

# Rhode Island Jewish HERALD

Your Community,  
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The Only English-Jewish Weekly in Rhode Island and Southeastern Massachusetts

VOLUME LXXVI, NUMBER 40

THURSDAY, AUGUST 31, 1989

35¢ PER COPY

## Second Generation Of Southeastern New England

by Karen J. Burstein

As the High Holy Days approach they bring a time of remembrance. In light of the fiftieth anniversary of Germany's invasion of Poland, the Holocaust and its wake are topics very much in the public eye.

For the people directly touched by one of the darkest periods in human history, the Holocaust has always been a pressing issue on all levels. *Second Generation of Southeastern New England* is one group which won't allow the legacy of the Holocaust to sink into the depths of forgetfulness and apathy.

President Laura Chakrin Cable defines the organization's mission-- "to perpetuate the memory of the Holocaust, its martyrs and survivors, and to provide a forum for

addressing the educational, social, and political concerns of survivors."

Cable describes the group as "a combination of native Rhode Islanders, transplants and residents of Southeastern Massachusetts." There are 70 people on the mailing list, 30 dues-paying members and 15 active members.

*Second Generation* had been germinating since 1983. "There had been efforts in the past to develop a group for second generation survivors," says Cable. "About six years ago the *Survivors Organization* approached us and expressed concern. They wanted their work to continue. We decided that it was time to get an organization together.

"The catalyst, Cable continues, "was the finalizing of the Rhode

Island Holocaust Memorial Museum in May, 1988. That became the focal point. There is input from *Survivors* and *Second Generation* about how it is run and its types of exhibits."

There is still much collaboration between *Second Generation* and *Survivors*. Their separate literature often reads like a veritable dialogue:

*In the past years, three of the survivors in the Rhode Island community have passed away. The seasons march on relentlessly. As our parents age, how will we transmit their testimony? How will we reach the next generations when the survivors are no longer here to bear witness?* (Second Generation newsletter.)

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Laura Chakrin Cable, President of Second Generation of Southeastern New England

## Beyond Mere Memorizing: Programmed Portions

by Judy Siegel-Itzkovich

What do most young Jewish men remember about their bar mitzva, aside from the pile of gift watches and wallets and the hurried speech — while people attack the food at the reception?

Some may fondly recall it as a very spiritual event; others remember the months of memorizing the blessings for the Tora reading and the proper cantillation of the Haftara portion.

Happily, the computer has come to the rescue of bar mitzva boys — and girls reading Haftara for their bat mitzva. For the first time, 81 separate diskettes have been prepared, each with its proper Haftara portion to help youngsters study for their passage into Jewish adulthood.

Benjamin (Benny) Levy, a computer expert who was born in New York and was brought to live

in Israel at the age of two, and his wife Shira, who was born in Tel Aviv and taken by her parents to live in New York at the same age, are responsible for this innovative computer program.

The idea came from Shira, whose father is an American cantor. "Benny was working on a musical computer program that can play any melody on a computer keyboard," says Shira, who returned on aliya over a year ago after graduating from Queens College in 1983. "I suggested teaching Haftara readings with a diskette."

Her father and Israeli cantors helped them produce the cantillation for each of the portions; they were amazed at how quickly Benny, who studied at the Computer Learning Centre in

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## The Community Welcomes Cantor Gewirtz Of Torat Yisrael

by John Chadwick

There's more to being a cantor than leading hymns on Shabbat and teaching pubescent students their haftarah the rest of the week.

Besides upholding tradition, there's a need to add light to the here and now, to let music be the guide for weary, working congregants who have, on their day off, come seeking some sort of religious experience.

It's a job that requires some deeper qualities in addition to the requisite musical talent. Accordingly, the word cantor comes from the Hebrew word Chazzan, which is used to describe a man with a vision.

