

Rhode Island Jewish HERALD

Neusner
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Nazi To Remain In New England

by Judith S. Antonelli
The Jewish Advocate
BOSTON (JTA) — A U.S. immigration judge has ruled that Albert Ensin, a member of the SS Death's Head Battalion who served at Auschwitz from December 1941 to July 1943, need not be deported and may remain at his home in Stoughton, Mass.

Although Ensin confessed to being a "perimeter guard" at Auschwitz-Birkenau, and Judge Annette Elstein had ordered him deported, the order was suspended recently after a doctor told the judge that moving Ensin could be life-threatening.

The 68-year-old Ensin has had three strokes and kidney failure, and requires a dialysis machine. He is a native of Lithuania and has never become a U.S. citizen.

Joseph O'Neil, Ensin's lawyer, said he is pleased with the verdict. Ensin did not participate in the persecutions, O'Neil asserted. "He was a

perimeter guard — he guarded the entrance and exit (of the camp). But current immigration law sweeps broadly, and says someone is deportable for assisting in persecutions just because they were in the environs of the camp."

Asked if being a perimeter guard meant Ensin would have shot people who tried to escape from the camp, O'Neil replied, "That never happened."

"That's bunk," said Allan Ryan Jr., director of the U.S. Justice Department's Office of Special Investigations from 1980-83.

Ryan, author of *Quiet Neighbors* — a term which precisely fits the descriptions of Ensin by Stoughton residents who knew him — is now serving as general counsel at Harvard University.

"Perimeter guard is a common defense," Ryan said. "It's like the bakery defense — 'I was only baking bread in the bakery at Auschwitz.' We

heard that a lot.

"But there is no such thing as a passive observer at Auschwitz-Birkenau," Ryan continued. "If you were stationed there, you were part of the process of murder. It's all part of the process of killing that Auschwitz-Birkenau was so good at."

"People like Ensin say that they were just doing their duty, that if they had refused they would have been shot. That's crap. Soldiers who didn't want to be (concentration camp) guards were sent off to the front. Nobody was shooting at the soldiers who were camp guards, so their life expectancy was longer than it would have been at the Russian front."

Eli Rosenbaum, OSI's deputy director, agreed with Ryan that perimeter guards, by stopping prisoners from escaping, were accomplices in murder.

But, he defended the court's decision, saying that an OSI (continued on page 14)

U.S. Soviet Jam



The Chabad House recently held a community picnic to celebrate the release of the previous Lubavitcher Rebbe from Russian imprisonment. Folk singer Fishel Bresler (left) jams with a Soviet friend.

Resistance And Rescue

by Michael Fink
Special To The Herald

On my last day in town before settling in for the Narragansett summer, I stopped by Beth-El to return a book. The locked portals wouldn't let me in, so I prowled round the grounds.

I circled past the row of blooming beachroses. Proud robins ran over the smooth lawn upon their wormy errands. They stop and stare, their upright breasts like russet medallions. Beside Beth-El the side entrances of St. Martin's Church stand like the walls of a Disney castle. Across the avenue, mansions with turrets and towers — and fancy gardens — set off the lush June setting for the reform Temple.

As a kid the idea of a reform put me off. I had a wild reactionary streak, a taste for rules and rituals. The forceful sounds and sights of the orthodox thrilled me. Not the bland good taste of reform reason.

When I came back home in the late fifties, the new structure designed by Percival Goodman served as a glittering city concert hall. I took my mom to see and hear Blanche Thebom. That great dame gave out melody upon melody. With a strong kick at the long train of her thick satin golden gown, she went on to do another power-tune. I also went to witness Isaac Singer in his classy Yiddish accent read children's tales to Sunday school tots.

By a twist of fate I learned much also about Jewish history, art, and symbol at Beth-El. The building said something about the freedom of our Jews to spread and open, not like the narrow (albeit charming) synagogues squeezed into tight spots by the imperial churches of

greater Rome. At his sabbath table, Rabbi Braude showed me the nobility of our customs. He urged me to visit Israel. Mrs. Braude — my pal Pearl — put my hand on the velvets and silks that covered Torah and dressed the ark. I saw her gather bouquets for their succah. We sat to chat in her leisurely hut in the dappled light of Fall.

My mom, too, made Torah covers, but they were toys of rug samples from our store for the crude scrolls we fashioned in Sunday school — not at Beth-El. My mother sewed the tephillin bag for my bar mitzva from upholstery fabric. For me, Judaism is largely feminine in nature, not the patriarchy of common opinion. Beth-El celebrates beauty and form.

During the same period as the establishment of the Orchard Avenue temple, the Touro Synagogue in Newport was being restored. My mom and I went there one of her Thursday afternoons of time off from chores. Something about our city/state makes us all in some sense reform. We live so close we wear down our differences.

While moving in an inner and outer pathway, I found a door that yielded. George Goodwin, temple archivist, a friendly fellow, greeted me with a smile and handshake. He led me to the lower lobby to tour the glass cases of his display of Beth-El history. Like a scene from Oz, this goliath of good will opened some memories and wonders. What struck me first and foremost? The World War II uniforms. They brought me back to boyhood hero worship of comic book days. Jews to the rescue of other Jews. Finally, that's what it's about for all Jews — resistance and rescue.

Wolf Gives The Race A Try

Youthful candidate is 'results oriented'

by John Chadwick

(This is the first in an occasional series on Jewish candidates for public office.)

What's a nice Jewish guy doing in the middle of a Rhode Island Congressional race?

For that matter, why would anyone want to become involved in a process in which even the most well-intentioned candidates seem to suddenly grow teeth and claws?

But this is Scott Wolf, and politics have been his passion ever since his student days at Brown University when his enthusiasm for Senator Claiborne Pell spurred him on to political involvement. "I became incredibly excited about the whole political process back then," Wolf said last week from his campaign headquarters in Pawtucket.

Today, at age 37, he's still excited about politics and undaunted by the negative tone of recent elections. He's eager to jump into the thick of the campaign and has. Like many Jewish politicians, he tows a Democratic-Liberal line — however he says he has embellished that tradition with fresh enthusiasm and ideas. He is even willing to criticize his own party once in a while.

"I think some Democrats

have been too defensive and too vague about our agenda," Wolf said. "If you're not strong and forthright about what you stand for, the people are going to look away from you."

So far, no one has looked away, as Wolf has come out swinging this campaign. Ener-



Congressional candidate
Scott Wolf

getic and optimistic, Wolf is up against incumbent Ron Machtley who himself was perceived as the underdog in 1988 when he toppled Ferdinand St Germain. Wolf had received kudos for mounting a strong primary challenge to St Germain two years ago.

Wolf acknowledges that liberalism has been severely ma-

ligned in national elections but stresses that it is still a tradition worth working for. "Some of my fellow liberals have been too committed to programs at the expense of solving problems," he says. "I'm fairly tight with a buck."

In education, for example, he says he favors solutions which would not require large expenditures such as reducing bureaucracy, giving teachers more autonomy and cutting down class size.

"I'm a results-oriented liberal in that I'm not somebody who wants to throw money into programs — I would rather concentrate on solving problems," he says. "I consider myself compassionate and I want to work for a more tolerant and open society."

Wolf, the son of Irving and Ruth Harris Wolf, was born and raised in Pawtucket. He attended Moses Brown and Brown University where he graduated with a political science degree. He has run Scott Wolf and Associates, a political and market research firm since 1979.

Disimayed by what he says is political timidity within Congress, Wolf says, "I have very strong views on various issues; I'm not a piece of clay that has been molded by a bunch of (continued on page 13)

Inside the Ocean State

Letters To The Editor

To The Editor:

I read Michael Fink's latest column about his visit with the so-called Duke of Braganza in the latest issue of the *Jewish Herald*. I read the part that he was a devout and pious Jew and how his family suffered horribly in the hands of the Germans. And as I read further, Mr. Fink continues, "We got into a Mercedes to drive off to Newport."

Whose Mercedes did they get into, Mr. Fink's, or the pious Jew he is writing about? The Mercedes is a car made by and for Germans, who are just waiting for another Hitler to lead them off to victory and finish what they were forced to halt fifty years ago. I visited the Holocaust Memorial in Miami and noted the many Jews who were crying bitterly, remembering what was. After wiping their tears, they left in their Mercedes and BMWs for home or wherever. Rev. Tutu of South Africa pleaded with the Jews to forgive and forget what happened to their brethren. I don't think he had to say it, the Jews have already forgiven and forgotten. By their visits to Germany, their purchases of German goods, which just boosts their economy, they have shown their feelings. My two sons-in-law are both non-Jews, yet they would never buy anything made in Germany nor step on their soil out of respect to us. To the Jews who say forgive and forget and continue to boost their economy and purchase their goods to show off to their community that they can afford it, I say, shame on you.

Sophia G. Potemkin

To The Editor:

Welcome to the age of the freeze-dried Bar Mitzvah. Bar Mitzvah Services, as described in the June 28th issue of the *Herald*, makes life so simple for the Jewish family. Take one adolescent, a dash of Hebrew lessons, stir two or three times, and presto: you have a Bar or Bat Mitzvah.

Bar Mitzvah Services misses the point. Bar or Bat Mitzvah is not an end in itself. It is an organic process during which a young person learns what the Jewish community expects of a Jewish adult. The learning takes place in a number of settings: in the home, in the synagogue, and in the school. Preparing for Bar Mitzvah is not merely acquiring a skill like driving car or doing the hustle, it is a process of enculturation: learning about the values and traditions of the Jewish people. It is a public act performed in one's community, indicating acceptance of God's *mitzvot* and the destiny of the Jewish people. Without community, without the role models provided by the home, school, and synagogue, it is a pantomime at its best and a mockery at its worst.

All children are active participants in after-school activities. Parents simply have to make choices. The instant Bar Mitzvah, with no commitment to true Jewish learning, will not be the inoculation to guarantee Jewish identity. There is no vaccine to eradicate Jewish ignorance or apathy. There is only one way: Jewish learning, not microwaved, but slowly seasoned over long periods of time, during which

the home, the school, and the synagogue work in partnership.

Learning disabilities are no reason to cheat a child of a Bar or Bat Mitzvah, or more important, a Jewish education. The Bureau of Jewish Education of Rhode Island works closely with all of the religious schools in the State to ensure that no child is denied a Jewish education because of his or her learning style. We work with over thirty children annually, in schools from Woonsocket to Kingston, who for one reason or another, do not always fit into the traditional classroom.

Bar or Bat Mitzvah is merely a way-station in a lifelong journey of spiritual and intellectual growth. Bar Mitzvah Services distorts the event and misrepresents the process.

Carol K. Ingall
Executive Director
Bureau of Jewish Education
of Rhode Island

Cabot Playhouse

The talented ensemble of the Cabot Street Playhouse will present W.A. Mozart's "The Magic Flute" beginning on Thursday, July 19 and continuing on Saturday, July 21; Wednesday, July 25; Thursday, July 26; and Saturday, July 28 at 8 p.m. at the Jewish Community Center, 401 Elmgrove Avenue, Providence. Tickets are \$12, with \$10 for children and seniors. Group rates are available by calling the Cabot Street Box Office at (401) 272-5766. The Players will also present a Post-Modernist Gilbert and Sullivan Cabaret, also at the air-conditioned Jewish Community Center, on Sunday, July 29, at 2 p.m. Tickets

Chabad Community Picnic



The picnic drew folks from far and wide — that's Larry Dub on the far left with watermelon.

for the Cabaret are \$12, and \$10 for children and seniors and can be obtained by calling 272-5766.

The Cabot Street Playhouse will present W.A. Mozart's "The Magic Flute" in a new translation by B.J. Beers. Directed by Judith Schroeder, Artistic Director of the company, the cast will include most of the favorite players including Birgitta Akerblom, Cecelia Rodi, Joan Carter, Charles Fornara, Samuel Babbitt, Susan Rogers, Alice Hannon, Shoshama Feinstein, Chad Rider, Jane Auger, Amy Thompson, Arlene Zompa, Peter Laki, Eric Bronner, Brad Logan, Lisa Alives and others.

"The Magic Flute" was Mozart's last opera, written in 1791, the year of his death. The libretto was written by Emanuel Schikaneder, the actor-manager of the Freihaustheater auf der Wieden, in Vienna, where on the 30th of

September, 1791, "The Magic Flute" was first performed, with Schikaneder in the role of Papageno. Many legends have grown up around this opera. One of the most interesting is that Schikaneder, being low on money, went to Mozart, showed him the plot for the opera, and begged him for friendship's sake to write the music. Modern scholarship finds this unsubstantiated, like all the rest of "Magic Flute" stories. All that can be said with confidence about the origin of the opera, is that Mozart and Schikaneder himself, in 1795, said that it "was an opera which I worked out with the blessed Mozart."

