leisure Club

The Sunday Programs of the Temple Emanu-El Leisure Club will begin on September 24, 1989, at 2 p.m. with Judy Schroeder and a cast of four who will present "Fun and Frolic with Familiar Melodies that Linger On."

On October 29 at 2 p.m. Adelaide Luber, Director of Elderly Affairs of R.I., will discuss "The New Legislation of Catastrophic Insurance."

On November 12 at 2 p.m., Robert Fain will speak about "Living on a Fixed Income."

The first semester of our regular classes will start October 23, 1989, and continue for six weeks.

A trip is planned to the Museum of Science in Boston on September 10, 1989, to see the exhibit of "King Herod's Dream." Herod the Great, king from 37 to 4 B.C.E., was a man of great passion and wealth, driven by an almost unquenchable thirst for power. He was capable of both cruelty and genius in statesmanship, a daring esthete who dreamt up one of the most ambitious maritime construction projects in history — his "city on the sea" Caesarea

Rachel Gittleman Wins Prize



Rachel Cyd Gittleman of East Greenwich won second place in the Jazz Trio category in the national finals of the DanceAmerica competition which was held on July 14 in New Orleans. Rachel represented the Dance Artistry Dance Company of Warwick, R.I.

R.I. Bar Association Names Officers

The Rhode Island Bar Association is pleased to announce new officers. Their terms began July 1.

President: Susan Leach DeBlasio. Attorney DeBlasio is a partner in the law firm Licht & Smirnoff.

She is a trustee of the Jewish Federation of Rhode Island (JFRI) and of the Jewish Home for the Aged. She is also chairperson of the Research Advisory Committee.

Ms. DeBlasio and her husband Peter F. DeBlasio, Jr., M.D., and daughter, Amy live in Providence.

Vice President: Alan Flink. Attorney Flink is a partner in the law firm Edward & Angell.

He is president of the Temple Emanu-El Men's Club and its

board of directors. He is on the board of JFRI.

Mr. Flink lives in Providence with his wife, Renee.

Secretary: Bruce Pollock. Attorney Pollock maintains a private practice in West Warwick.

He is a member of Temple Beth El. Mr. Pollock lives in West Warwick with his wife, Sheri.

Treasurer: Mark S. Mandell. Attorney Mandell is a partner in the law firm of Mandell, Goodman, Famiglietti & Schwartz, Ltd.

He is a past-president of the JCCRI and currently on both the executive committee and board of directors of the JCCRI.

Attorney Mandell lives in Providence with his wife and three children.



From L. to R.: Mark S. Mandell, treasurer; Bruce G. Pollock, secretary; Susan Leach DeBlasio, president; William F. McMahon, past president; Stephen A. Fanning, president elect; and Alan S. Flink, vice president.

Maritima.

This is a fantastic exhibit of the times of Herod in the development of Caesarea where so many of us have visited.

The price of this trip is \$14.50. Please call Miriam Goldfine, 861-7784 for reservations and mail check to 40 Stenton Ave., Apt. 111, Providence, R.I. 02906. The bus will leave Temple Torat Israel, Cranston at 10:15 a.m. and Temple Emanu-El at 10:30 a.m. Return

will be about 4:30 p.m.

The next trip will be on October 24 to visit Brandeis University.

For further information contact Gloria Levitt at 274-0725.

Let the community know about your organization's functions. Announce them in the Herald.

Rivka Golani To Perform At Touro

NEWPORT, R.I. — World renowned viola player Rivka Golani has agreed to perform for the 225th Anniversary Weekend of Touro Synagogue. She will give a recital on Sunday afternoon, August 20, as part of the program at Touro Synagogue.

Broadcast journalist Fred Friendly, a Providence native, will give an address following Ms. Golani's appearance. Mr. Friendly is the internationally known cultural commentator, past President of CBS News and Edward R. Murrow Professor Emeritus at the Columbia University School of Journalism, New York.

A descendant of Sir Moses Montefiore, Mr. Harold Sebag-Montefiore of London, England, will read the famous letter from George Washington presented to the congregation in 1790. Sir Moses was very closely connected with Judah Touro in a number of philanthropic endeavors.

Ms. Golani played to rave reviews during this season's Newport Music Festival. She has interrupted her touring schedule in order to participate in the 225th Anniversary Weekend at Touro. A virtuoso performer with a wry sense of humor and a shock of fiery red hair, Ms. Golani has played with the Tel Aviv Chamber Ensemble, the Israeli Philharmonic, the BBC Symphony and the National Arts Center Orchestra of Ottawa.

The 225th Anniversary Weekend celebrates the dedication of Touro Synagogue in Newport. Events will take place from August 18 through Sunday afternoon, August 20. Seating for Sunday afternoon's activities is strictly limited by the synagogue's capacity. Interested guests should make reservations for the concert and ceremonies by calling the Touro office at 847-4794.