While he might cringe if such labels were applied to him, Shi-

mon Gewirtz, 56, the newly appointed cantor to Temple Torat Yisrael, has used music to teach and communicate both in the religious and the secular world. "Music can unify and create a shared religious, participatory experience," he said recently while orienting himself to his new office in the Cranston based synagogue.

With glasses and a neatly trimmed goatee, he has the countenance of a demanding college music professor, however he's quick to smile and anxious to discuss any aspect of music and its relationship to life and to Judaism. "It (music) also happens to be a lot of fun," he adds.

He grew up on the Lower East Side, one of eight children, all of whom were musical, the progeny

of a father who worked hard as a salesman but always found time to chant. Gewirtz attended the Yeshiva and then studied English at Brooklyn College. He later earned a master's degree in education from New York University.

While he's worked for years in various synagogues and Hebrew schools, he has also brought music into strange and desolate settings outside the familiar Jewish world he grew up in. As a teacher and musical therapist at Bellevue Hospital he found himself face to face with schizophrenics, drug addicts and the emotionally scarred, none of whom were interested in singing the Shmah.

With a team of psychiatrists, he worked there 19 years to orga-

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## Building Jewish Educational Leadership: The Current Challenge

by Dr. Jonathan Woocher  
The Current Situation

Any effort to increase the number and quality of Jewish educational leaders in North America must be initiated against a generally somber backdrop: what is almost universally acknowledged to be a personnel crisis in Jewish education of massive proportions, one which is both quantitative and qualitative, worldwide, cross-denominational, and which affects every level of educators. Any serious attempt to strengthen Jewish educational leadership must begin with an awareness of the overall personnel crisis and its ramifications.

Today's personnel crisis is not new. Its current dimensions can be characterized in terms of several clearly visible phenomena:

1. There is a shortage of qualified personnel for all types of positions within the educational system — teachers for both day and supplementary schools,

specialists of various kinds, school and agency administrators. At the beginning of each academic year, some positions are unfilled and others are filled by individuals without the requisite qualifications.

2. The persistent shortage of personnel reflects the increasing difficulty of recruiting talented individuals to enter Jewish education as a career: only about 150 individuals are currently enrolled in bachelors and masters level programs in Jewish education in the United States. The communally sponsored teacher training institutions (Hebrew teachers colleges) have all virtually abandoned teacher training for lack of candidates. Jewish education is perceived as a career of relatively low status and low remuneration.

3. The reluctance of talented individuals to seek careers in Jewish education reflects the working conditions they are likely

to encounter. Within the supplementary school system full-time teaching positions are virtually non-existent. Only 8% of supplementary school teachers teach twelve hours or more per week. Hence, there is no point in training for such positions. Nearly all Jewish teachers — even those who do teach full-time in day schools — are poorly paid (average salary for a day school teacher is around \$20,000 a year — not enough to support a family). Benefits which are routine in most positions (e.g., pension and health insurance) are often unavailable; materials and resources are frequently less than first-rate; the atmosphere in schools is poor; relationships with administrators are often tense.

4. Because quality people are reluctant to enter and often do not stay in the field, professional standards are difficult to maintain. The vast majority of Jewish teachers have no Jewish teacher

certification of any sort. In supplementary schools, 42% of teachers have five or fewer years experience and more than half have no formal Judaic training beyond the high school level. Incentives for professional growth and for maintaining standards are minimal.

5. Perhaps most damaging is the low esteem in which Jewish education, and especially teaching, appears to be held by the Jewish community. Despite its protestations of priority status for Jewish education, the community has not come to grips with the personnel crisis in any substantial way. This failure sends a message which is reinforced in numerous other ways: Jewish education is not a valued career.

6. This overall situation affects the level of senior educational personnel in several, somewhat paradoxical ways: Because of the acute shortage of talented and omitted personnel, ascent to upper

level positions in Jewish education can be quite rapid and remuneration fairly decent. However, many observers contend that this has brought individuals into administrative and supervisory positions without adequate training and experience.