For information and ticket reservations, please call 272-5766. Partial funding for this project was provided by the Rhode Island State Council on the Arts and by a generous grant from the Barker Foundation.

Israel Revisited

Michael Fink, professor of film and English at the Rhode Island School of Design, will present a slide talk on Israel at the Barrington Public Library on Tuesday, July 17, at 7:30 p.m. Dr. Fink's slides focus on a 1985 visit to Israel in which he studied the craft traditions of the Ethiopian Falasha. But he will also speak about trips taken prior to that time.

In 1961 Michael stayed in a Kibbutz and was present at the trial of Adolf Eichmann. In 1967 he visited the Western Wall in old Jerusalem. His wife traveled with him on a visit in 1973, during the winter after the Yom Kippur War. In 1979 Fink, accompanied by his wife and daughter, took a small group of RISD students there, particularly the Diaspora Museum.

"Israel Revisited" is the second program in a 7-part slide-travelogue series at the Library. The series is free and open to all.

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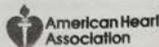
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Jewish War Veterans Remembered



by John Chadwick

Why a Jewish War Veterans group anyway?

I asked former post commander Charles Abrams this over the telephone and he proceeded to show up at the Herald office with a dozen other veterans — all of them armed to the teeth with their own sagas, and eager to get down to it.

"We are not just another Jewish organization," reads the group's pamphlet that one veteran gives me. "We are the nation's oldest, active veterans' organization, and we're proud of it."

Proud indeed. While they've reached their senior years, the veterans — home grown, working Rhode Island boys all of them — seem undiminished in size and stature. Hulking monuments of gray, they have their own heroic history that gives their lives meaning — in a way our world of yuppie chic will never do for us.

And they know it, too. "Young people today only want to know one thing — and that is: what's in it for them," one veteran tells me.

All of them are combat veterans of World War II. But though the war is over, their continued ability to share a story and their lack of timidity to express an opinion makes them still a national resource.

One absent member, who has recently been celebrated elsewhere for his participation in the upper echelons of the community, is referred to (jokingly) as "a showboat" by another member.

As the name implies, the Jewish War Veterans was formed by Jewish Civil War soldiers in order to show the rest of the country that Jewish-Americans were just as patriotic as any other ethnic group. "There were people who said Jews didn't serve their country, so just to prove it to them, the group was started," says Max Miller, who was teaching physical education in the Providence Public School when he enlisted. The group was officially formed in 1896 during the Spanish-American War.

Today the group is active in a variety of civic and charitable causes and often acts in concert with other veterans' groups and Jewish groups on issues of mutual interest. Recently, the Jewish War Veterans have sent other veteran groups to Israel

to witness first-hand the complexity of events in the occupied territories. They also volunteered at VA hospitals. The Jewish War Veterans are present at citizenship ceremonies in court where they award the new citizen with a copy of the Bill of Rights.

Inevitably, though, the veterans say the larger gentile community never accepted the idea of Jews as combat veterans. "I still hear the same thing I heard when I was in the service. 'Oh you're different,'" says Phillip Rosenfield, who was himself wounded on the 4th of July during one of the final invasions of the war.

Most of the local members have deep roots in Rhode Island. Charles Abrams was a mainstay at Franklin Supply Co., Eli Lefkin worked at Quonset Point. Attorney Steven Musen says the Jewish War Veterans are the last link of the Providence Jewish community before it hemorrhaged to the East Side and out to Warwick and Cranston.

But no matter what neighborhoods they're from or what they did for work, the group as a whole unites once a year around its Lincoln Park monument which records the names of deceased war veterans.

While the veterans are proud of the monument they know the list of dead is growing, and this is not a club that is readily accessible to the younger generation. A plan to allow the children of veterans to continue on ceremoniously for their never got off the ground.

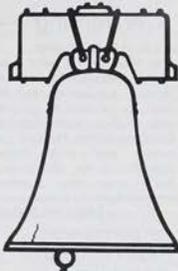
"There were very few Jewish Vietnam veterans," adds Musen, who is the only younger member in the group. Musen worked in the legal department of the military, helping them discharge undesirables who had infiltrated the army during the early 1970s.

Says Musen: "Most of these guys remember the JCC being on Benefit Street; they remember Jewish baseball leagues and dances; these guys are, in a sense, still carrying on that communal feeling."



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Jewish War Veterans left to right bottom row: Mel Kahn, Eli Lefkin, Charles Abrams, Max Miller, Phillip Simon. Top Row: Louis Weiner, Steve Musen, Phillip Rosenfield, Harold Fink.

Editorial

"Converting" — To The Talmud

Jacob Neusner

In 1957-1958 I won a Fulbright Scholarship to the Hebrew University, the first graduate student to get one, and studied with Abraham Goldberg at the Hebrew University and with Shlomo Schreiber at the Mir Yeshiva. Both were fine teachers.

"... I never asked for permission... I was not used to asking people to approve what I did, so I went my own way..."

Through Goldberg's good offices I also studied with Hyman Klein, the great British Talmudist and logician, in the last months of his life.

The last two years — 1958-1960 — were something else. When I came home, JTS awarded me a Fellowship in what was called The Special Program in Talmud, a still more lucrative award than the ones already given. We were to study only with Saul Lieberman and H.Z. Dimitrovsky, doing only Talmud. That is what I did at JTS for my final two years, 1958-1960, while,

along side, at Columbia University I completed my doctorate in Religion.

Lieberman, of course, enjoyed preeminence status at JTS. But his classroom offered precious little evidence of intellectual distinction, and I never really understood why Chancellor Finkelstein subordinated himself (at least rhetorically, I never knew the politics) to him. Praising Lieberman formed part of the civic ritual of all public occasions. I am sure that Finkelstein honestly believed Lieberman was a pre-eminent figure (though Heschel loathed him, and with good reason), but all Lieberman did in his classroom was have students read a few lines of text and translate them, after which he would free-associate about this or that. There was no method, no program, no argument, no proposition in anything he said. It was an exercise in erudition that was, if free-ranging, essentially without purpose or point.

Lieberman never had a student whom he taught to do what he did, because he had nothing to teach but information. Dimitrovsky was still worse. To us students he never seemed prepared; about a

fourth of the way through his classes, he would seem to forget what, if anything, he had wanted to do that day. So the "special program" involved intellectual lethargy more than it conveyed a scholarly objective.

But — except in those excruciating classes — I was never bored, since, by that time, I was well on my way in my own scholarship. I never asked

"... [Saul Lieberman's] 'special program' involved intellectual lethargy more than it conveyed a scholarly objective..."

for permission to undertake my own projects, since I was not used to asking people to approve what I did (or getting approval when I asked), so I went my own way. Chancellor Finkelstein had said to me, "Don't publish. But if you have to, then at least, publish in the *Harvard Theological Review*." I don't think he thought I could, but in 1959 I did. That was my first published article, and I never looked back.

By that point I had been publishing in the Jewish news-

papers and magazines, particularly *Commentary*, for many years, unenthusiastically accepting the consequent verbal harassment. "What Neusner needs is a text for his *Commentary*, since he's an *Amshetz* and has no right to write" was the nicest sort. My freshman adviser at Harvard, Harry A. Wolfson, had taught me years before. "If you want people to like you, don't say anything new, don't disagree with anybody, if possible, don't say anything at all. But if you want to be a scholar, go about your business, and they'll get used to you." That never happened, but it did put things in perspective.

Graduate studies in Religion at Columbia provided more than intellectual stimulation. They provided me with a program of inquiries to bring to the texts that, by then, I had spent five years studying. And they gave me my mentor for many years. At Columbia I cannot remember a single course that struck me as a waste of time, and, however undistinguished the Columbia Religion faculty of that day (as of today) now appears in retrospect, there was not one professor who came to class unprepared or who found nothing interesting to say about the subject of the day. At JTS no

one prepared, and no one had much to tell you beyond a routine paraphrase of what the text had already said.

But the best of them all by far was Morton Smith, who was professor of ancient history. I never had a course with him, but he was a member of my dissertation committee, the only one who thought that meant he should help the work

"... Baron gave nothing, not then, not even; he was an overblown politician who filled a lot of books by copying from other books..."

as it went forward — but the only one who had any help at all. He had completed the course work in a year and a summer, in 1958-9, and passed the general examinations in the same time. I completed my doctoral dissertation in the following year, so the entire doctorate took two years in all, 1958-1960.

I had decided to write a life of Yohanan ben Zakkai, because he had survived what we were trying to survive, which was, an age of utter destruction. (continued on page 14)

The Power Of Fusion

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

I like cold fusion because it's

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

Honestly, I didn't use palladium and platinum electrodes, nor did I produce bubbles, chemical reactions or tempera-

ture change. I discovered spiritual energy that can't replace coal or oil, so don't cut off your electric company until cold fusion proves itself.

Before fusion, energy was thought to result only from fission, i.e. splitting or divisiveness. In human terms, people reel each other, vent anger in

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

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

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

Written by Rabbi Yisroel Rubin, director of Chabad of the Capital District, Albany, New York. Submitted by Rabbi Yehoshua Laufer.

Measure For Measure

The Torah portion *Pinchas* begins with G-d's statement to Moshe: "Pinchas was the one who zealously took up my cause among the Israelites and turned My anger away from them so that I did not destroy them in My demand for exclusive worship. Therefore, tell him that I have given him My covenant of peace... It is because he zealously took up G-d's cause and made atonement for the Israelites."

Although Moshe himself had turned away G-d's wrath from the Jewish people not once, but on numerous occasions, as related in the Torah, we do not find that he was granted the "covenant of peace."

Moshe and Pinchas assuaged G-d's anger in di-

vergent ways. Moshe accomplished this by praying to G-d. His prayers were heeded, and G-d nullified many decrees against the Jews. Pinchas, however, accomplished this through his actions — by displaying zealous anger among the Jewish people, thereby bringing them to repentance.

There is yet another difference between the two in their manner of intercession on behalf of the children of Israel. After the sin of the Golden Calf, Moshe said to G-d: "...and if not [You will not forgive the Jewish people], then erase me from the book You wrote [the Torah]."

Moshe's self-sacrifice on behalf of the Jewish people was spiritual in nature. Pinchas, on the other hand, placed his physical life in jeopardy, arousing the ire of the tribe of Shimon, who sought to kill him when he acted zealously to stave off G-d's anger from the Jews. This was physical self-sacrifice.

These actions of Moshe and Pinchas were a manifestation of their personal manner of Divine service. Moshe's was on a level of service of the soul, while Pinchas' was more on a level of the body.

When spiritual illumination results from physical service, such as Pinchas — elevating and purifying the material world itself and leading the Jews to repentance — then the effect is a lasting one and the atonement is permanent.

This is why the blessing of the "covenant of peace" was granted specifically to Pinchas.

From the Wellsprings of Chassidus by Rabbi S.B. Wineberg. Adapted from the works of the Lubavitcher Rebbe. Submitted by Rabbi Yehoshua Laufer.

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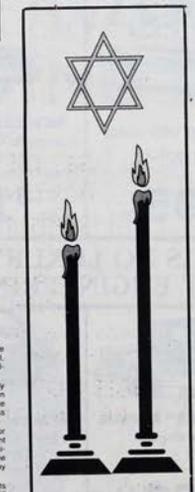
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Candlelighting

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8:02 p.m.

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

I Hate Tuna Fish

by Gary A. Tobin

I hate tuna fish. I didn't always hate tuna fish. Before I began working in the Jewish community, tuna fish was just another food I ate once in a while. It was pretty good most of the time, or at least all right, otherwise I wouldn't have eaten it. Maybe I ate it some times because I was lazy and didn't want to cook.

Now I am forced to eat tuna fish all the time. Synagogues, Jewish Community Centers, Federations, everybody serves

tuna fish. Sometimes it sits in big bowls ready to be spooned onto those little hard rolls that no one can cut in half. I never understood those rolls, since you need six of them to make a real sandwich, and the tuna fish gets all over your fingers anyway. Other times tuna fish comes on ready-made sandwiches with rusty lettuce and a slice of pale, rigged tomato. When we are fancy, human labor is devoted to making little designs out of tomatoes, and tuna fish goes in the

middle, with a green or black olive on top. This form of trickery is not lost on tuna sufferers. No matter which way they disguise it, it's still tuna fish.

Most of the time, the tuna fish is accompanied by egg salad. I guess it's fair to say that I now hate egg salad too. The organized Jewish community must serve tons and tons of this stuff every day. Why? We are bombarded with the bad news about cholesterol. We are supposed to be limiting the fat in our diets. What gives? I am suspicious. In the absence of overt antisemitism, maybe Jews are trying to do themselves in. Consider how much cholesterol, salt, and fat is loaded in all those eggs and mayonnaise. The "main courses" are often accompanied by Coffee Rich, lousy cookies, potato chips, and soft drinks loaded with phony preservatives. I don't get it. What about all this conversation about preserving the Jewish community, the fight for Jewish life and survival, and the need for a stronger and more vibrant Jewish community? Is there really some dietary death wish?