Cantor Beer At Touro

Bernard Beer, the director of the Philip and Sarah Belz School of Jewish Music, part of the Rabbi Isaac Elchanan Theological Seminary (RIETS), an affiliate of Yeshiva University, will serve as guest cantor at Touro Synagogue's 225th anniversary on August 18-20.

Cantor Beer, of Queens, N.Y., has been director of the Belz school since 1985. He received his Associate Cantor's Certificate and his Cantorial Diploma at the Belz School, then known as the Cantorial Training Institute, and has

served on its faculty since 1967.

Established in 1954, the Institute was renamed in 1983 to honor the philanthropy of the Belz family of Memphis, Tenn.

RIETS is an outgrowth of the first yeshiva in the U.S. Founded in 1896 on Manhattan's Lower East Side and named in memory of Rabbi Isaac Elchanan Spektor, noted rabbi of Kovno, Lithuania, RIETS is the leading school in the Western Hemisphere for the preparation of Orthodox rabbis.

Selinkers Celebrate 55th Anniversary



Solomon and Miriam Selinker of Pawtucket, R.I., celebrated their 55th wedding anniversary on July 29, 1989. They are the parents of Janet Colvin, Lea Schneider and Larry Selinker. They are the grandparents of Jay Colvin; Ben, Jesse and Jerry Schneider; and Michael Selinker. They are lifelong residents of Rhode Island.

Rabbi David Rosen and Cantor Jack Smith performed a reconsecration of their wedding vows in front of 100 of their beloved family and friends from the U.S. and Canada. The ceremony and reception took place in Cranston at the home of their daughter.

Their grandchildren held up the *huppah* in their honor.

Julie Volin Named To Dean's List

Julie Ann Volin, daughter of Arline and Sidney Volin of Sharon, Mass., has been named to the Dean's List for the spring semester of both the College of Human Development and the School of Management at Syracuse University. She will enter her senior year at Syracuse and is a dual major in retailing and marketing.

Grandparents are Harold and Shirley Coleman of Brookside Dr., Cranston.

David Volin Awarded Degree

David Volin, son of Arline and Sidney Volin of Sharon, Mass., earned a Bachelor of Science degree in broadcast journalism from Boston University College of Communication at their 150th Commencement Exercise, May 21, 1989.

Grandparents are Harold and Shirley Coleman of Brookside Dr., Cranston.



Around Town

by Dorothea Snyder

"Me, a camp nurse? Never!" exclaimed Naomi Halpert when first asked by Leo and Sophie Weiss to come to Camp Jori. "When my son David was three, Sophie called me and said they were still looking for a nurse. Marshall Gerstenblatt had just become director.

"I knew who he was, that he had gone to Hope and played basketball. 'Why don't you call him up,' Sophie suggested, 'He's a nice guy.' I went home and asked my husband Bob what he thought about the idea. I also thought about the hot summers in the city, and with a three-year-old, maybe it would be nice. Why not try it for one summer if Bob would come down every night.

"Marshall interviewed me and I was hired. Ever since that day, I've been coming back. I'll never forget the first day I came here. I thought I had died and gone to heaven.

"It's the same the first day of every summer I'm here. I go out the door, look up at the sky and say, 'Thank you G-d.' It's such a treat to be away from the hectic pace of winter. I've always loved kids; I was a great babysitter. I found myself a kid again."

That "kid again" actually set foot on Jori soil at the age of six. Recalling that summer, she says "We were picked up by bus at Canal Street. I remember my father driving parallel to the bus waving to me. He followed me half way to camp. He didn't want me to go on that bus.

"I wasn't crying; I was happy! I wanted the top bunk, but was I disappointed. I got the bottom. I was a sleepwalker, and my parents requested that I have the bottom bunk. I was crushed, but I still loved camp."

It's Olympics Day at the Point Judith camp, and Naomi and I are sitting on a bench outside The Hypo Haven, pet name for the Infirmary. When I first pulled into the driveway, a softball game was in progress between the Blue Team and the White Team.

Sitting on an incline of grassy grandstand were Marshall Gerstenblatt, Camp Jori director, and Naomi. From the bench outside the Infirmary, Naomi could still keep one eye on the game that was increasingly amplified with shrieks and screams as the inning came closer to the end.

A girl comes over to Naomi, her wrist limply resting in the palm of her other hand. "What's the matter honey? Let's go inside and get an ice pack."

A touch of T.L.C. and a cold compress comfort her and she goes back to the game ... not to play perhaps, but to watch.

Naomi Halpert has been taking temperatures, ace-bandage wrapping injured wrists, swabbing insect bites and treating youngsters in the Hypo Haven for 17 years.

"Each year I come for my mental health," she says, talking about her work as a private duty nurse at the Miriam Hospital, with the Artificial Kidney Center and her eight years with the Visiting Nurse Association in Providence.