Within this generally gloomy picture there are a number of bright spots. Where sufficient resources have been invested, recruitment and training programs have been successful in attracting quality candidates. A number of local institutional and communal initiatives have uncovered new pools from which to draw personnel, pioneered new training models, and sought to address fundamental issues such as salaries and benefits.

A new factor in the current equation is the increasing interest and investment in informal Jewish education, especially by Jewish community centers. This opens up

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# World and National News

## Ultra-Orthodox Propose Peace Talks

by David Landau  
 JERUSALEM (JTA) — The religious war between two ultra-Orthodox factions may soon be over.

Both sides have made peace overtures promising an end to the bitter feud between the Hasidim and Mitnagedim, which reached a peak during last year's Knesset election campaign.

Rabbi Pinhas Menachem Alter, chairman of the Agudat Yisrael party's central committee and brother of the aging rebbe of Gur, made the first move with an appeal for peace published recently in the party newspaper, *Hamodia*.

The rival newspaper, *Yated Ne'eman*, published a front-page reply welcoming Alter's call.

The paper is the mouthpiece of Rabbi Eliezer Schach of Bnei Brak, head of the Mitnaged faction and the Degel HaTorah party.

The editorial stressed Schach's own public protestations that he seeks peace and dialogue.

Relations between the two factions of the ultra-Orthodox community reached an all-time

low recently, when both camps announced plans to establish separate schools so their children would no longer study together.

The long-simmering Hasid-Mitnaged feud which originated centuries ago in Eastern Europe, flared in Jerusalem last fall.

At that time, Schach demanded that the Agudah newspaper, *Hamodia*, reject election campaign advertisements from Chabad, the movement of Lubavitch Hasidim.

When Alter and other Agudah leaders refused, Schach broke away to set up his own party, Degel HaTorah, and his newspaper, *Yated Ne'eman*, which pursued a vigorous offensive against Chabad.

Chabad threw the weight of its influence to Agudah, which emerged from the elections with five Knesset seats.

Degel won two seats, considered a good showing for a party that did not exist a few months before Election Day.

Rabbi Alter, in his call

recently for "peace and unity," noted that in rabbinic tradition the Temple was destroyed "because of needless hatred."

He recalled that Agudah's Council of Torah Sages had urged a reconciliation and that the founders of Agudah early in the century were leaders of the Hasidic camp.

His father, who was the rebbe of Gur, and the Chafetz Chaim, always worked "in close harmony and mutual respect," he said.

Now he said he was proposing to convene the Council of Torah Sages to hear "all sides and all issues."

In its response recently, *Yated Ne'eman* noted that Rabbi Schach in his address to thousands of supporters at the Ponevezh Yeshiva declared:

"My arms are stretched out for peace. Let us together consider whatever complaints there are."

The Mitnaged organ reported that "rabbinic and public figures now hope that a roundtable can soon be set up which will end the schism."

## LABOR DAY HOLIDAY SCHEDULE

The Editorial and Advertising Deadline for the Holiday Week is Wednesday, 12 Noon for Publication on Friday 9/8/89

## Catholic-Jewish Disputes

by Ruth E. Gruber  
 ROME (JTA) — Recent controversies have added yet another chapter to the up and down relationship between the Vatican and the Jewish community in the 11 years of John Paul's pontificate.

The apparent criticism of Jews in three recent homilies by Pope John Paul II and the controversial decision to block removal of the Carmelite convent at Auschwitz have seriously embittered delicate relations between Jews and the Roman Catholic church, raising the fundamental question as to where the pope stands on Jewish-Catholic dialogue.

While John Paul took the historic step in April 1986 of becoming the first pope to visit a Jewish synagogue, and in many ways has been active in promoting Jewish-Catholic dialogue, his tenure has also been marked by apparent setbacks in the course of reconciliation begun by the second Vatican Council in the mid-1960s.

"Only the pope can remedy the situation which has been created," said Rome's Chief Rabbi Elio Toaff. "His taking a clear position on the fate of the ecumenical center at Auschwitz would placate the protests which, it is well to remember, do not just come from Jews."