Observing laws of *kosher* eliminates many food choices and makes it somewhat more difficult to put out good food. The deli alternative, corned beef, roast beef, and salty pickles, isn't any better. Where's our Jewish creativity and common sense? How about fruit? How about some vegetables? How about simple Israeli food like tabouli? I vote for grains and vegetables that are not loaded with enough garbage to do in the entire organized community.

I suppose the final insult in the tuna fish conspiracy (it

must be) is the bowl or basket that's often at the end of the table, asking me to pay \$7.00, or some outrageous amount for the privilege of clogging my arteries. Let's each have an apple and some vegetables and donate the difference to the synagogue or the JCC. It could improve our fiscal situation while saving lives.

I suggest we approach this Jewish communal crisis by focusing on somebody or something else. I nominate the porpoises. If Jews don't want to save themselves, let's help Flipper. Many brands of tuna fish should be boycotted because most tuna fishermen are killing a lot of porpoises to catch tuna, so mv animal-rights

activist daughter informs me. I may not be worth the pound of salt that's in every Jewish communal meal, but porpoises deserve better treatment. If the Jewish community is going to be forward thinking and sensitive, they will take tuna fish off the table. Since tuna fish and egg salad have been bonded by the Jewish world, I don't see how we can leave the egg salad after the tuna fish is gone. Take them both away, and the porpoises and the chickens will be better off.

Gary Tobin is a professor at the Cohen Center for Modern Jewish Studies at Brandeis University.

Do UFOs Exist?

'Yes'

'No'

Dennis Stacy is a science journalist and editor of the Mutual UFO Journal. His work has been featured in *Omni*, *Smithsonian Air and Space*, and the *New Scientist* magazine, a British publication.

Dr. Frank D. Drake, a professor of astronomy and astrophysics at University of California, Santa Cruz, is chairman of the Board of Physics and Astronomy, National Research Council.

Do you believe that UFOs exist?

Yes. And according to the most recent Gallup Poll on the subject, so do 250 million people. Nine percent of all adults (one in 11) believe they actually have seen one. Extrapolated worldwide, these are staggering numbers. In addition, 50 percent of those polled answered yes when asked if they thought there were people somewhat like themselves on other planets in the universe.

What role should the federal government play in terms of research money? I wholeheartedly agree with those who think the great majority of the expected "peace dividend" should be spent on our pressing needs at home. On the other hand, tens of millions of government dollars are being funneled into the Search for Extraterrestrial Intelligence (SETI), and that project only looks for electromagnetic signals originating light-years away. By Supercollider standards, SETI's budget is miniscule. By civilian UFO organization standards, however, it's astronomical. If they can fund SETI, why shouldn't they allocate a paltry million dollars toward the search for extraterrestrial life-forms in our own backyard?

What are other possible reasons for UFO sightings?

The assumption, of course, is that all UFOs represent spacecrafts from another planet. This is patently not the case. Many are misidentified natural and man-made phenomena, as skeptics allege. At the same time, we know UFOs are rarely a product of mass hysteria. The bottom line is that the "U" in UFO stands for "Unidentified." Stealth fighters and bombers both flew for several years before they became IFOs — Identified Flying Objects. It may be that a previously unknown atmospheric phenomenon accounts for the majority of sightings. If this proves true, then the government's dollars will have advanced science and allayed a few uncertainties. If we find we are being visited by beings from another intelligent civilization, then I think we'll still consider our money well-spent. I know I'd pay to know.

No. Not as spacecraft from other intelligent civilizations. The dramatic claim that UFOs are the products of alien civilizations requires, as with all dramatic claims, dramatic evidence. Not only is there no dramatic evidence, but not a single piece of verifiable evidence in any form. To accept UFOs as the work of extraterrestrials, scientists require that an artifact be produced an object clearly not of terrestrial origin or new information from the purported aliens which we did not know before, but which can be proven true. An example would be a fact about a distant star system. Despite all the sightings, reported landings, reported contacts and abductions, not one artifact has been provided. Therefore, scientists cannot now accept that UFOs are a phenomenon caused by extraterrestrial civilizations.

What role should the federal government play in terms of research money? No funds should be provided to explore the possibility that UFOs are alien spacecraft. However, some real phenomena associated with UFOs are interesting in their own right and should be supported. Examples are studies of "ball lightning" and of distortions of human perception in unusual situations. For example, about 10 percent of people who see a very bright meteorite "hear" simultaneously a sound described as "bacon frying." This misperception occurs with people of all origins and educational levels. The government should support the scientifically legitimate and promising programs of radio searches for signals from other civilizations.

What are other possible reasons for UFO sightings?

Striking natural phenomena misperceived — for example, very bright meteorites called "bolides" or "fireballs." Striking human activities misperceived, such as serial refueling of military aircraft or, the actual basis of widespread spectacular reports, the launching of Soviet spacecraft near Leningrad. And hoaxes. There are far more hoaxes than people imagine, and some of them are extremely clever.

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A number of recently-arrived Soviet Jews drink Sprite at the Chabad House.

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World and National News

Fund-Raising Bodies Will Speed Up Absorption

by Charles Hoffman

JERUSALEM (JTA) — Leaders of the major fund-raising organizations of world Jewry have agreed to accelerate their campaign to help Israel meet the costs of absorbing the rapidly rising tide of immigrants from the Soviet Union.

Diaspora leaders who gathered here recently for the Jewish Agency Assembly laid the groundwork for a \$1 billion campaign over three years for the absorption of close to half a million Soviet Jews in Israel.

Their decision came in response to urgent appeals for more cash from the Jewish Agency, which works in partnership with the Israeli government to transport the immigrants and absorb them in Israeli society.

Last fall, the Jewish Agency asked Diaspora fund-raising bodies to raise \$600 million over three years for immigrant absorption. The United Jewish Appeal agreed to raise \$420 million in the United States and Keren Hayesod agreed to raise \$180 million from other countries, in what became known as Operation Exodus.

The campaign, which was begun early this year, set out to raise the full amount in just one year, but donors would have three years to pay out their pledged contributions.

Last week, leaders of UJA and Keren Hayesod agreed to urge their donors to pay off their Operation Exodus pledges over two years, thereby making \$300 million a year available to the Jewish Agency, rather than \$200 million.

The plan is then to begin a new special drive once the current one is completed.

Already Talk Of Exodus II

"We are now in the midst of what we call Operation Exodus I. People will yet be called on

for increased giving in Exodus II," said Phil Granovsky, a United Israel Appeal leader from Canada who chairs Keren Hayesod.

"When we get home," he said, "we have to set the mood for the next stage of the campaign. It is urgent to prepare people for this."

Granovsky, who chairs the World Income Committee of the Jewish Agency, spoke at the closing session of the agency Board of Governors meeting here. He said the Jewish Agency would need \$1 billion over the next three years.

Agency and government leaders recently agreed on a \$2.3 billion plan for the alyah and absorption of 150,000 Soviet Jews in Israel this year. It is estimated that similar numbers of Soviet Jews will be coming to Israel each year over the next three years.

The agency pays transportation and shipping costs for the immigrants, part of an absorption grant they receive during their first year in Israel, and certain social services for newcomers.

Israeli taxpayers will be expected to pay most of the costs of long-term absorption, which means primarily job creation and housing. The Israeli government must also build new schools and expand the infrastructure to cope with the added population.

The chairman of the Jewish Agency Board of Governors, Mendel Kaplan, said recently that because of the upsurge in immigration, the agency had doubled its budget this year from \$360 million to \$740 million, "with most of it going for alyah and absorption."

He lauded Diaspora leaders for contributing generously to help the Jewish Agency meet the ensuing cash shortfall.

Noting that UJA-Canada had agreed to borrow \$30 million to help fill the gap, Kaplan said, "Both individuals and communities are borrowing funds to pay campaign pledges. They are extending themselves in peacetime, which is unheard of."

Government To Pay Larger Shares

Agency leaders admitted, however, that even if cash receipts from Operation Exodus rise this year from \$200 million, as originally planned, to \$300 million, the agency will still not be able to pay its previous share of absorption costs.

Simcha Dinitz, chairman of the Jewish Agency Executive, said the agency has asked the government to pick up a larger share of the initial absorption grant provided to the immigrants.

Until now, the agency and the government have split the cost evenly. The agency now wants to reduce its share to 25 percent, with the government picking up the rest.

Finance Minister Yitzhak Modai recently urged delegates at the Jewish Agency Assembly to reduce services in their own communities, borrow funds and make cuts in other areas of agency activity, so that more Diaspora funds would be available for alyah and absorption.

But Kaplan said that the willingness of Diaspora leaders to launch a new phase of the Operation Exodus campaign would depend in part on progress made in Israel by October, when the Jewish Agency Board of Governors next convenes.

"The credibility of the government is linked to what happens on the ground," Kaplan said. "If there is no housing or job creation, our task will be more difficult."

Many attending the assembly were dismayed to learn that most of the declarations made over the past six months by former Housing Minister David Levy about housing starts for new immigrants were groundless.

Relatively little new construction had actually started because of feuding between Levy and former Finance Minister Shimon Peres, and because contractors had stalled, in an attempt to extract more incentives from the government.

The assembly delegates applauded a plan by the new housing minister, Ariel Sharon, to eliminate bureaucratic obstacles and import 3,000 prefabricated houses now to meet immediate needs.



A cantorial finale marks the conclusion of a concert in the State Opera House in Budapest during a five-country tour sponsored by the American Society for the Advancement of Cantorial Arts and the Gila and Haim Wiener Foundation. At the concert, the cantors were accompanied by the Hungarian State Opera Orchestra, conducted by Maestro Michael Recchiuti of New York. The Cantorial Festival was designed to help revive a cantorial tradition in places where it had virtually disappeared half a century ago.

End of an Era: Fred Shochet, Floridian, Are Both Retired

by Erica Meyer Rauzin

MIAMI (JTA) — Fred Shochet, publisher of the *Jewish Floridian*, announced his retirement as well as the close of the paper, thus taking a 62-year piece of history into retirement with him. The *Jewish Floridian* published its final edition June 29.

"I am retiring the *Jewish Floridian*, a true labor of love, with me," Shochet explained in the paper's cover story about the closing. He said he was closing because there was "no family heir apparent."

Shochet became the *Floridian*'s editor and publisher in 1939 upon the death of his father, J. Louis Shochet, who founded the paper in 1928.

Shochet is quoted as saying that from the outset, the tabloid-format newspaper "was dedicated to the Jewish causes for which it was established: to contribute to the betterment of understanding among religious, racial and ethnic groups in the community; support for the State of Israel; and growth of the American Jewish community as a significant contributor to the strength and well-being of the nation at large."

At one time, Shochet's group of publications extended throughout Florida, and included a newspaper in New Orleans.

According to the *Floridian*'s first report, Shochet's future plans include additional involvement in preserving local Jewish history. He plans to compile an archive based on the *Floridian*, put out an occasional newsletter about philanthropy, and pursue other publishing projects.

Several veteran members of the local Jewish community expressed their regret at the paper's closing. "It is with a mixture of pride and sadness that we salute Fred Shochet on his retirement and on the final

issue of the *Jewish Floridian*," said Greater Miami Jewish Federation President Howard Scharlin.

"Since 1928 . . . the *Jewish Floridian* has served this community as a valuable resource for not only current news and information of interest, but also as a way of promoting awareness and understanding of Jewish issues, the State of Israel and Jewish life in Miami."

"The *Jewish Floridian* has come to be recognized as an historic institution, documenting the tremendous changes Miami's Jewish community has experienced during the last 63 years."

Gerald Schwartz, who works in public relations in South Florida, praised Shochet and his wife, Suzanne, for their active involvement over the years with local Jewish institutions, such as the Miami Jewish Home and Hospital for the Aged, Mt. Sinai, Jewish Federation, Israel Bonds, Histadrut, Hebrew University, Temple Emanu-el and Temple Beth Shalom.

University of Miami Jewish Studies professor Henry Green, director of the Mosaic Project tracing local Jewish history, also has a historian's orientation to the paper.

Calling its demise "tragic," Green said "the *Jewish Floridian* is extremely important in understanding the development of South Florida. It began just after the land boom in the 1920s and recorded the history of the Jewish community here until the 1990s. My guess is there were no more than 1,000 to 2,000 Jews around here when it first started publication . . . and now, after Tel Aviv and New York, we're the world's third largest Jewish community. It has been in the forefront of recording that history."

(Miami Jewish Tribune staff writer Linda Brockman contributed to this report.)