"When I'd leave V.N.A. in June and take eight weeks off, it was so wonderful to come down here and see healthy children. I was seeing sick people all year long. When I'd go back to work in the Fall, I felt refreshed. I had a lot of energy where everyone else would be dragging after 12 months. I think all nurses should have more than a two-week break."

Naomi has revolved her nursing schedule around summers so that she could come to Camp Jori, but when her jobs no longer allowed her to have summers off, she was forced to choose.

"It took me six months to decide between the Visiting Nurse Association and Camp Jori. I loved my winter job but I felt that life is too short. I couldn't give Camp Jori up. When you're working with sick people, you need a break. Though I'm here 24 hours a day and I do have a responsibility, it's not difficult. I'm outdoors all day long. I don't stay inside, unless I have sick children.

"It's a whole different ballgame. This is what makes me tick after a hectic winter. My grandmother used to say, 'One door closes, another door opens.' When I left my V.N.A. job, I was really frightened because I had loved it so much. I worried if I could get a job I'd like as much. "I really ended up with a wonderful

job as a nurse at Head Start with summers off. Now in my second year, it's a federally-funded Early Intervention program for three and four-year-old children of low income families, run by the Community Development Council in Fall River. I love it."

Not far from the Rec Hall at Jori, close to another Jori ball field, Barbara Gerstenblatt, the director's wife, so warmly expressed her feelings about Naomi. "Besides co-workers, we've become friends. She's an open, warm, caring person. When you're with Naomi, you're the only person that seems to matter to her. She'll talk to you and hear you only.

"Her concern is for the other person. The children love her as does everybody else. She never plays favorites; she loves them all. Everyone is special to her. Besides being a hard worker, she's a very good friend. If she can drop something to do something for you, she will.

"When people talk about Camp Jori, there are two people they think of. One is Marshall and the other, Naomi. I don't think this place would be the same without her. It would be missing the heart. She's an incredible human being. There's no one like her in the world. There's not a mean bone in her body. She'll do anything she can to make to make another person's life better.

"She remembers things about people so they feel they're special. She'll remember patients of whom she took care and families she's known over the years. She's a dear loving friend. I consider myself lucky for having had her come into my life. I hope she never leaves Jori. All Naomi has to do is sit down with you and say 'So tell me.'

"She's a jokester who loves to fool around and dress up in silly clothing. She shops in antique shops for period hats. She's so excited about the hat she bought the other day. She plans to wear it the first day of school. Naomi's always there for a laugh, always smiling, always up, never down. She's always positive and has a marvelous outlook on life. She loves life and nature, birds and animals. She loves everything she does.

"She finds something positive in everyone she sees. She loves the simplest of things and all things. She's an incredible human being. I never met anybody like her. When they say they broke the mold, you got it. I don't think there was a mold. I think she was hand-carved."

Echoing his wife's sentiments, Marshall Gerstenblatt says, "Lots of times the kids have emotional needs that need a sensitive touch, which Naomi has. She's helped us with programming. And in the kitchen. When we fired a chef a number of years ago, Naomi worked with Barbara in the kitchen for nine days on top of doing her medical work.

"She's probably one of the few people who really listen to you. She's a good-hearted, sensitive, caring person. A lot of the reasons kids come back to camp is the concern she shows to them, not only their medical needs. Kids need someone to go to, and she's that kind of person. I've never heard her say a negative word about anybody.

"The kids' health is always primary to her. That's her first concern. She takes super care of them. She teaches kids right from wrong, which we do here, and in today's day and age, it's hard to find someone as reliable and as dependable as she is, not only in nursing, but in every other way.

"She's a very integral part of what we have here. She's not only part of the Camp Jori family, but also our family. I haven't seen many people like Naomi. She's a piper with them, and even with the adults."

People often remark to Naomi Halpert, 'You're still here after 17 years.'

Her reaction ... "I often ask my husband what it would be like not to come here. It's wonderful to see how the kids have grown from year to year. From campers, they become counsellors. I've seen them marry, and soon I'll look forward to seeing their children become campers.

"I could never match the wonderful times I've had here. I wouldn't trade my job for anything."

She's The Heart



Naomi Halpert, Camp Jori's nurse, stands by the sign that welcomes all to the Infirmary.



"Say ah." Naomi checks Emily Dreyfus for a sore throat while Eric Busby, waving a hello, waits his turn. He had a headache.



Naomi swabs Michelle Elman's mosquito bites.



"I think we'll wrap this up with an ace bandage," says Naomi to camper Lydia Paull-Flores.

Photos by Dorothea Snyder

Arts and Entertainment

The Partisans Of Vilna: Jewish Resistance To The Nazis



Although many films have been made about the Jewish experience in World War II and the terror and despair of the Holocaust, Aviva Kempner and Josh Waletzky's *Partisans of Vilna* is the first to focus on an often overlooked group of history-makers: the Jews who fought back. An engrossing chronicle of the organized Jewish resistance to Nazi occupation in the Lithuanian city of Vilna, *Partisans of Vilna* captures the valiant struggle of a band of young believers to make a stand against a seemingly insurmountable enemy.