"And by now it has become essential that the Vatican also reconfirm its theological vision of Judaism," he said. "Face to face with certain contradictions, we don't know anymore what to think and often we have the impression that there is not one church talking, but two — and in contrast with each other."

Toaff's reference was to the exception taken by three Catholic cardinals to Polish Cardinal Franciszek Macharski's decision to block removal of the Carmelite convent from Auschwitz.

Macharski said his decision was based on protests by Jewish groups over the delay in moving the convent, which was agreed to by a joint Jewish-Catholic agreement reached in Geneva in 1987.

Cardinal Albert Decourtray, one of the four cardinals to sign the agreement, subsequently

issued a statement sharply criticizing Macharski's stand.

"We will continue to do everything in order that the dialogue begun under the sign of the Geneva accord continues," Decourtray said. "We need reciprocal respect so as not to encroach upon the memory of Auschwitz."

Furthermore, he said, "the Geneva decisions will not be put back under discussion. An agreement obliges those who sign it."

The Italian press quoted sources at the Vatican as saying that Macharski had issued his statement without the knowledge of the pope — a state of affairs that some observers said was hard to believe, given the close relationship between the two men and the pope's continuing interest in events in his homeland.

Jewish leaders, in fact, are profoundly concerned that the pope has never spoken out on the Auschwitz convent controversy.

"Why is the Vatican silent on this?" asked Tullia Zevi, president of Italy's Jewish communities. "That's what we want to know."

This latest flare-up over the convent question came on the heels of another controversy concerning the pope.

In homilies on Aug. 2, 9, and 16, the pontiff called into question the fidelity of Jews in biblical times to divine law. He spoke of a "betrayal" by the ancient Jews of their special alliance with God.

The pope said that according to the Old Testament, God did "choose" Israel, but "on condition that the people observe the law that he gave, with the decalogue and the other prescriptions and norms. For its part, Israel dedicated itself to this observance."

"The history of the ancient alliance attests to us that this dedication many times was not maintained. Especially the prophets reproved Israel for its unfaithfulness and they interpret the tragic events of its history as divine punishments."

"They (the prophets) threaten new punishments, but at the same time, they announce a new alliance," the pope said, making clear that by this new alliance he meant the birth of Christianity. He cited verses from the prophet Jeremiah to back up his theme.

The Anti-Defamation League of B'nai B'rith immediately issued a sharp criticism of the homily, expressing "deep concern over the theological implications."

"It does not seem casual to me that the latest homilies of the pope have reposed themes like the infidelity of the Hebrew people toward God. The second Vatican council passed judgment on these concepts," he said, "and the Jews hoped that would be the definitive theological position of the

(continued on next page)

## MCI Charged With Discrimination

In a complaint filed with the U.S. Equal Employment Opportunity Commission in New York, the American Jewish Congress charged MCI Telecommunications with practicing discrimination when it rescinded a job offer to an Orthodox Jewish woman.

After several interviews the woman was offered a job with MCI in New York City. Upon learning that her religious obligations would compel her to leave early on some Fridays in order to observe the Sabbath, MCI retracted the job offer. The woman had informed the employment agency which referred her to the telecommunications company that it would be necessary for her

to leave early on some Fridays during the fall and winter months to observe the Jewish Sabbath, which begins at sundown.

She was informed by her employment counselor that MCI was hesitant about "accommodating her religious practice" and that the job offer would be withdrawn if she were not willing to "compromise." Since she would not agree, the offer was withdrawn.

The complaint, which was filed by AJCongress' Commission for Law and Social Action, alleged that no one at MCI made any attempt to accommodate the woman's religious practice or even determine whether accommoda-

tion was possible; no one inquired how many Fridays were involved or how early she would have to leave; nor had anyone explained to her that Friday was the busiest time for the job she was seeking. AJCongress claims that there existed methods of accommodating the woman's Sabbath observance that would not cause MCI undue hardship. The woman is seeking damages in the form of back pay and associated benefits.