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South Africans in Israel Celebrate 60 Years of Aliya

by Carol Novis

(WZPS) — Although the arrival of Russian and Ethiopian olim has evoked deep interest and emotion throughout the world Jewish community, other national groups in Israel have also had reason to feel a sense of accomplishment and pride lately. One such group is the Southern African Community, now 17,000 strong, which recently celebrated the 60th anniversary of aliya to Israel with gala congress of former South Africans who are now settled throughout Israel.

Personal Contribution

South Africans have reason to feel pleased with their Zionist accomplishments: proportional to their numbers, they have donated more generously to Zionist causes, have come on aliya in larger numbers than any other national group, and more of them have stayed permanently in comparison to olim from any other Western country.

In general, South Africans have brought a sense of work ethic to Israel," says Sidney Shapiro, director of the South African Zionist Federation office in Israel. Employers know that South Africans bring initiative and innovative methods to a job, and they are considered desirable as employees. You can see evidence of South African business and professional talent all over Israel — in Manof, the first industrial moshav; in new forms of hous-

ing, such as rental projects in Ashkelon; in travel, insurance, food; in the many professionals practicing in high positions.

Coupled with that, South Africans have traditionally had a strong sense of idealism and pioneering and many moshavim and kibbutzim were settled by South Africans.

Aliya from South Africa actually goes back further than 60 years. As journalist Philip Gillon records in a specially commissioned book to commemorate the occasion, South African Zionism dates as far back as 1896, the year Herzl published his "Judenstaat." Within two years, the fledgling Zionist movement had spread to include 5,000 members, and by the 1920's aliya from South Africa had begun.

South African Jewry's finest hour was probably the volunteering of some 800 soldiers, following World War II, to serve with Jewish forces in Palestine in the War of Independence. They were known as the *Mahal* (volunteers from abroad), and were generally acknowledged to have played a courageous and important part in that war, particularly in the Air Force. About 300 of them stayed on to make their home in Israel.

Subsequent wars have also brought forth enthusiastic volunteering efforts. During the Six Day War another 800 volunteers arrived from South

Africa and during the Yom Kippur War 300 came. 58 South Africans have died in Israel's wars.

Since the 1920's, thousands of South Africans have come to 'build and be built' in the Jewish homeland, and their presence has come to be felt in a great many fields.

But that does not include the field of politics. Although there have been a few former South African mayors, one cabinet minister and several important World Zionist Organization officials, South Africans, by and large, have eschewed political activity. The reason for that may lie in the fact that few South Africans speak fluent Hebrew with ease.

On the other hand, that fact might also be the reason that former South Africans have made a respected name for themselves in the teaching of English. Internationally known English literature scholars include Ruth Nevo, Hillel Dalecki and the late Dorothea Krook, while hundreds of former South Africans have revolutionized teacher training and the teaching of English for generations of young Israelis.

In Israel's earlier days, working the land was seen as a primary Zionist value, and many idealistic middle class olim gave up lives of relative luxury to devote their energies to developing kibbutzim and moshavim. Among the kibbut-



In Eastern Europe, JDC is at work today in Romania, Poland, Hungary, Yugoslavia, Czechoslovakia, and, since October 1988, the Soviet Union. JDC has been able to take advantage of new opportunities to increase its involvement in the cultural, religious, and educational aspects of Jewish communal life. In Hungary, JDC's support for the Anne Frank Jewish High School as well as for the summer camp program pictured here are but two examples of this new program direction.

zim with strong South African influence are Nir Davis, Yizreel, Hatzor, Maayan Baruch, Klar Blum and Tzora, while a number of South African agricultural scientists have made memorable contributions to fruit, poultry, egg and cotton production.

Others have chosen to settle new types of communities, such as Manof, an industrial kibbutz in the Galilee, and Kochav Yair, an urban settlement in the Sharon area, both with strong South African contingents.

Business,

Volunteerism and Sport
But perhaps the strongest South African contribution over the years has been in business and industry. One of the first successful enterprises started by South Africans was the "South African group," a

conglomerate established in the 1930's with the strong support of David Ben Gurion. They established the Binyan Mortgage Company to provide much needed housing mortgages at reasonable rates, a land-purchase company and Palestine's first cold storage plant.

South Africans started the first Jewish airline, which later became El Al, as well as major estate agencies, insurance firms and solar heating enterprises. More surprising, perhaps, is that it was South Africans who pioneered a chain of hamburger restaurants across Israel, the underwater observatory in Eilat, and the telephone yellow pages.

In every field, South Africans have been generally acknowledged as exceptionally

(continued on page 15)

More Than Salaries at Stake

TEL AVIV (JTA) — Israel's Likud-led government, after little more than a month in office, squared off this week for its first major confrontation with the powerful Labor-dominated trade union movement.

The issue is the Finance Ministry's cancellation of overtime pay for doctors who work a second shift in operating rooms.

Some 12,000 physicians employed by Kupat Holim, Histadrut's health care agency, began an open-ended protest strike. They were joined in a one-day sympathy strike by another 12,000 doctors who work for government hospitals or public health clinics.

The public service doctors announced later that they would continue their job action with "rolling sanctions." The tactic is to shut down public health services in different geographical regions of the country on different days.

A government spokesman accused Histadrut of "cynical use of salary demands for political purposes." Finance Minister Yitzhak Moda'i said they were being used for "extraneous and non-economic purposes."

Histadrut countered that the government was using wage issues to break the backs of the unions.

Health Minister Ehud Olmert justified his cutback of overtime by contending the extra payments to physicians are illegal because they violate national wage guidelines.

Olmert argued that the second shifts had already achieved their purpose, which was to reduce the severe backlog of patients who had to wait as long as a year for elective

surgery. The doctors retorted that the lines would now return.

The overtime pay accounts for about 30 percent of their wages. The Treasury opposed it as a drain on the public purse and a pretext for wage demands in other sectors of the economy.

The workers' committees of Israel's 13 largest enterprises already have warned of strike action if the government continues its "assault" on the country's wage structure.

"If they use court orders to withdraw salary increases against doctors, they can use court orders against us," a spokesman for the workers coordinating committee said.

Salamed physicians also accused the Likud government of trying to undermine the entire concept of public health. They cited the recent offer to sell a

government hospital without consulting its medical staff.

Another example was the recent granting of licenses to open private hospitals where the well-to-do can have elective surgery for a high price without waiting.

Histadrut charged that Likud has long sought to reduce membership in Kupat Holim, the country's largest health care agency, which provides free medical care to Histadrut members, who comprise some 80 percent of the work force.

But all physicians fear for their economic future if general health care salaries are reduced. In fact, Likud's own Leumi sick fund, along with the independent Maccabi and Meuhedet funds, joined the government hospital walk-out.

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Health and Fitness

Going Out To Play . . .

by Richard M. Bochner, M.D.

Schneider Children's Hospital of Long Island Jewish Medical Center

In our present society, which places so much emphasis on health and fitness, parents are joining health clubs, pumping iron, running marathons, watching their cholesterol counts and 'going out to play.' Our kids are watching video screens, TV and computer games. Despite the general emphasis on health, many of our children are perceived to be not physically fit.

According to the American Academy of Pediatrics, only 50 percent of the boys and 25 percent of the girls in the eight to 16-year-old range are engaged in some type of competitive school sport. This amounts to seven million students who are participating. However, 50 percent of the boys and 75 percent of the girls are not participating. Although as many as 20 percent of these individuals may be involved in a community sports program, this still leaves a large population of children uninvolved in sports programs.

There is general agreement among health experts that exercise is beneficial. In addition to being an enjoyable pastime, by establishing a lifestyle which includes exercise at a young age, lifelong patterns will emerge which may prevent obesity, mechanical low back pain and other chronic health problems that often occur in adult life. On the other hand, an overemphasis on competition and the win-at-all-cost philosophy can be detrimental to the development of the child and can turn him

away from sports altogether.

The question then becomes, how can we avoid the "Couch Potato" syndrome and involve our children in sports and exercise for the beneficial aspects while avoiding an overly competitive, pressure-filled atmosphere?

The physician's role in counseling a family can begin in the newborn period when the doctor may identify parents whose athletic goals for their child are too overzealous. If a parent has too much at stake in a child's performance, the child may suffer. Children often perceive themselves through the eyes of the parent. If the "jock" father expresses displeasure at the child's performance, the child may experience feelings of inadequacy or failure and may stop participating altogether.

For the baby, time in a playpen or on the floor gives him his first chance to use his muscles, explore and develop the skills necessary for locomotion. Piaget emphasized the early relationship between cognitive function and the development of motor skills. The pre-school child should be able to have time to play at local parks or at a "Y," or just to run free. This is admittedly more difficult for the city child, but left to their own devices they will find play areas in courtyards and gyms on high-rise stairs.

Organized baby gyms are generally good at creating a safe atmosphere for the children to run and crawl around; while giving parents a chance to socialize with their peers. Yet the parent who does not have a formal gym setting for her tot should not feel that the

child is being deprived. Children will make a play area wherever they are, whenever they can.

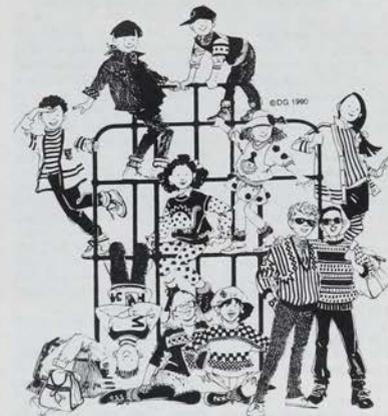
Daycare programs should offer a moderate amount of vigorous physical activity and guided movement education for both boys and girls. In pre-pubescent children boys and girls can participate in the same activities. Once they are in school, children can begin to have some structure imposed on their physical activity. The kindergarten child can play group games requiring skills such as running, jumping, walking a line and kicking a ball. Elementary school physical education should include basic gymnastic type exercises such as tumbling, climbing and balancing, as well as dance activities.

Games in which only a few children participate while the rest watch should have a lesser role. The overall goal of physical activities in this age range should be universal participation in order to develop skills. The ability to adequately cooperate with teachers and peers for team sports may not happen until age nine or ten. At that stage, the question becomes, what is better, organized sport or free play.

Organized sports have the advantages of adult supervision, teaching and training which at its best will encourage good technique and minimize injury. The child will learn about teamwork and structured competition — an important aspect of adult life.

However, coaches may not always be qualified at the lower scholastic levels and may give little advice or poor advice which may lead to more injuries. They may over-emphasize winning and not permit the lesser players to participate. Monitoring your child's school athletic program can be helpful. Is the bottom line 'healthy fun' or 'winning at all costs'?

Certain overuse syndromes such as "little league elbow" may result from overly aggressive training programs under the instruction of the coach or parent. Overuse injuries are almost never seen from free-play; the child stops playing when something hurts. The concept of "no pain, no gain" is probably untrue for the most part in adult sports, and cer-



tainly has no place in the sports education of children. Pain is usually the body's way of reporting that something is wrong.

As for the appropriate time to begin specific sports activities, guidelines are difficult to establish because certain individual sports have physical requirements which may themselves restrict young children. Lack of muscle mass makes weight lifting not practical in the pre-pubescent child. There is a risk of damage to the bone's growth area and of fracture if technique is poor or weights are too heavy. On the other hand, multiple repetitions of lightweight exercises with proper form may be very helpful in recovering from an injury or in the treatment of some medical conditions. And under no circumstances should muscle mass enhancing drugs such as anabolic steroids be used. They have no place in modern sports medicine.

For those parents who enjoy running or jogging, it's also a great sport for kids and, it offers 'togetherness' that many families miss. Generally, children have better stamina than adults and apparently can adapt well to endurance activities such as marathon running. No significant physiologic problems have been noted in long-term studies of 7-to-14-year-olds participating in distance running. However, children are more susceptible to changes in temperature and this must be carefully observed. It should also be noted that children are subject to many of the same injuries as

adults such as stress fractures of the leg bones and knee and foot pain. Additionally, psychological problems from parental pressure to work-out regularly and competitiveness itself may be more damaging than the physical problems.

If you are still wondering about nutrition — the well-balanced diet we all learned about in grade school still is the right way to go. Crash diets designed to enable school wrestlers to make their weight class are detrimental. Boys in their mid to late teens usually have less than 20 percent body fat. Dietary weight loss of greater than 10 percent may involve loss of muscle mass. Eating disorders such as anorexia nervosa and bulimia are present in the adolescent population and require the care of professionals.

Probably the most important basic principle to remember is that children must be permitted to be children. They need to play and want to play. As parents we should encourage participation in sports and exercise programs from a young age. However, we cannot lose sight of the fact that they are children and not professional athletes. If we, as adults get too involved in these activities and push them too much, they may get disinterested in these activities, become resentful of them, or may develop overuse injuries. Sports should remain play for children, not work.