The critically acclaimed two-hour film, which makes its broadcast premiere on "P.O.V." on Saturday, September 2 on PBS (Channel 36) at 10:00 p.m. *Partisans* centers around the vivid and stirring memories of 40 surviving Vilna partisans, who tell their stories in English, Hebrew and Yiddish (subtitled). The film was directed by Josh Waletzky, and produced by Aviva Kempner, whose mother survived the Holocaust and whose grandparents died in Auschwitz.

The *Partisans of Vilna* won First Prize at the Anthropol 1987 Film Festival and was dubbed "a small masterpiece" on PBS's *Sneak Previews*. Critic Michael Medved cited it as "a movie about desperate courage, and that sort of heroism has never been presented more effectively or realistically than it is here."

The *Partisans of Vilna* is presented by "P.O.V.", a PBS series featuring some of America's finest non-fiction films. Marc N. Weiss is executive producer of "P.O.V."; David M. Davis is executive director. Major funding is provided by the John D. and Catherine T. MacArthur Foundation, the Corporation for Public Broadcasting, the National Endowment for the Arts and public television stations.

A Humanistic Approach To The Holocaust

Approaches to Auschwitz: The Holocaust and Its Legacy. Richard L. Rubenstein and John K. Roth. John Knox Press, 341 Ponce de Leon Avenue, Atlanta, GA 30365. 1987. ix, 422 pages. \$19.95 (cloth); \$13.95 (paper).

Reviewed by
Bonnie Gurewitsch

Teaching Holocaust Studies is a lonely endeavor. The vastness of the literature — documentary, memoirs, fiction, philosophical, religious and artistic expression — compound the difficulties faced by the teacher in selecting material to teach. One cannot simply choose "a little bit of this and a little bit of that," for each choice reflects philosophical and historical biases which may well influence student moral and ethical behavior.

Approaches to Auschwitz: The Holocaust and Its Legacy, by Richard L. Rubenstein and John K. Roth confronts the moral and philosophical issues, placing them in historical perspective. It is designed as an interdisciplinary approach which may be used in a variety of college and university level courses. The book does not pretend to be comprehensive; it is not a history of the Holocaust, but rather an attempt to approach the Holocaust ideologically from a Judaic-Christian humanistic perspective. The combined credentials of the authors, one Jewish and one Christian, in the studies of social theory, religious studies, and philosophy are evident. Their goal is to examine "how religious, moral and literary expressions have been affected by the Holocaust."

To achieve this goal the authors discuss, in a series of eleven chapters short enough to be assigned as individual topics within a larger

syllabus, the development of ideas and ideology as related to historical events, beginning with the early roots of anti-Semitism.

Part One is a fine development of the "Jewish Problem" from the consolidation of Christianity through the Reformation and the Emancipation, and the Jewish-Christian ideological schism is traced until the beginning of the twentieth century, when Herzl's response to the Dreyfus trial proposed an optimistic solution, which was tragically not realized in time.

Part Two, "The Nazis in Power" stresses the "rationalization of Genocide," describes the mechanized process of destruction, and the almost-negligible chances for Jewish survival, regardless of what choices Jews made, individually or collectively. The authors make ex-

cellent use of recently published studies describing the indifference of the Allies to the Jewish plight. They are careful not to appear to cast moral judgment on survivors, who were forced to "adapt... to rationally organized savagery."

Recognizing the limitations of the present-day reader, the outsider whose capacity for understanding is limited by his rationality and his fortunate lack of experience, Part Three, "Responses to the Holocaust," focuses less on the responses of the victims within the experience than on those of the perpetrators, the bystanders, and the victims' personal memoirs and literary expressions after the Holocaust. It is one of the tragic paradoxes of the Holocaust that the victims suffered a double death, physical and spiritual, in that their

spiritual response during the Holocaust has been largely lost, and can only be retrieved through the prism of memory. The inclusion of the American author William Styron's literary response among those of Holocaust survivors strikes a jarring note, in spite of the insight to be gained from reading his book. It would have been useful to distinguish between the responses of survivor and non-survivor authors, and to include oral histories of Holocaust survivors, as well as their literary works, as a source of insight into "what Can-and-Cannot-Be Said." By integrating the responses of behavior and the spirit, oral history is a particularly

(continued on page 10)