## 400-Year-Old Mikveh Uncovered

by Gil Sedan

JERUSALEM (JTA) — Construction workers excavating for a housing project in Safed recently unearthed a rare archaeological find, the Ministry of Construction and Housing reported.

The workers uncovered a mikveh (ritual bath) that served residents of the old city of Safed about 400 years ago. They also found traces of a bakery that operated underneath the bathhouse, as well as a furnace that served both establishments.

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**Disputes** (continued from previous page)

church. Now we are experiencing a big step backward."

Others see this latest development as only a temporary setback.

"Never, however, has there been the impression that John Paul II wanted to abandon the line of dialogue sanctified by the council and inherited from John 23rd and Paul the VI," wrote veteran Vatican correspondent Luigi Accattoli in *Corriere Della Sera* newspaper.

"For almost every conflict, there has been a renewal of agreement," he wrote. "One could say that over the past 11 years, both the conflicts and the steps forward have been more pronounced than under preceding pontificates, aside from, obviously, the promulgation of the declaration *Nostra Aetate* at the end of Vatican II, which was the key to the Catholic-Jewish dialogue."

*Nostra Aetate* radically changed 2,000 years of church position by finally disavowing the accusation that Jews were Christ-killers and collectively responsible for the death of Jesus.

"The 25 years since then are certainly not very many and really very few if before them you have to cancel out centuries of injustice, persecutions and suffering," wrote Miriam Mafai in the newspaper *La Repubblica*.

"In fact, accounts between Jews and Catholics were not fully closed with the declaration of *Nostra Aetate*, and it takes only little to reopen them painfully and to allow suspicion and prejudice to re-emerge," she wrote.

Toaff said it remained to be seen what would now happen vis a vis Jewish-Catholic relations. "It depends on the position that the Vatican adopts," he said.

"Lately the dialogue has already slowed down," Toaff said. "It remains very cordial with Cardinal Willebrands, who heads relations with Judaism. For the rest, we are profoundly deluded. And I'm convinced that in the end, the Carmelite convent in Auschwitz, symbol of the Jewish Holocaust, will not be moved."

Following are some of the highs and lows of Pope John Paul II's pontificate:

In 1979, at Auschwitz itself, John Paul condemned in a moving fashion the Holocaust and the Nazi destruction of the Jews. He repeated this condemnation on several other occasions during his papacy.

In September 1982, the pope sparked protests and tremendous anger within the Jewish community by receiving PLO leader Yasir Arafat at the Vatican. He also sparked protests by his constant support for the "Palestinian people's right to have a homeland" — a

policy set by his predecessor Paul VI — and his continuing refusal to recognize Israel.

On April 16, 1986, the pope made a historic trip across Rome to visit the main synagogue, where he embraced Toaff and deplored the oppression suffered by the Jews through history, including oppression for which previous popes had been responsible.

During the unprecedented visit to the synagogue, he called the Jews "our dearest brothers... our older brother."

A little more than a year later, the pope angered Jews again by receiving Austrian President Kurt Waldheim in a private audience at the Vatican. This was at the height of the controversy surrounding accusations that Waldheim had a Nazi past.

Shortly thereafter, the pope met with a group of American Jewish leaders at the Vatican. The Vatican Commission for Jewish-Catholic Relations committed itself to draw up an "official Catholic document on the Holocaust, on the historic presuppositions of anti-Semitism and on its contemporary manifestations."

This document has yet to be completed, although another church document on racism in general sharply condemned anti-Semitism as one of the scourges of history.

**Jewish Student Grants Counter Propaganda**

The desire to counter the growing tide of anti-Semitism and anti-Zionism on college campuses is clearly reflected in the list of 1988-89 Beneficiary Grant award winners from the North American Jewish Students Appeal.