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Arts and Entertainment

Violinist Charles Castleman To Perform

Charles Castleman, virtuoso violinist, will perform as part of the Great Woods Educational Forum on Thursday, July 19 at 8 p.m., in the Cole Chapel on the Wheaton College campus in Norton, Massachusetts. Tickets are priced at \$10 and are available through the Forum Box Office at (508) 285-8321.

Charles Castleman's distinguished and brilliant career began in 1948 when, at the age of six, he was a soloist with the Boston Pops and Arthur Fiedler. Three years of critically acclaimed recitals in both Boston and New York led to frequent performances throughout the United States, including one with the New York Philharmonic. Since then, he has been a soloist with the orchestras of Chicago, Montreal, Brussels, Philadelphia, Moscow and has played in recitals throughout Europe and North America.

A graduate of Harvard University and the Curtis Institute of Music, it was his love of chamber music that led Mr. Castleman to found and direct The Quartet Program, currently in residence at Great Woods. Mr. Castleman is a Professor of Violin at the Eastman School of Music and a member of the Raphael Trio.

The program for the July 19 concert includes Vivaldi's Sonata in A, Op. 2 No. 2; Bach's Partita in B minor, BWV 1002; Debussy's Sonata; Amram's Sonata; Elgar's Rumanian Dances; and Sarasate's Zigeunerweisen.

The Great Woods Educational Forum, part of the Great Woods Institute for the Arts, is a non-profit presenter of arts and arts education, with summer programs dedicated to excellence in music, theatre, dance and visual arts. For additional information about pro-

grams and a complete schedule of events contact: Great Woods Educational Forum, P.O. Box 740, Norton, MA 02766 or call (508) 285-8391.

Thursday, July 19, 8 p.m. — Charles Castleman, violin and James Howson, piano. VIVALDI - Sonata in A, Op. 2 No. 2. BACH - Partita in B minor, BWV 1002. DEBUSSY - Sonata. AMRAM - Sonata. ELGAR - La Capricieuse. BARTOK - Rumanian Dances. SARASATE - Zigeunerweisen. Cole Chapel, Wheaton College, Norton, MA. Tickets: \$10.

The Great Woods Educational Forum is supported by the Massachusetts Cultural Council in addition to major support from the Great Woods Center for the Performing Arts, WBZ-TV 4, Yamaha Corporation of America, and many businesses and individual contributors.



Cantor Naftali Herstik of Jerusalem sings from the pulpit of Szeged Synagogue in Hungary during a five-country Cantorial Festival sponsored by the American Society for the Advancement of Cantorial Arts and the Gila and Haim Wiener Foundation. The synagogue in Szeged is regarded as one of the most beautiful in the world.

'The Jewish Home' — A Guide for Jewish Living' Just Published by UAHC

The rituals of Jewish living — from the birth of a child through the process of mourning — are described in detail in *The Jewish Home: A Guide for Jewish Living*, published this month by the Union of American Hebrew Congregations.

Written by Rabbi Daniel B. Syme, a vice president of the UAHC, *The Jewish Home* utilizes the question-and-answer technique to explain the how and why of Jewish living at home, in the synagogue and on joyous and solemn occasions. The 130-page volume, based on a series of articles written previously by Rabbi Syme for *Reform Judaism* magazine, covers traditional rituals and Reform adaptations for birth, child-naming, circumcision, bar and bat mitzvah, confirmation and other life-cycle events. With special chapters on the Jewish wedding, Jewish divorce, laws of mourning and the various holidays of the Jewish calendar year, *The Jewish Home* enables readers of all backgrounds — Jews by choice as well as Jews by birth — to explore and understand not only how the rites of Judaism are to be observed, but also the historic background of how these rituals evolved. Particularly poignant is the section that details the procedures to be followed after a death — preparing the body for burial, the funeral service, graveside rites, the condolence call, and the various levels of mourning during the week, month and year after the passing of a loved one.

For each of these areas of joy and sorrow, Rabbi Syme provides a wealth of detail about the customs, rituals, legends and even the superstitions that have developed through centuries of Jewish life on six continents.

The Jewish Home, which serves as a tool for classroom as well as for individual instruction, may be purchased for \$11.50 per copy, including

postage and handling, from the UAHC Press, 838 Fifth Ave., New York, N.Y. 10021.

In an introductory note, Albert Vorspan, senior vice president of the UAHC, writes:



Rabbi Daniel Syme, Vice President of the Union of American Hebrew Congregations and author of the novel *The Jewish Home: A Guide for Jewish Living*.

"A vibrant Jewish home is the seed-bed of Jewish culture, identity and practice. A cardiac Judaism — 'I feel it in my heart' — is grossly inadequate. Only a Jewish life which is knowledgeable and rooted in Jewish history and practice can be truly authentic.

"It is crucial that we, as Reform Jews, have the background which enables us to choose rites, practices and ceremonies that are meaningful to us. It is slander to suggest that 'it is easy to be a Reform Jew' because no demands are made on us. In truth, it is hard to be an authentic Reform Jew. We have to know what Judaism is all about so we can use our best judgment and make our own choices about a Jewish lifestyle congenial to our values.

"Rabbi Syme has given us a practical guide on how each of us can own a portion of a faith — modern, yet ancient — whose values resonate through all of human history and can enrich our lives today."

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Local News

Touro Celebrates Religious Freedom

The Society of Friends of Touro Synagogue is organizing a weekend of impressive activities, August 17-19, to celebrate Rhode Island's rich tradition of religious toleration and cultural diversity.

The week-end will specifically commemorate the 200th anniversary of George Washington's letter to the Touro congregation. This letter affirmed in strong language the principles of religious tolerance, brotherly love and mutual respect. These were subsequently elaborated in the Bill of Rights, then in process of ratification.

Three days of historic and cultural events will draw well over a thousand people, many from out of state. These events are strictly nonsectarian and will include representatives from all races, churches and economic levels. There will be press and media coverage from across the country. Among the events scheduled to take place are:

- a major address by a high-

ranking government official of national stature and significance. President Bush has been invited, and arrangements are being made through the White House Liaison Office for the President or a designee to speak.

- a Sunday roundtable discussion of First Amendment rights in the 21st century. Participation is confirmed from the following: Robert Alley, Professor of American Studies, University of Richmond; Edd Doer, Executive Director, Americans for Religious Liberty; Samuel Rabinove, Legal Director, American Jewish Committee. An invitation has also been extended to Edward Asner, Director of Screen Actors Guild and advocate of religious freedom.

- bicentennial reading of the Moses Seixas and George Washington letters. Joshua Seixas Fausty will read the letter his ancestor wrote, and there will be special music by violinist Zeena Schiff and baritone Ernest Triplett.

2nd Story Theatre's Summer Is A Showcase

2nd Story Theatre kicks off its summer season of one act plays on July 12. Short Attention Span Theatre runs Thursdays through Sundays at 8 p.m. through July 29.

Short Attention Span Theatre is an innovative project spawned by 2nd Story artistic director Pat Hegnauer. The acting ensemble for the scheduled nine one acts is drawn from Ms. Hegnauer's by-invitation-only master class and includes twenty experienced actors from around the area.

Each weekend is a series, featuring three one-act plays per night.

The opening weekend includes "At Home" by Richard Bromberg, "The Coal Diamond" by Shirley Lauro and "Comanche Cafe" by William Hauptman, July 12 through July 15.

"Asleep on the Wind" and "Graceland" by Ellen Byron

and Julia Beckett Crutcher's "Approaching Lavender" appear July 19 through July 22.

The finale weekend is highlighted by Lanford Wilson's "The Great Nebula of Orion" and "Thymus Vulgaris" along with "Something to Eat" by Norman L. Rhodes, July 26 through July 29.

"These are workshop productions," explains Ms. Hegnauer. "Each actor in this class is here to explore his or her limits. One acts are perfect vehicles because they are so concentrated. They're challenging to an actor — and a comfortable length for the summertime audience."

All performances begin at 8 p.m. Tickets are discounted to \$5. For reservations call (401) 421-5776.

2nd Story Theatre is in residence at School One, corner of Hope at John Sts. on Providence's East Side.

- an evening of colonial entertainment at Marble House in Newport — starring Theodore Bikel and his merry band, William Sommerfield in attendance as Washington. There will be champagne, hors d'oeuvres and dessert; fire-works; and music for dancing. The public is cordially invited and colonial costumes are encouraged. Call Touro (401) 847-4794 for information on tickets.

- an exhibit of Washington memorabilia. Included will be the original of Washington's letter and a facsimile version of Seixas' letter, both on special loan from the B'nai B'rith Klutznick Museum in Washington, D.C., courtesy of the Morgantern Foundation. Also featured, by arrangement with the Mount Vernon Ladies' Association, will be items from Washington's home in Virginia.

Architect's Galleries

On Friday, June 1, the area's newest art gallery celebrated a very successful grand opening. It is located on historic Water Street on the Warren waterfront in a charming 200-year-old building. Architect's Galleries offers a fine art gallery featuring paintings, sculpture, drawings, photographs, hand-blown glass, and enamels in a broad range of styles. "Gallery II" consists of a gift shop featuring handmade crafts as well as paintings, sculpture, furniture, etc., ranging in price from \$5-\$1500. For the interior designer, architect, or discriminating home decorator, Architect's Galleries also offers a full line of architectural components — fine mantels, columns, mouldings, flooring, gingerbread trim, lighting fixtures, etc.

The gallery reviews new artists, works, crafts, etc. by appointment. Business hours are Tuesday-Friday 12:30-9 p.m., Saturday 10-9 p.m., Sunday Noon-5 p.m. These hours are convenient for anyone who might be visiting one of the area's fine restaurants or browsing in any of the local antique shops.

Summer Hours Begin At The Providence Public Library

Effective Monday, July 2, 1990, summer hours went into effect at all Providence Public Library locations. The following represents the 1990 summer schedule:

Central Library, 225 Washington Street, 455-8000, Mon./Tues./Thurs. 9:30 a.m.-9 p.m.; Fri. 9:30 a.m.-5 p.m.; Sat. 9:30 a.m.-4:30 p.m.

Fox Point, 90 Ives Street, 455-8112; South Providence, 411 Prairie Avenue, 455-8107; Olneyville, 1 Olneyville Square, 455-8113, Mon./Wed./Thurs. 1-5:30 p.m., Tues. 1-8 p.m. (closed 5:30-6:30 p.m.), Fri. 1-5 p.m.

Washington Park, 1316 Broad Street, 455-8109; Smith Hill, 31 Candace Street, 455-8104; Wanskuck, 233 Veazie Street, 455-8108, Mon. 1-8 p.m. (closed 5:30-6:30 p.m.), Tues./Wed./Thurs. 1-5:30 p.m., Fri. 1-5 p.m.

Mount Pleasant, 315 Academy Avenue, 455-8105; Knight Memorial, 275 Elmwood Avenue, 455-8102; Rochambeau, 708 Hope Street, 455-8110, Mon./Tues./Wed. 10 a.m.-8 p.m., Thurs. noon-8 p.m., Fri. 10 a.m.-5 p.m.

The Library is also announcing the return of its vacation loan. Patrons are now eligible to borrow up to 20 books for a 12-week period.

Barrington Public Library

Four films for children 4 years and older will be shown at the Barrington Public Library Thursday, July 12, at 3:30 p.m. Included in the hour-long program will be: *The Voyage of the Manatee*, *Pet Show*, *14 Rats and a Rat-Catcher*, and *A Rabbit For Alice*. The free program will be held in the auditorium at the Peck Community Center.

Social Seniors Of Warwick

The Social Seniors of Warwick members will be going to Block Island. Lunch at Ballard's Restaurant Wednesday, July 11, Leave the Temple at 8:30 a.m. Sunday, July 22, members are planning to go to "Great Woods," Mansfield, Mass. "Americana" family concert, Pittsburgh Symphony Orchestra. Leave 1 p.m.

Wednesday, August 15 - Theatre-By-The-Sea Matinees "Mame." Lunch 10:45 a.m. Restaurant. Leave 10:45 a.m.

Monday to Friday, August 27-31 - Trip to Faramount Hotel, Parkville, N.Y. 5 days/4 nights. Kosher meals.

For more information get in touch with Sally Goldman. Have a nice summer!

Eden Garden Club

DATE: Thursday, July 19, 1990

TIME: Noon - buffet lunch-on (see note #1 below)

PLACE: Sarah Rosenthal's summer home (see note #2 below)

PROGRAM: Kaz Hikata will teach ornate floral arranging. (See note #3)

Note #1: Lil Strauss will contact several of you to bring your prize dish for the luncheon. Any questions, call Lil at 884-2903.

Note #2: Directions to Sarah's - South to Galilee exit. Take right at exit and continue to Foddering Farm Road. Turn right. Bear right at the fork in the road. This will be Harbour Island Road. Continue until you come to Oak Hill Road. Take a right. Sarah's home is on the left - #62.