Jewish Television in Rhode Island

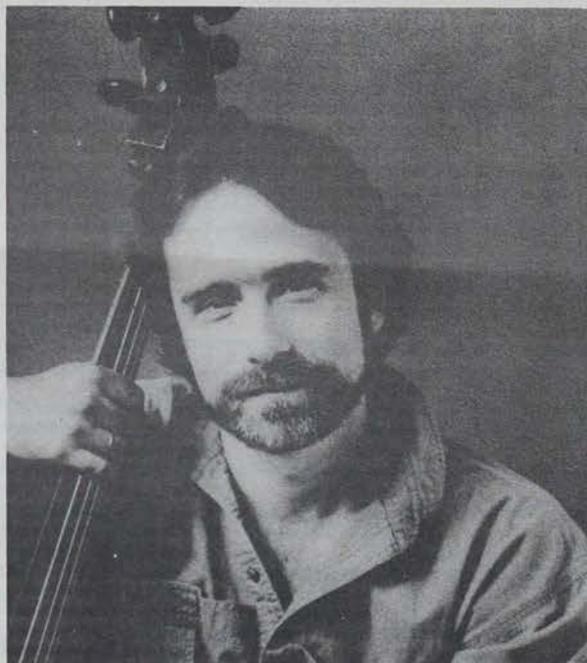
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Mook To Perform At U.R.I.



On Sunday evening, August 27, at 8 p.m., cellist Theodore Mook, a part-time Charlestown resident, will present a recital of classical music at the Recital Hall in the Fine Arts Center at the University of Rhode Island. He will be joined by pianist Elizabeth DiFelice in the performance of *Six Popular Songs* by Manuel De Falla, the *Sonata in A major* ("The Arpeggione") by Franz Schubert, and the *Sonata in C Major, Op 119* by Sergei Prokofiev. Mr. Mook will also premiere five short compositions for solo cello he commissioned in memory of his mother, who died last November. Regular admission to the concert will be \$5.00, \$3.00 for Senior Citizens and Students. Proceeds will be donated to the Cross Mills Public Library.

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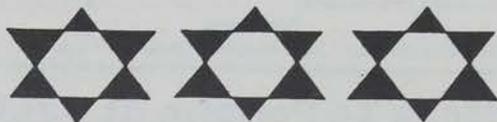
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AARON GOLDENBERG
WARWICK — Aaron Goldenberg, 73, of Royal Crest Apartments, 31 Cedar Pond Drive, a self-employed accountant in New York City for 40 years, retiring in 1979, died Friday, August 11, 1989, at home.

Born in New Brunswick, N.J., a son of the late Mordecai and Sadie Goldenberg, he had lived in New York City most of his life before moving to Warwick in February.

He was a graduate of City College of New York.

He leaves three sons, Michael Goldenberg of East Greenwich; Devin Goldenberg of Studio City, Calif.; and Gene Goldenberg of Potomac, Md.; two daughters, Karen Shapiro of Teaneck, N.J., and Idell Goldenberg of Ashland, Mass.; and eight grandchildren.

A funeral service was held Sunday, August 13, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery.

ANNE KAPLAN

PEMBROKE PINES, Fla. — Anne Kaplan, 79, of University Drive, a sales clerk and bridal consultant for 15 years at the Peerless Store, Providence, retiring in 1977, died Wednesday, August 9, 1989, at Pembroke Pines General Hospital. She was the widow of Manuel Kaplan.

Born in Brooklyn, N.Y., a daughter of the late Ralph and Gussie (Mann) Goldstein, she lived in Providence for 60 years before moving to Florida seven years ago.

She leaves two daughters, Carole Termo of Pembroke Pines and Lenore Bookless of Boca Raton; five grandchildren and a great-granddaughter.

A graveside service was held Friday, August 11, at Lincoln Park Cemetery, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

been a resident of Cranston over 35 years.

Mr. Robinson was employed as an independent industrial sales representative and consultant for over 40 years before retiring 11 years ago.

He was a former member of Temple Torat Yisrael of Cranston.

Mr. Robinson was a World War II Navy veteran.

Besides his wife he leaves a daughter, Dayle T. Adleman of Cherry Hill, New Jersey; a sister, Lillian Robinson of Providence; and two grandchildren.

Funeral services were held Friday, August 11, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ROSE SOLOFF

FALL RIVER, Mass. — Rose Duchin-Soloff, 88, of the Jewish Home for the Aged, 538 Robeson St., a former social worker in New York, died Saturday, August 12, 1989, at the home. She was the widow of Abraham Soloff. Her first husband was the late Dr. Maurice Duchin.

Born in New York, a daughter of the late Louis and Anna (Wolchuk) Brill, she lived in Fall River for 37 years. She previously lived in Newton and Cambridge.

Mrs. Soloff was a member of Temple Beth-El, its Sisterhood, Hadassah and O.R.T.

She leaves two daughters, Grace Falk of Narragansett, Edna Lipsitt of Providence, and four grandchildren.

The burial was private and was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence, R.I.

DAVID SOREN

PROVIDENCE — David Soren, 79, a resident of the Jewish home for the Aged, died there on Wednesday, August 9, 1989. He was the husband of the late Theresa "Terry" (Hazen) Soren.