Magda Shenberg Leuchter, Chairwoman of the Board of Trustees of NAJSA, explained that the Appeal has been receiving increased requests for support to respond to anti-Israel and anti-Jewish sentiment on campus. During the past year, several grants were made to deal directly with these issues. Jewish campus newspapers frequently cited the desire to counter propaganda and to publish clear, accurate information for the Jewish student community as reasons for needing support.

Spectacular, creative, educational and seminal projects of independent Jewish student groups can be funded by the North American Jewish Students Appeal, Cindy Rubin, NAJSA

Governing Board President announced. Ms. Rubin explained that groups from throughout North America can submit proposals for peer review during the academic year. Grants are made in amounts up to \$500.

The North American Jewish Students Appeal was established in 1971 to assist independent Jewish student groups in fundraising, freeing students to expend their energy on creative Jewish programming. The Appeal is validated to raise funds from Federations throughout North America and maintains a system of accountability for student projects. In addition to the Beneficiary Grants Program, the Appeal funds six national constituent groups.

*Jewish student groups interested in submitting a proposal can receive more information by writing or calling: Brenda Gevertz, Executive Director, NAJSA, 165 Pidgeon Hill Road; Huntington Station, New York, 11746; (516) 385-8771.*

**Neo-Nazis In Bavaria**

by David Kantor

BONN (JTA) — Police arrested 23 armed neo-Nazi activists in the Bavarian town of Wunsiedel on Saturday, after a raucous demonstration and clashes with anti-Nazi protesters.

They will be charged with illegal possession of weapons, displaying Nazi symbols and disobeying police orders.

The neo-Nazis gathered in Wunsiedel to observe the second anniversary of the death of Rudolf Hess, who killed himself in West Berlin's Spandau prison, where he was serving a life sentence for war crimes.

Hess, who was Hitler's deputy, lived in Wunsiedel and is rumored to be buried nearby. The actual place of his burial was not disclosed to avoid making it a neo-Nazi shrine.

The activists maintain that he was not a suicide, but was killed on the orders of the Allied powers in West Berlin. Several mass-circulation newspapers in West Germany have published stories lending credence to that allegation.

Police broke up the Wunsiedel demonstration when it began to turn into a riot between the neo-Nazis and anti-Nazi marchers.

**Christian Response****To Anti-Semitism In Georgia**

Rabbi Alexander M. Schindler, president of Union of American Hebrew Congregations, said last week he was "gratified" by the response of Christian church leaders in Gwinnett County, Georgia, who denounced expressions of anti-Semitism voiced at a hearing on a Reform congregation's request to build the county's first synagogue.

"We stand in solidarity with the 100 Jewish families of Beth David Congregation who have been the target of vicious anti-Semitism and threats of violence," Rabbi Schindler said. "We urge the police and judicial authorities to take all action necessary to prevent any incidents."

"At the same time, we are gratified by the action of the local Baptist, Catholic, Episcopal, Methodist and Presbyterian ministers who, in a joint statement, said they 'reject anti-Semitism in all its forms' and 'welcome the establishment of Temple Beth David.'"

"In speaking out against bigotry and in defense of the congregation's right to build the first synagogue in the county," Rabbi Schindler said, "these ministers have acted in the spirit of human brotherhood."

**'Jews Aren't Going To Run Me Off'**

Rabbi Richard Baroff of Temple Beth David — located in Snellville, Georgia, 25 miles from Atlanta and three miles from the national headquarters of the Ku Klux Klan in Stone Mountain — said the congregation applied in mid-August to build a synagogue on 3.5 acres of ground in a residential neighborhood. For the past several years the synagogue's members have been holding services in a local Presbyterian church.

At a public hearing, objections were raised to the synagogue's building plans for technical and other reasons. But some residents, led by Jim and Pat Garmon,

objected to the presence of a Jewish house of worship in the community. The Garmons, who live across the street from the site of the proposed synagogue, denied they were anti-Semitic.

Mrs. Garmon was quoted in a local newspaper as saying that construction of the synagogue "would be like us going into an all-French neighborhood and building a Baptist Church. It's odd."