Note #3: Bring a shallow dish, pinholder or oasis, scissors or clippers, brown bag for refuse, branches or flowers like dogwood, lilac, or Forsythia branches or day lilies - anything else you may have in your garden.

Congregation Ohave Shalom

This Friday night the Young Israel of Pawtucket has services at 8:10 p.m. Saturday morning services are at 9 a.m. followed by a Kiddush. The Rabbi's class will be at 7:15 p.m. Mincha will be at 8 p.m. followed by the Third Sabbath Meal. Ma-ariv is at 9 p.m. Havdalah is at 9:10 p.m.

Beginning Wednesday, August 8, 8:30 p.m. we will be holding classes five Wednesday nights until Rosh Hashanah. This will be a crash course in reading Hebrew so we will feel comfortable in following services during the High Holy Days. This course is open to EVERYBODY in the Jewish community. For information about this class or about the congregation, call us at 724-3552.

On Tisha B'Av July 31 at 6 p.m. there will be a movie for the entire Jewish community.

The Samaritans are Looking for Volunteers

The Samaritans, Rhode Island's suicide prevention center, is looking for volunteers who are caring, non-judgmental listeners to answer the 24-hour crisis line in the center's office at 2 Magee Street, Providence.

A new training session for crisis line volunteers is scheduled to begin August 6. Evening training classes are held at The Samaritans' center, at 2 Magee Street, Providence. Volunteers are asked to call the office at 272-4516 to arrange for an interview prior to training.



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Milestones

Podiatrist Asked Back To Israel By APF

Houston Podiatrist Dr. Jeffrey Ross has been asked back to Israel in mid-April to participate in a month long teaching program for the APF (American Physicians Fellowship, Inc. for Medicine in Israel), and by the American College of Foot Surgeons.

Podiatry was virtually unknown in Israel with no boards and licensing apparatus and very few foot care specialists alleviating work with feet. Because of this void in podiatric care, Dr. Manuel Glazier, the late APF National Secretary, began convincing Israel's medical authorities in 1984, to start a podiatric clinic at Hadasah's Ein Kerem hospital. Since then, international podiatrists have been attending a residency teaching fellowship rotation for one month to three months at a time, enabling the department to grow and educate Israeli residents on podiatric care and surgery through workshops, lectures and surgical training.

The podiatrists run an outpatient clinic as part of the Department of Orthopedics several days of the week, and with some 30 patient visits per session, it is more than fully occupied. They perform podiatric surgery in the outpatient operating room with a waiting list of two to four months for elective patients. They cover the emergency room in taking care of patients with foot and ankle trauma.

This is Dr. Ross's second year to be invited to Hadasah's Ein Kerem Hospital and he is quite excited. "The experience that I had in Israel last year has changed my entire perspective, and it's great to share these feelings with groups, colleagues and patients when I return to Houston," says Dr. Ross. He adds, "the thought of being in Eretz Israel,

the homeland of my ancestors and performing a surgical act, helping to relieve pain and suffering, and to teach this art, was a dream come true!"

"I can't begin to describe the feeling of reward that one experiences after you successfully operate on an Arab or Israeli child suffering from a congenital foot or leg disorder or due to a trauma injury. The contribution is well worth the smiles and friendliness of both the hospital staff and physicians.

"It's also an opportunity to act as an Ambassador of this



Dr. Jeffrey Ross

country. To be able to feel the pulse of the country and interact as a resident is a big difference than simply touring around via a bus or a guided tour. The people want to know how Americans think, and they want to express themselves. Quite often I find that I'm that vehicle.

"Medically, it's very exciting sharing new ideas coming from the United States, and seeing what's new and accepted in Israel. The world medical community is becoming very close, and this sharing and disseminating of material is very exciting.

"Last, it's a great privilege and honor to be asked back again and to participate in this program at Hadasah and Hebrew University Medical School. In an age where activism and volunteerism is needed this is a wonderful channel. I hope to continue serving and participating in the future."

Dr. Ross has a professional background which includes being a:

- Diplomat of the American Board of Podiatric Surgery
- Fellow of the American College of Foot Surgeons
- Fellow of the American Academy of Podiatric Sports Medicine

- Clinical Instructor at Baylor College of Medicine - Department of Medicine, Section of Endocrinology

- Foot consultant to Texas Children's Hospital sports medicine clinic

- Dr. Ross is an Adjunct Professor to New York College of Podiatric Medicine.

In the Jewish Community he serves as a Board Trustee of Congregation Emanu-El, is a member of the Federation's Community Relations Council, Federation's Education Israel Pilgrimage Committee, Jewish Camp Commission of Greene Family Camp.

Dr. Ross writes and lectures frequently for local and national publications and audiences. It is this knowledge and experience that Dr. Ross hopes to share with his colleagues, while in Israel.

The American Physicians Fellowship, Inc. for Medicine in Israel is the national organization of physicians dedicated to the development of Israel as a world medical center. Founded in 1950, the APF today has some 6500 members across the U.S. and Canada.

Dr. Ross is the son of Irving Ross of Providence, the late Irving Katz of Great Neck, N.Y., and the grandson of Sadie Goldstein of Providence. The article was submitted by Irving Ross.

Samuel Shaulson Graduates B.U.

Samuel Scott Shaulson of Cranston was honored as the highest ranked student at Boston University's School of Management commencement on Sunday, May 20. He graduated Summa Cum Laude and first in his class of more than five hundred students. For his achievement Sam was presented with a Boston University insignia captain's chair. He majored in Management and had a concentration in Management Information Systems.

While at Boston University, Sam received numerous honors for academic excellence, including the May Company



Korn-Flamme

The marriage of Carolynn L. Korn, daughter of Brenda and David Korn of Pawtucket, to Steven T. Flamme of Watertown, Mass., took place May 27, 1990, in Temple Emanu-El, Providence. He is the son of Janet and Benjamin Flamme of McLean, Va.

Mrs. Ronald Sapper was her sister's matron of honor, and Gail Flamme, sister of the bridegroom, Lauri Medwin and Denise Lott were bridesmaids. The best man was Bruce Flamme, brother of the bridegroom. Ushers were Philip Korn, brother of the bride, Ronald Sapper, Robert Weiss and Thomas Palmer.

The bride, an accountant with Coopers & Lybrand, has an MBA degree from Simmons College. The bridegroom, an assistant vice president at the Bank of Boston, is a graduate of the University of Virginia. They live in Watertown.

Scholarship, the College of Business Administration Class of 1924 Memorial Scholarship, and the Dean Everett Lord Memorial Scholarship.

He was also a resident advisor for two years and served on Boston University's Racial Awareness Committee and the Dean's Advisory Board on Discipline. He worked as a computer consultant for University Information Systems for three years, was a periodic contributor to *The Rhode Island Jewish*

Herald, and was a member of the Zeta Beta Tau Fraternity.

Sam currently works as a tax specialist for The Thomson Corporation in Boston. This fall Sam will be attending law school at the University of Pennsylvania in Philadelphia.

Sam is the son of Gerald and Sheila Shaulson of Sheffield Road in Cranston and the grandson of William and Etta Gerstenblatt also of Cranston.

FCP Election of Officers

The Fund for Community Progress held its election of officers at its July 2 Board meeting. Continuing a second term are Ann Byrne, Board Chair and representative from FCP member group, Rhode Island Working Women and Peter Petrocelli, from the Support Center will continue to serve as Treasurer, Mark Tony, Executive Director of the Human Rights Organizing Project was elected Vice-Chair. Assuming the office for Secretary is Scott Doyle, Executive Director of the Coalition for Consumer Justice.

When asked about the new leadership, Ann Byrne responded, "Our new officers are among the most interesting social change activists in Rhode Island. This should be a great year for the Fund."

The FCP ninth annual fundraising drive begins on September 14.

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Garden City Drug on Reservoir Avenue, Cranston

Sons Of Jacob Synagogue

Narragansett Bay Watch: July

Long-term finfish sampling programs in Narragansett Bay show the season and year-to-year variations in the abundance of Bay finfish species. These programs include the 31-year weekly trawl surveys conducted by the University of Rhode Island's Graduate School of Oceanography (URIGSO), the monthly surveys conducted by Marine Research Incorporated (MRI) in Mt. Hope Bay since 1971, and the R.I. Department of Environmental Management's spring and fall trawl surveys. These sampling programs are invaluable in establishing baseline information and illustrating long-term trends that can be used to assess whether the quality of Narragansett Bay as a finfish habitat is improving or deteriorating. Such information is also extremely useful in evaluating the effects of environmental mishaps such as the recent "World Prodigy" oil spill.

Narragansett Bay is rich in many forms of marine life and most species are year-round residents. Many are literally fixed to the bottom of the Bay, including mussels, barnacles, and sea anemones — they move into new areas only through their planktonic eggs and larvae. Other organisms, like zooplankton, spend their

entire life in the water column with limited abilities to move horizontally, except by the action of tidal currents. Finfish and marine mammals are unique in their ability to migrate long distances. Certain large invertebrates, such as lobsters, undertake more localized migrations, but do not wander as far.

Summer is a time when Narragansett Bay receives many visitors from the south. The famed variety of "summer tourists," known to scientists as coastal migrants, are regulated more by water temperature than by school vacations; they linger on well into the fall.

Of the finfish species, some are year-round residents in the Bay, some are summer-fall visitors, and others are exotic (rare) species. Some year-round residents that are commonly caught in bottom trawls are winter flounder, windowpane or sand flounder, little skate, and northern searobin. Even the year-round residents undertake seasonal migrations, such as the movement of the adult winter flounder from winter spawning grounds in the Bay to deeper water in the summer. Typical summer-fall visitors include butterfish, scup, and longfin squid (a mollusk).

Warm-water exotic fishes enter the Bay as larvae or juveniles. During August through October, skin divers are particularly on the lookout for colorful strays from tropical waters. Some that occur regularly in Narragansett Bay are the deep-bodied, silvery Moonfish, the sleek mackerel-like Saurel, and the dark red, rather squat Short Bigeye. Around docks, floats, and floating debris, the Banded Rudderfish, which is white with black vertical stripes, may be seen. Often a rudderfish will "adopt" a dock or a buoy as a shelter and remain near it all summer. In eel-grass beds, the Filefish, deep-bodied and

green or brown, with a large spine on top of its head, is frequently found; Seahorses are occasionally seen here also. In salt ponds and estuaries, elongated silvery Needlefish with long toothy beaks are common, and schools of shiny White Mullet, which feed on small plants in the bottom mud are sometimes mistaken for young bluefish. People who keep salt-water aquariums often keep an eye out for the various kinds of stray tropical fish; some make hardy pets.

What is the fate of these fishes in winter? A few adult fish might be able to migrate south to warmer waters, but most of the younger fish simply die as temperatures fall below levels they can tolerate. White Mullet have been reported to winter in the heated outfall of the Millstone nuclear power plant in Connecticut, and survive to spawn in the spring. Similarly, warm water species linger in the warm water effluent of the Brayton Point power plant in Mt. Hope Bay.

Whether a species is a year-round resident, a regular summer visitor, an exotic guest, or a commercially important fish does not matter; all are important in making Narragansett Bay a rich and productive estuary.

Paul Fofonoff, URI Graduate School of Oceanography, and Judith Koch, The Narragansett Bay Project.

The Narragansett Bay Project is jointly sponsored by the U.S. Environmental Protection Agency and the Rhode Island Department of Environmental Management.

Pearlman Commends Defeat

Thomas W. Pearlman commended the R.I. Legislators who voted against the so-called "Sexual orientation" bill which would have given legal sanction to illegal, aberrant and immoral sexual behavior and should be labeled "Sex Perverts Bill."

This bill would have elevated to special treatment and put on a pedestal "sex perverts" and given wrong role models to our children and grandchildren.

The vast majority of parents, grandparents, and decent citizens are opposed to this type of legislation and almost all would be if its horrendous consequences were fully known.

They deplored threats of boycott and intimidation at the polls by the supporters who are not merely sore losers but also using threats, boycotts, and terrorist-type political tactics instead of trying to win votes by the soundness of their arguments.

The Coalition to Preserve Traditional Values and its thousands of supporters will support the legislators that have voted against this horrible legislation that is so harmful to our youth, our retarded, our mentally ill and community.

Many of the protestors and supporters of this legislation are from out of state.

We urge the practitioners and supporters of this proposal

Friday, July 13 - Twenty days in Tammuz. Candlelighting 8 p.m. Minchah 7 p.m.

Saturday, July 14 - Twenty-one days in Tammuz. The portion of the Torah reading today is P'Pinchas. Morning (Shacharis) services at 8:30 a.m. Kiddush follows immediately. Minchah is at 8:15 p.m., with the third meal right after Minchah; (Se'udah Shelishis) and songs (Z mirot). Ma'ariv 9:05 p.m., Havdalah 9:12 p.m. The Sabbath concludes at 9:10 p.m.