Born in Providence, a son of the late Harry and Anna Soren, he had lived in Pawtucket for 50 years, moving to Providence two years ago.

Mr. Soren was employed at Speidel Jewelry Manufacturing Company for a number of years, retiring 14 years ago.

He was a member of Touro Fraternal Association and was a former member of Temple Emanuel.

He leaves a daughter, Barbara Block of Providence; a brother, Aaron Soren of Warwick; a sister, Lillian Miller of California; two grandchildren and a great-grandson.

The funeral service was held Thursday, August 10 at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

MANIA GELADE

PROVIDENCE — Mania Gelade, 66, of 23 Hillside Ave., died Sunday, August 13, 1989, at Miriam Hospital. She was the wife of Boris Gelade.

Born in Poland, a daughter of the late Ephraim and Yocheved (Sander) Urman, she lived in Providence since 1950.

Mrs. Gelade was a survivor of the Auschwitz concentration camp in World War II. She was a member of the Holocaust Survivors, and a volunteer at the Providence Hebrew Day School.

Besides her husband she leaves a son, Jules Gelade; two daughters, Helen Mangiantine, Rose Massi, all of Providence, and four grandchildren.

The funeral service was held Monday, August 14 at the Max Sugarman Memorial Chapel, 458 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

EDWARD S. ROBINSON

CRANSTON — Edward S. Robinson, 72, of 250 Mayfield Ave., died Thursday, August 10, 1989, at home. He was the husband of Bessie (Izenstein) Robinson.

Born in Providence, he was a son of the late Lewis and Ida (Greenberg) Robinson. He had

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Humanistic

(continued from page 9)

revealing source which has so far been under-utilized by scholars.

Approaches to Auschwitz will serve the college professor well as a guide to the ideas and responses to the Holocaust. It is well-organized lucidly written, generously foot noted, and provides an excellent bibliography of books and articles. Name and subject indexes are additional, useful research tools. One would hope to see this book use not as a substitute for, but in conjunction with an in-depth study of the vast body of primary source material on the Holocaust, historical, philosophical and literary.

Bonnie Gurewitsch has been librarian/archivist at the Center for Holocaust Studies, Documentation and Research, since 1977. She is editor of the Center's Newsletter and a co-editor of *The Liberators* (1981) and *Tru Experiences of Children Who Survived the Holocaust* (1988) two volumes of *Holocaust On History*.

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PERSONAL

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Reflections

(continued from page 5)

premise is ridiculous. You may start out as dates. You don't reach a romance or marriage. It goes further. The alliance may go on for a lifetime.

Her cousin told me she was fighting a great battle against fate for her life. I called her in New York to wish her strength and comfort. The cousin called again. I drove from Narragansett to Providence for her funeral. The rabbi repeated that her mother described her as an "extraordinary daughter." I recreated her voice and face in my mind. What to make of the brevity of her life, its meaning? Her mother had closed down her house and moved in to help her daughter. Her daughter had set up an organization for breast cancer research and support called the Amazonian Fund. She knew her daughter deeply. For me, we had only shared a short time. I had lost a friend, blessed with the gift of giving blessings and affectionate loyalty.

The Greeks said, those whom the gods love die young. I guess they were thinking mostly of soldiers. The Catholics have a saintly niche for the victim singled out by a God of suffering. We Jews lack these concepts. We have to create spaces in memory. That's why I share these few lines.

Never Again (continued from page 4)

been allowed by any British Government in power to visit Israel. Royalty is allowed to be puppetized in practically every other country in the world, some ruled by cruel and vicious dictators. I am not quite certain, but I believe that Royalty was once the guest of Idi Amin in Uganda.

A former Texan-Presidential hopeful (who subsequently wound up in disgrace because of his manipulations) ranted against the Israelis — "Get out of the West Bank completely — Give up sovereignty in Jerusalem — Give the strategic Golan Heights back to Syria." He and his backers wanted this country to go back to the 1967 vulnerability. The Arab oilman, they stated, would respond by not trying to drive a hard bargain on oil. They promised to be a heck of a lot nicer to U.S. motorists. Neville Chamberlain, where are you now?

A quote from an article by an American journalist — "It was a slapstick combination of the 'Innocents Abroad' and Sylvester the Cat stalking an unsuspecting Tweety." A six member Congressional Group had set out on a self assigned ten day fact finding tour of the Mid-East. The Congressman-Chairman of the group triumphantly declared he would urge the U.S. to open direct dealings with the murderous cowards.

The Speaker of the House sent a stinging cable telling them to keep their mouths shut and come home. The then President of this country (the Chairman was of his party) stated out loud "they ought to stay the hell out of there." Congress, as a whole, felt ridiculed. The six harangued about giving the West Bank to the Arabs. The Congressman-Chairman, with the loudest mouth of the group was asked to point to the West Bank on an unmarked map. He was unable to do this.