Her husband was quoted as saying, "Jews aren't going to run me off. I'm ready for violence."

**'A Stray Bullet Might Hit Someone'**

Other persons who objected to the building of the synagogue told the meeting that the presence of the congregation "might lead to violence... and a stray bullet might hit someone."

A few days later residents of Snellville found leaflets on their lawns advertising a Ku Klux Klan rally in Stone Mountain. Along with the leaflets were copies of a newspaper called "The Truth at Last," containing headlines such as "Forefathers Wanted No Jewish Immigration" and "A Long-Lost Skeleton in a Synagogue Celler."

Ed Fields, editor of the paper, said in an interview: "I would oppose one (a synagogue) in my neighborhood. The Jews are very clannish people and the creators of ghettos. They're hostile to other people."

Rabbi Baroff said that "while the specter of anti-Semitism has been raised," it does not reflect the views of most residents. He also said that not all of the objections to the building of the synagogue were anti-Semitic.

The Reform rabbi noted, however, that in the past three years no Baptist or Methodist churches have been denied zoning variances to build in the county. During the same period, five churches have been turned down, including one with a predominantly Japanese congregation affiliated with the Rev. Sun

Myung Moon's Unification Church, two fundamentalist Christian churches and a Hindu temple.

Twice within recent years, Rabbi Baroff said, a sign erected on the site by the synagogue had been defaced with swastikas and the lightning bolts of the KKK.

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# Local News

## Congregation Sons Of Jacob

**Friday, September 1** - The first day in the new month of Elul (2nd day of Rosh Chodesh). Candlelighting today is at 7:01 a.m. Minchah services are at 7:10 p.m.

**Saturday, September 2** - 2 days in Elul. The Torah reading today is P'shoftim. Ethics of the Fathers Number Six. Morning services are as usual at 8:30 a.m. The Kiddish is right after, this week sponsored by the officers. Minchah service this afternoon will begin promptly at 7 p.m. The Third Meal follows with Simrot. Today the Sabbath concludes at 7:50 p.m. Our Maariv service will be at 7:50 p.m. The Havdalah service is at 8:06 p.m.

**Sunday, September 3** - Morning services are as always at 7:45 a.m. Minchah for the entire week is at 7 p.m.

**Monday, Labor Day, September 4** - Morning services are at 7:45 a.m.

**Tuesday, Wednesday, and Friday**, morning services will be at 6:45 a.m.

**Thursday** morning services are at 6:30 a.m.

### The Month of Elul

The whole month preceding Rosh Hashanah has always held a special meaning for the Jewish people. In the small towns of Eastern Europe, the whole community would await the coming Holy Days with awe and excitement.

At daybreak, the Shammash, or sexton of the synagogue would march through the silent streets, with a large wooden hammer knocking on the doors or shutters of these small houses. The Shammash was calling the people to *Selichot*, the special prayers said in the month of

Elul.

Children had special duties. They went into the fields to gather little pears. These were nicknamed "Elul Pears." When all of the baskets were full, the pears were stored in the attic, to be eaten all winter long on Friday nights after the Sabbath meal.

There would be visitors in the month of Elul. Booksellers with prayerbooks, messengers with white beards who collected contributions for Jewish institutions in Palestine, a traveling Cantor with a choir of boys who practiced their chants for the High Holy Days in the lodging-house. When the High Holy Days came, everyone was ready to greet the new year.

### The Seventh Month

"Rosh Hashanah" means "the beginning" of the year — but it really is not that. For it comes on the first and second days of Tishri, the seventh month of the Jewish calendar.

In the distant past, our ancestors had several dates in the calendar marking the beginning of important seasons of the year. The first month was Nisan, in the spring. The fifteenth day of the month of Shevat was considered the New Year of the Trees. But the first of Tishri was the beginning of the economic year. This was also the time when the old harvest ended and the new one began.