Sunday, July 15 - Morning services at 7:45 a.m. Minchah for the entire week is 8:20 p.m. Morning services for Monday and Thursday are at 6:45 a.m. and for Tuesday, Wednesday and Friday at 6:30 a.m.

How many people attend a 60th wedding anniversary? We have a young couple, Mr. and Mrs. Joseph Matzner who will be approaching their 61st (8/90) wedding anniversary! Mazel Tov!!! We wish you many more years of health and contentment!

Our synagogue is very proud to have the Matzners (60 beautiful wedding years) and the Goodblatts (57 beautiful wedding years) as members of our shul!

How Israel Aids U.S. Southern Farmers

Israel's successes in agriculture are going to be a considerable help to farmers throughout the southern United States. A Mississippi farmer, Mr. Ben Burckett, has begun adopting Israeli agricultural techniques that he learned while at the Volcani Institute, an Israeli agricultural research organization.

Mr. Burckett's family has operated its farm for more than a century, and as other American businessmen, wanted to find out Israel's "secret to farming success." On a 1988 trip arranged by the Atlanta-based Federation of Southern Cooperatives, he said that he learned farming methods which he has already implemented and has increased the productivity of his land.

One, if not the most taken-

to be ashamed of themselves for conducting themselves in ways which mislead and endanger our youth and children.

Nothing limits this bill to "consenting homosexual adults" but it applies to all types of aberrant sexual perversion. Defining "sexual orientation" is to mean "heterosexual, bisexual, or homosexual" and therefore should not be called a "Gay Rights Bill" but rather a "Sexual Perverts Bill."

While limited to public accommodations and credit, this legislation would prevent the Police from ridding areas of the sex perverts such as playgrounds, school yard, Roger Williams Park, Elmwood Avenue, the Seekonk River, etc.

Submitted by Thomas Pearlman, the legal counsel for the Coalition to Preserve Traditional Values.

Advertising in The Herald gets results. Call 724-0200 for details.

for-granted, yet extremely important thing is water. Mr. Burckett had responsibility for running his farm for 17 years, but never realized the importance of managing water. In Israel he learned of innovative methods, and when he returned to the United States, he sent a detailed layout and diagram of his farm. The Israelis were able to design a drip irrigation system for him.

Had Mr. Burckett not adopted the new irrigation system (drip irrigation), his crops of collard greens would most probably have been delayed. Additionally, he now plans to use the new system to cultivate peas, cucumbers, and broccoli. There is no doubt that his farm will now be profitable.

And, Israeli Quality Control Methods are another aspect which can no doubt be helpful to American farmers. Israel has designed a computerized coding system that can trace a product back to the person who picked it. This system, by implementing it, can control all products in terms of quality control. What a wonderful way to be productive! And why don't we have information such as this on a front page — it seems only negative news of Israel gets printed.

The Three Weeks
Although it is customary not to hold weddings, engagements are permitted. The twenty-one days between Tammuz 17 and Tish'ah B'Av are called in Hebrew 'Yemei Bein Hamatzotim' (the days of difficult straits) as described in the Book of Lamentations (1:3). We limit our rejoicing and mourn the destructions of the First and Second Holy Temples, which were both set to flames in this period. What is the purpose of remembering these tragic events in the history of the Jewish people? Exactly that word — Remember, lest we forget. Life in the United States, for the most part, has been good to most of us; however, to remember is to give thanks for the sacrifices of our forefathers. Our ancestors set examples for us to follow and imitate.

Hospital Sponsors Golf Classic

Fore! The first annual Women & Infants Golf Classic will be held on Monday, August 27, at the Quinnessett Country Club in North Kingstown. Proceeds from this event will support the hospital's programs serving women and newborns in Southeastern New England.

The tournament will be a "foursome-best ball" format with a "shotgun" start at 1:00 p.m. The fee for individual golfers is \$150. Several other sponsorship options are available to corporations and individuals.

Annually, Women & Infants delivers more than 9,000 babies and provides care for approximately 1,200 newborns in the neonatal intensive care unit, which is the only unit of its kind for newborns in the region. The hospital provides a comprehensive array of services to meet the needs of women throughout the life-span, including gynecology, oncology and general surgery.

For more information about the first annual Women & Infants Golf Classic, or to register, call 274-1100, ext. 8448.

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Officials Deny They Are Still Courting PLO

by Howard Rosenberg
WASHINGTON (JTA) — Bush administration officials have denied a report that the United States is still actively trying to persuade the Palestine Liberation Organization to meet U.S. conditions for a resumption of the dialogue President Bush suspended last month.

The *Washington Post* reported recently that the administration is engaged in a secret initiative to convince the PLO to punish the perpetrators of the May 30 terrorist attack on Israeli beaches near Tel Aviv, which was foiled by Israeli soldiers.

The paper said the United States has informed PLO leader Yasir Arafat, through Egypt, that the 18-month dialogue can be resumed if he disciplines Mohammed (Abul) Abbas, whose Palestine Liberation Front, carried out the aborted attack.

But administration officials said recently that the United States had not conveyed any messages to the PLO through Egypt. "We did not use and we are not using the Egyptians to send messages to the PLO at the moment," said one official.

Rather, it appears that Egypt is relaying the substance of its conversations with the United States to the PLO, though not as direct U.S. requests.

For example, Arafat was briefed on discussions Egyptian Foreign Minister Esmat Abdel Meguid held in Washington two weeks ago with Bush and Secretary of State James Baker. Meguid had rushed to Washington after Bush spoke to Egyptian President Hosni Mubarak by phone.

The meeting was "precipitated by the rupture in the dialogue" with the PLO, an Egyptian Embassy official confirmed.

Administration officials also deny the *Post's* contention that the United States would "slightly softened" the president's conditions for resuming the dialogue.

According to the *Post* report, Egypt has told the PLO that the United States would be prepared to resume the dialogue if Arafat ousted Abbas from the PLO executive committee.

Even if this is true, it is not

likely to happen, at least in the near future.

Arafat claims Abbas can only be ousted by the Palestine National Council, the PLO's legislative body, which is not scheduled to meet again until November.

Arafat feels he does "not unilaterally have the organizational authority to expel him from the executive committee," a U.S. official said.

Another official said, "We've seen no indication that they've tried to get a meeting together," adding that convening a special meeting by the PNC would be viewed as "pouncing to U.S. pressure."

Meanwhile, European governments, as well as other Arab governments, are continuing to pressure the PLO to take conciliatory steps, a State Department official said.

But the United States has not asked any of them to apply the pressure, the official said. Rather, those countries are "anxious" for the dialogue to be restored, because they view it as a "necessary step in moving the peace process," the official explained.

Egypt, too, has a major stake in resumption of the dialogue.

Egypt has been serving as the primary channel between the United States and the PLO, even though until last month, U.S. officials were engaged in direct talks with PLO officials in Tunis.

As the second largest recipient of U.S. foreign aid, ranking only behind Israel, Egypt would like to continue serving a constructive role in the peace process by mediating between the United States and the Palestinians.

Moreover, as the only Arab state to have made peace with Israel, Egypt would like to demonstrate that moderation in the Arab-Israeli conflict can have dividends for the Arab world.

By contrast, the United States views the dialogue in Tunisia as "just an adjunct to the peace process," an administration official said.

To the United States, "the dialogue helped encourage the PLO to permit that process to take place without serving as a spoiler," he explained.

According to the official, without the dialogue, the peace process "could continue, al-

though it will probably be more difficult, given that we don't have that pressure point."

Similarly, Helena Cobban, visiting peace fellow at George Mason University and an expert on the PLO, said, "The peace process is not contingent on there being direct modes of communication between the United States and the PLO."

She did not rule out the possibility that Arafat would unilaterally try to expel Abbas.

"I'm sure he wouldn't be the first politician in the world to find his way around constitutional difficulties," she said.

Wolf

(continued from page 1)

handlers so to speak," he says. "I think some people who work for me are frustrated that I'm not more malleable."

Wolf has been active in the organized Jewish community, participating on the Federation's Community Relations Council and the Black-Jewish forum. He's a strong supporter of Israel and favors keeping "a strong U.S.-Israel relationship."

When asked about Jewish political affiliation in recent years, Wolf concedes that Jews have made a "small swing" to the right simply in the process of assimilation. "I think as the sense of our own marginality in society is reduced, then I think there is more of an identification with the establishment — with preserving things rather than with changing things."

"However, I do think that as a community we're committed to social progress, and many studies show that Jews are one of the few groups who vote against their perceived class interests."

Young, bright and enthusiastic, the biggest problem Wolf faces is the lack of like-minded others — that is, a substantial, young, idealistic voting electorate. A recent article in *The New York Times* documented a generation (age 29 and younger) that couldn't seem to care less about politics. To those that are turned off and tuned out, Wolf says: "It's easy to say 'All politicians are crooks' and leave it at that; but that's neither fair nor responsible."

"You can't separate yourself from the system, we are all a part of the system. I feel it's our duty to participate."

Brandeis University Report Tackles Problems of Resettlement

Soviet Jewish emigres moving into Jewish communities across the United States face significant problems of resettlement, but there are steps communities can take to improve that process, according to the published results of a seminar held at Brandeis University in Waltham, Mass.

The findings of the June 1989 seminar, published in a monograph, "Through the Looking Glass," are to be distributed nationally in August to Jewish federations throughout North America and to major national Jewish organizations by the Hebrew Immigrant Aid Society (HIAS), one of the co-sponsors of the seminar.

A number of points with immediate bearing on the resettlement process emerged from the seminar:

- Cultural differences — most especially language — prevent each population from understanding the other and often cause anger and disappointment.

- Soviet Jews do not see themselves as a community and becoming one may not be the goal for many immigrants.

- Soviet Jews have a distrust of organizations and establishments, reflecting their negative reaction to the Soviet bureaucracy. They are reluctant to get involved with Jewish communal organizations.

- Finding a connection to the Jewish community is not an immediate and primary motivation for Soviet Jewish immigrants. Economic issues are overriding considerations for new immigrants, with social/communal integration seen at best as priorities to follow.

- Current Soviet Jewish immigrants defy stereotypes; they differ from Russian Jewish immigrants who arrived in a similar influx in the U.S. in the early 1900s. Soviet Jews arriving today are much more Russian in their attitudes and identification. Comparisons by American Jews of this genera-

tion to their grandparents is not only misleading but a potential source of misunderstanding and disillusion.

Recommendations for improving relations between Soviet Jewish immigrants and American Jews include:

- Meaningful contact with Soviet Jewish individuals and families, based on mutual interest and free of patronizing and superficiality, is needed to introduce newly arriving immigrants to American culture and American Jewish life.

- Volunteers can be assigned to incoming families to help them with English, to introduce them to American culture and American Jewish life. American families can be organized to invite new immigrants into their homes on the holidays.

- The synagogue must play a central role in the overall process. Free memberships in a "home" temple and scholarships to children for religious schools may be specific tools.

- A forum for the airing of issues needs to be established, where people, groups and organizations involved can reflect on and debate current and future actions.

- Ongoing dialogue is critical. Soviet Jews must play a pivotal role in discussions regarding their resettlement and integration.

- The Soviet Jews are a group well and rather quickly on their way to settling into the American and the American Jewish communities," said Gerald L. Showstack, adjunct associate professor in the Hornestein Program at Brandeis, who edited the monograph. "They appear to be committed Jewishly, in the process of overcoming resistance to Jewish and organizational life bred by habits acquired in the USSR, and interested in Jewish learning and doing. There is great potential for indigenous leadership among recent Soviet Jewish immigrants."

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WEEK**

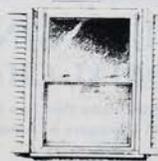
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Obituaries

IDA H. BARMAN
PROVIDENCE — Ida H. Barman, 78, of 40 Stenton Ave., died Friday, June 29, at the Jewish Home for the Aged, where she had been residing for the past three weeks. She was the widow of Nathan Barman.

Born in Lynn, Mass., a daughter of the late Jacob and Anna (Hochstein) Litvack, she had lived in Providence for 28 years. She was a member of Temple Emanu-El and its sisterhood and was honored by the sisterhood as a life member of its Board of Directors. She

was a member of the Temple Emanu-El Leisure Club and was chairwoman of the Temple Emanu-El Sisterhood Calendar Committee. She was a member of the Board of Directors of the Women's Division of the Jewish Federation of Rhode Island. She leaves two daughters, Judi Blau and Marsha Barman, both of Pawtucket; a brother, Louis Litvack of Salem, Mass.; and two grandsons.

The funeral service was held Sunday, July 1, at 11 a.m. in Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

the Jewish Home for the Aged and a volunteer cook at the home. She was a member of the Pioneer Women of Hadasah and the Congregation Sons of Jacob.