Pushing Jews into the furnaces? I could go on with a dozen more examples, but his would serve no useful purpose. There may be some who read this and may say "Why bring this up at all? We certainly shall offend certain people and groups with the release and re-release of this information. To these people I would say, we must stand behind our determination by our expression "Never Again." We must do this with grit, unequivocally and incontestable without regard to repercussions from any who may take unjustified offense at what is written here.

Golda, Golda, Golda, if only many of our national and international leaders had your sechal, we could then achieve the hope stated in the last line of our Pledge of Allegiance — "with liberty and justice for all."

Freedom Of Speech (continued from page 5)

envy the position of Darrell Friedman, executive director of the Associated Jewish Philanthropies of Baltimore, who has to receive the complaints of principal donors and try to hold together the conflicting parties. Friedman too is an old and good friend, who stands for everything enlightened and intelligent in the organized Jewish community. Both Green and Friedman find themselves at the battle line between conflicting opinions, on the one side, and strongly-held and idealistic commitments, on the other.

We simply cannot have professors of Jewish studies in universities who are expected to do a job different from professors of chemistry or history or sociology. The other professors will exclude them; the students will dismiss them; the universities will treat as trivial and unimportant the things that they teach, the books that they write. That is to say, there cannot be Judaic studies in universities, unless Judaic studies form an integral part of the life of universities, subject to the same rigorous rules of intellectual responsibility and honesty.

Not only so, but if rabbinical seminaries are going to find a place for themselves in the academic world, with their degrees accredited by the usual accrediting bodies (the Middle States Association of Schools and Colleges, which even now is in process of studying the

accreditation of the Reconstructionist Rabbinical College, and which is in charge of The Jewish Theological Seminary of America as well, for instance), then they will have to conform to the rules of the academy. Those rules do not permit professors to be fired only because they say and do things that principal donors do not approve.

What of the pulpit rabbinate? What of the Hillel rabbis? What of the editors and reporters on community owned newspapers and magazines? Where does the list of those affected by the rules in play in the case of Waskow come to an end? The painful and complicated situation facing Rabbi Green and Mr. Friedman should not be treated as simple. But in the end, issues do clarify themselves, and firing a professor because you don't approve of things he has said or done, even though you do recognize his intellectual contributions and excellence in teaching, seems to me a rather dramatic and unambiguous statement.

The statement says that the institution takes precedence over the individual, and that political considerations of state "override rights of free expression." The statement further maintains that persons who seek employment in institutions of education, scholarship, and culture run by the Jewish community must know in advance that they will not enjoy the rights that they would if they

worked in comparable institutions run by the states or municipalities or private foundations of other-than-Jewish sponsorship. What kind of people will choose Jewish as against gentile institutions under those rules I cannot say. But I speak from the privileged sanctuary of a career spent entirely within the academy, and I made my choices early on for precisely the considerations that seem to me operative here.

I need hardly add that I find Waskow's views despicable and his theology vulgar and self-righteous; and I find Freedman's activities to be profoundly inappropriate, for reasons spelled out in this column just recently. On the other hand, Waskow and Freedman have risked their careers and livelihoods by accepting employment where I would not have ventured, and for that I admire and respect them.

The real issue is simple: what kind of people does the Jewish community want to employ, and what kind of institutions of scholarship, education, and culture does it want to build? Gorbachev could give some good advice here, and so could General Jaruzelski: you can't have an economy that is both prosperous and socialist, and you cannot have scholarship, education, and culture that is both rigorous and also subjected to thought-control. Take your choice: there is only one way of doing the intellectual and scholarly work, and that is, freely, honestly, and rigorously.

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(continued from page 4)

critics of Israel did not blame the Jewish State for Col. Higgins' murder. *New York Times* columnist Flora Lewis contrasted Israeli actions with those of the French, who pay "protection money" to forestall new terror attacks. "The U.S. could not imaginably accept such a deal," she wrote.

The *Washington Post* noted Hezbollah's terrorist nature, observing that "Israelis live under constant menace from the guns and bombs of Hezbollah." While *Post* columnist Jim Hoagland criticized Israel's planning of the Obelisk abduction, he described Hezbollah as "murderous thugs" who "bear the full responsibility for this outrage." *The Los Angeles Times*, questioned the "prudence" of the raid, but noted that "the guilt in this matter, of course, lies solely with Hezbollah." *The Chicago Tribune* said "the only thing" terrorists "should get in return for their trouble is firm retribution." Israel, the *Tribune* added, hoped to "send a message" to terrorists "that they can't commit crimes against the outside world without paying a heavy price."