She leaves two sons, Sidney Feldman of Warwick and Max Feldman of Fall River, Mass.; five grandchildren and seven great-grandchildren.

The funeral service was held Friday, July 6, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

GEORGE S. TUCH

PROVIDENCE — George S. Tuch, 87, of Fifth Street, a tool and die engineer at Carlton Manufacturing Co. in Central Falls for 20 years, died Thursday, July 5, at Sacred Heart Hospital in Chester, Pa., while on a trip to visit his son. He was the husband of the late Belle (Brostovsky) Tuch.

Born in Brooklyn, N.Y., he was a son of the late Simon and Sallie (Frank) Tuch. He had lived in Providence for 39 years.

Mr. Tuch previously was employed at Carol Wire and Cable Co. and I.T.T. Royal Electric.

He was a member of Temple Emanu-El, its Men's Club and its Leisure Club. Mr. Tuch was a member of the Redwood Lodge F&AM.

He leaves his son, Arthur Tuch of Wallingford, Pa.; a daughter, Irene F. Rubin of Framingham, Mass.; a brother, Henry Tuch of Long Island, N.Y., and four grandchildren.

The funeral service was held Friday, July 6, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

"Converting" To The Talmud

(continued from page 4)

tion. Heschel had used to call "the hurban" what we now call "the Holocaust" — the Judeocide in Europe — and I was drawn to Yohanen ben Zakkai because he had led the way beyond the great *hurban* represented by the destruction of the Second Temple in 70. It seemed to me an urgent topic, and one that allowed me to work on the literature that, by then, formed the sustaining nourishment of my life.

It was in the second of the two years that I met Smith. I brought him what I thought were the opening three chapters of my dissertation. He was not chairman of the dissertation committee. Salo Baron was. But Baron offered nothing, and Smith was willing to help me as I went along. A week later he called me back, having marked up virtually every line of my chapter. He explained in detail not only what was wrong, but by re-writing line after line, he showed me how to do it right. And this he did for not one chapter but every line of the entire dissertation, which became my book. He was the only teacher in my life who did not give automatic A's or routine praise, but who criticized

and then showed how to do better. He therefore was the only teacher I ever had who gave me more than information, the only teacher I ever respected, the only teacher I could use as a model. Baron gave nothing, not then, not ever; he was an overblown politician, who filled a lot of books by copying from other books.

In my years as a teacher I tried to do for others what he did for me, which was to take seriously what students said, listen thoughtfully and critically and respond with as substantial and important criticism as I was capable of offering. The happiest day of my life to then came when, after he had approved in sequence the first three chapters of my book, he announced to a third party in my hearing, "Well, this young man is going to write an acceptable dissertation." I did and got my degree in 1960. I even won a prize from JTSA for it, the Abraham Berliner Prize, \$1,000, an immense sum in those days, a fifth of my salary as Instructor at Columbia. I thought I was well launched, and, in scholarly terms, I was right.

But a career took longer. In the fall of 1960, six years after I entered JTSA, I was appointed Instructor in Religion at Columbia, with a promise of promotion as soon as my degree was conferred. On the first of the intermediate days of Sukkot in that year, I called on the acting chairman of the department, John Krumm, to report on my first week of teaching. He said to me, "I have something to tell you. We have decided not to reappoint you after this year. Your position here is over as of June, 1961." It was not easy to say *Hallel* that *Sukkot* — but at least I knew what it was. The next four years proved difficult indeed.

Jacob Neusner is Graduate Research Professor of Religious Studies at the University of South Florida and teaches at the campuses in Tampa, St. Petersburg, Sarasota, Lakeland, and Ft. Myers.

Nazi

(continued from page 1)

dctor "agreed fully" with the ruling that moving Ensin would be life-threatening.

He also defended OSI's decision not to seek deportation at a future date. Ensin "had a series of strokes," Rosenbaum added.

Rosenbaum said he has "no sympathy" for Ensin, but that he is entitled to due process. "This is constitutional law," he added. "This is one of the things that separates us from the Nazis."

Ryan disputed the notion that Ensin's illness is a reason to permanently waive deportation. "It's not the way I would have done it. I would not agree that he could indefinitely stay in the U.S. I would require that he have a physical examination every six months and that the results be provided to us."

(ITA correspondent Howard Rosenberg contributed to this report.)

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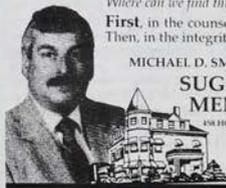
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MINNIE FELDMAN

PROVIDENCE — Minnie Feldman, 94, a resident of the Jewish Home for the Aged, 99 Hillside Ave., died Thursday, July 5, at the home. She was the widow of Abraham Feldman.

Born in Russia, a daughter of the late Mr. and Mrs. Eckert, she had lived in Providence 40 years, previously residing in Brockton, Mass.

Mrs. Feldman was a member of the Women's Association at



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South Africans
in Israel

(continued from page 7)

polite, courteous and helpful — no small thing in a country where as one wit put it, two Israelis talking sound exactly like four Americans arguing.

In their spare time, South African olim have managed to bring a distinct national flavor to their two favorite pastimes — volunteer work and sport. Among the many volunteer projects established or headed by former South Africans are the SPCA (Society for the Prevention of Cruelty to Animals), Beit Issie Shapiro school for mentally handicapped children, and the Israeli Debating Society.

As for sports, one South African olim was heard to remark that he credits his bow club with his successful absorption — a comment that reflects the great devotion South Africans have to sports. And it is no exaggeration to say that former South Africans have placed the sports in which they take a particular interest — bowls, rugby, tennis, cricket, golf and squash — on the map of Israel.

South Africans helped build the Maccabiah village in Ramat Gan, a sports hall for disabled athletes at Beit Hachayal and the Israel Tennis Center in Katamon. Tennis, in fact, was popularized by Dr. Ian Froman, who was awarded the Israel Prize in 1989 for his efforts in bringing tennis — and, incidentally, good sportsmanship and self confidence — to over 100,000 Israeli children, including the disabled.

And what of the future? Though aliyah from South Africa is currently at a low level, Sidney Shapiro feels that an upswing can probably be expected. Many people feel that there is a chance now to achieve a better South Africa, and I don't see it that way. I can't be as confident about the future for Jews in South Africa and I think if the country becomes troubled, there may well be a large wave of aliyah again.

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For additional information about programs and a complete schedule of events contact: Great Woods Educational Forum, P.O. Box 740, Norton, Mass. 02766 or call (508) 285-8391.



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The Jewish Heritage In The Eye Of The Camera

by Carol Novis
(WZFS) A Jewish wedding in France, the migration of Ethiopian Jews to Israel through the Sudan, an ancient Jewish cemetery in the Amazon — such visual records might have been lost to posterity had they not been preserved on film by past entrants to the Beth Hatefutsot worldwide photo and video contest.

Visual Documentation
This year, the fourth such contest is being sponsored by Beth Hatefutsot, the Museum of the Jewish Diaspora, in Tel Aviv. "It isn't possible for the museum to gather documentation of Jewish life from all over the world by itself," says English-born Susan Propper, who heads the contest's organizing committee. Our aim is to encourage people from abroad to photograph different aspects

of Jewish life, so that we can gain visual documentation for our archives.

Propper is hoping that both amateurs and professionals will respond with enthusiasm, as they have in the past. In each of the three previous competitions, Beth Hatefutsot was inundated with an average of 3,000 photographs from more than 40 different countries, providing the museum with a wealth of photographic material that it could not have hoped to acquire by itself.

This year, the theme is "The Jewish Community towards the year 2000." Organizers believe the theme will encourage visual recording of living communities, including, hopefully, Jewish communities in Eastern Europe.

Although Jewish graveyards have always been the most popular entry topic ("It's an

easy photo; graves don't move."), contestants have also shown much originality, poignancy and humor. One entrant, a non-Jew from Austria, photographed himself with the Israeli flag at different sites all over the world. Another snapped vehicle license plates with a Jewish flavor, bearing such messages as "Gonif" (thief), "Ani Hassid," (I am a Hassid), "LeChaim" (to life) and so on.

More serious visual records included a film of the funeral after a terrorist attack on a Turkish synagogue, derelict Jewish institutions in Berlin and a video film telling the story of the Jews of Atlanta.

Content, Prizes
This year, contest rules have been slightly changed: entrants must now provide a series of exhibition quality prints following a specific sequence. The

stiffened requirements (minimum size 27 x 35 cm, maximum 40 x 50 cm; from 8 to 15 prints of exhibition quality with a 1 1/2 cm border), are designed to increase the professionalism of the contest. Video films are required to be up to 30 minutes in length. VHS or U-matic 3/4 inch using PAL or NTSC systems. Any language can be used, but a script in Hebrew, English, French or Spanish must be provided.

"We hope to avoid what happened during the last competition, when one contestant bombarded us with 200 shots of synagogues. It was a labor of love, but since they were Polaroid, they couldn't be used."

The first prize for winning entries in both photographic and video categories is \$2,000, a return flight to Israel and a

week's stay at a deluxe hotel. Second prize is \$750 and a one week stay at an Israeli hotel, and third prize is \$500. On the panel of judges are Cornell Capa, director of the International Center of Photography in New York, photographer David Rubin, film director Nissim Dayan, Aharon Meir, chairman of the board of Clal; Michal Mizoi, chairwoman of World WIZO, and journalist An Rath.

The closing date for overseas entrants is March 30, 1991 and April 30 for Israeli entrants, though Propper is hoping that entrants won't wait until the last minute.

For those interested in participating in the competition, entries should be addressed to Beth Hatefutsot Photo and Video Contest, P.O. Box 39359, Tel Aviv 61392, Israel.

Ex-Principal Gets 3 Years Probation

by Andrew Muchin
Wisconsin Jewish Chronicle
NEW YORK (JTA) — Rabbi Sanford Parsons, a former principal of the Hillel Academy Jewish Day School of Milwaukee, was sentenced to three years' probation and six months' home detention for the theft of 39 Social Security checks, totalling \$11,500.

Federal Judge Thomas Scott of Miami also ordered Parsons to pay \$10,000 in fines and \$1,900 in court costs, and perform 2,000 hours of community service.

A federal jury found Parsons guilty April 3 of having received social security checks sent from 1984 through 1987 to a bank account he shared with his father, Raymond Parsons, who died in Dade

County, Fla., in 1981.

Parsons will participate in a rehabilitation program for his federal crime under the supervision of two Jewish institutions — the Aleph Institute of Miami and Chabad Lubavitch House of Milwaukee.

Parsons' sentence closely followed an alternative-punishment proposal submitted June 21 by the Aleph Institute, a national, non-profit educational institution that works with Jewish prisoners.

"(Sentencing him to) prison would have been a mistake," said Jerrod Levine, executive director of the institute. "Society would not have benefited, and Rabbi Parsons would have been devastated. Now he can create another chapter in his life."

The proposal for Parsons described how institute personnel interviewed him for five hours and contacted his friends and acquaintances "to find out if a person is really ready to turn his life around," Levine explained.

In a letter to Scott, Sholom Lipskar, who founded the Aleph Institute in 1983, characterized Parsons as "basically a decent, moral person. The circumstances of his crime were such that it became easy to blur the distinction between right and wrong. When theft does not require an aggressive act of malfeasance, but rather the illegal funds are obtained passively, a tempting situation is created."

But Lipskar continued that he was not excusing Parsons.

As "an educator and rabbi, he should be required to live by the highest level of honesty and must be able to withstand strict personal scrutiny," the proposal noted.

The institute found "a deep sense of remorse" in Parsons, and noted that "he made full restitution prior to adjudication."

On April 11, 1988, six months before a federal grand jury in North Miami, Fla., indicted him for Social Security fraud, Parsons initiated making restitution for the concealed Social Security overpayments.

He agreed to pay \$22,525.60, which he did by last November 15, the institute said.

Goldman said a law firm informed the bank that was receiving the Social Security checks through direct-deposit that the elder Parsons had died.

But apparently neither the bank nor Parsons' funeral home informed the Social Security administration, he said.

Parsons had served as principal of the Hillel Academy school for seven years until last month.

Begin Hospitalized for Broken Hip

by Gil Sedan
JERUSALEM (JTA) — Former Prime Minister Menachem Begin broke his hip in a fall at his home and underwent successful surgery at nearby Shaare Zedek Hospital.

Dr. Yonatan Halevy, the hospital's director, described the outcome of the two-hour surgery as "very good."

He said the type of fracture suffered by the 76-year-old Begin was common among patients of his age. Barring complications, such patients usually leave the hospital walking within 14 to 21 days, the doctor said.

It was the second time in six weeks that Begin has been hospitalized. He was admitted to Shaare Zedek in May for

treatment of pneumonia and was discharged after two weeks, pronounced fully recovered.

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