Israelis Are The Victims
"Israelis have been terrorism's chief victims. From the 1972 Olympics in Munich to last month's attack on civilians in a bus, Israel has born the brunt of the assassination policies followed by terrorists and their chief sponsors, Iran and Syria." *The Boston Globe* declared August 2. "Now, more than ever, is the time for reaffirming the alliance between the U.S. and Israel, not falling into the rhetorical trap set by terrorists. The murder of Col. Higgins — whenever it took place — was in part aimed at driving a wedge between what Hezbollah calls 'criminal America and the Zionist enemy'... Israel must live with constant threats of terrorism: tut-tutting about kidnapping a noted terrorist misses the point."

In a few cases, the media criticized Israeli actions. The *Oakland Tribune* said the abduction was "terrorism,"

effectively equating it with the murder of Col. Higgins. It's probably too much to expect the entire press to refrain from Israel-bashing.
Reprinted from Near East Report; 8/14/88 edition.

Role Models

(continued from page 4)

may only come along once in a lifetime, but they make a lasting impression.

My role model is someone unique with ideals that helped me to discover my own ideals. These elements are what make my role model special. We all need role models to guide us through life. Their experiences can help us shape our lives.

Role models cannot be bought in any store, and there will not be an "800" number or an address at the end of this column telling you how to get yours. What I hope is in this column is an idea of what to look for in a role model, and a sense of how important my role model Alan Ullman is and will continue to be. I also hope that my love and gratitude toward Alan has been reflected in this column, because that love and gratitude is what makes my relationship with Alan lasting and special. If everyone who reads this column finds a role model as wonderful as Alan, then I have done my job. For some, finding a role model will be a lifelong process. For others, a role model may be found tomorrow. However, in a world with so much greed, hate, and suffering, role models make life easier and better.

Alan has helped me through some of the toughest situations I've faced. To me the basic definition of a role model is someone who can help you through the tough times, and also help you enjoy the good times. I feel truly lucky to have a role model like Alan, and I wish each of you luck in finding role models of your own.

READ THE HERALD!

Magen David Adom Recognition

The International Red Cross and Red Crescent Movement is now celebrating the 125th anniversary of its founding. The observance will go on until August 22, which marks the anniversary of the signing of the First Geneva Convention. To observe this important anniversary the Movement has called on its 146 affiliated members to make a special contribution to the Movement and be inscribed in the "Roll of Honor on the Humanitarian Gesture." Operation Recognition, which has

It Happened Once

(continued from page 5)

Once under control, he explained, "I once gave a beggar a five kopek coin, and he threw it back in my face. I was so annoyed that I said to myself, 'This coin is going to be my donation, whatever the cause, until someone accepts it with a friendly word. Since then, that five kopek piece has always been returned to me with scorn and abuse, until people stopped coming to me altogether for charity."

"You, saintly Rebbe, are the first person who accepted my donation with friendliness. You helped me participate in this great mitzva and you even blessed me. I'll never forget what you have done."

"Now, I shall give you the full amount needed to pay for the groom's release. I hope and pray that it will make up for the *gedaka* opportunities I have missed."

The Rebbe blessed him again that G-d should enable him to give charity with an open hand and a joyous heart.

The groom was released after the money was paid and the wedding was celebrated with unsurpassed joy and gratitude. One of the most distinguished guests, in addition to the Rebbe, was the Jew who had donated the whole ransom money.

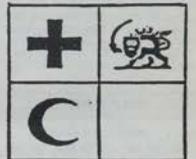
Submitted by Rabbi Y. Laufer, from Talks and Tales.

been given the responsibility to build world opinion on behalf of Magen David Adom Recognition, is calling on the leaders of the World Red Cross to extend a "Humanitarian Gesture" to Israel during this 125th Anniversary event and bring Israel humanitarian health organization into membership.

Rabbi Rubin R. Dobin, International Chairman of Operation Recognition, explained that even the Geneva officials of the Red Cross admit that Israel's MDA fulfills nine of the 10 criteria for admission more than adequately. The only thing keeping Israel out of the Red Cross is the fact that Israel feels it should not be forced to use the Christian Red Cross or the Arab Red Crescent as its protective shield. World leaders decry the continuing bigotry and hatred of the 22 Arab countries who use the Red Crescent, and are using Israel's stand as a "red herring" to keep Israel out of the world body.

In observance of the 125th Anniversary Rabbi Dobin is urging the 52 committees of Operation Recognition world-wide to send

letters asking for Magen David Recognition to President Cornelio Sommaruga. International Committee of the Red Cross, 19 Ave. de la Paix, CH-1202 Geneva Switzerland. Supporters in the United States can send letters to Mr. Sommaruga at the ICRC, 780 Third Avenue, New York, N.Y. 10017. For a free Operation Recognition Informa-Kit, send a long, stamped, self-addressed envelope to Rabbi Rubin R. Dobin, Operation Recognition, POB 6194, Miami Beach, FL 33154. Overseas requests should be accompanied by an Intl. Postage Voucher.



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