In the Autumn, too, the first rains came in Palestine, and the soil was plowed for the winter grain. So, in time, the First of Tishri became the beginning of the year, and business dealings, sabbatical years (every seventh year), and jubilee years (every fiftieth year) were all counted

from the first of Tishri.

### In The Bible

The Bible calls Rosh Hashanah "The Day of the Sounding of the Ram's Horn." In the Bible we read, "In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy gathering."

Please remind and reacquaint yourselves to come for services, particularly in this month of Elul. We look forward to everyone's participation.

## Torat Yisrael Sisterhood

Registration is currently in progress for Sunday School and midweek classes at Torat Yisrael in Cranston. A conservative supplementary school affiliated with the United Synagogue of America, Torat Yisrael offers a six-hour a week formal program in addition to a wide variety of extra curricular activities including family education, preschool programs, listening and learning center programs and junior congregation. Torat Yisrael's senior students attend the Harry Elkin Community High School.

Its younger students (K-7) are exposed to a fully articulated curriculum, and a broad spectrum of individualized programs. A Special Education program under the auspices of the Bureau of Jewish Education is a regular part of Torat Yisrael's program.

Torat Yisrael is also a partner in the Extension School that holds midweek classes in Warwick.

For further information, please call the school office at 785-1890.

The Cranston Senior Guild will hold its first meeting of the Fall season on Wednesday, September 6, at Temple Torat Yisrael, 330 Park Avenue, Cranston at 12:30 p.m.

Rabbi Susan L. Miller, assistant rabbi of Temple Beth El, Providence, will be our guest speaker.

With our successful and delightful summer behind us, we set our sights on our exciting fall and winter plans. These include:

**September 13** - White's of Westport. Theme "Old-Time Favorites," lunch, dancing, entertainment. A fun day. Edna Gilstein at 942-9495.

**September 19-21** - Atlantic City at the Sands Hotel on the boardwalk, 3 days, 2 nights. *Last call!* Few more spaces available! Call Estelle Abrams at 941-6841.

**October 4** - Regular meeting. Entertainment by "Cranston Sunny Seniors."

**October 17-20** - Beacon Resort, Lincoln, N.H., 4 days, 3 nights (1 day and night in Montreal), meals (choice of menu), shows, tours, etc. Chairman Eleanor Israel at 943-5225.

**October 29** - (Sunday) Boston show, brunch at Commonwealth Brewing Co., show at Boston Park Plaza *Forbidden Broadway & Hollywood*. Dorothy Fox at 272-2767 will gladly take your reservation.

**November 2** - Regular meeting (Please note: This is a Thursday).

**November 5** - (Sunday) show *Les Miserables* at Providence Performing Arts Center, matinee, orchestra seats. Call Ruth Rotenberg at 751-9338. Your tickets will be sent to you upon receipt of your check.

**November 14-18** - Bermuda, 5 days, 4 nights, Hamilton Princess, flight via Delta Airlines. Breakfasts and dinners, shows, tours, shopping, golf, etc. Call Beverly Jacobson at 942-9586.

**December 7** - (Please note: This is also a Thursday). Annual

Chanukah party (even though it isn't Chanukah). More info at September 6 meeting.

**January 23, 1990** - We leave on our special holiday winter vacation at the Marco Polo Hotel in sunny Florida. It's not too early to plan. Come hear all about it. You've tried the rest, now go with the *best!* Chairman is Hy Jacobson at 274-9586.

We will also discuss plans for the Nevele Country Club in the beautiful Catskill Mountains!! Circle the dates, *June 17-22, 1990*. Leonard and Louise Lyons at 438-2634, will once again chair this delightful trip.

Refreshments and social hour will follow after the meeting. Be sure to attend this and all other meetings. A good time and place to meet old friends and make new ones.

## Agudath Achim Sisterhood

TAUNTON, Mass. — The Membership Committee of Sisterhood of Congregation Agudath Achim met recently to plan their annual membership supper for paid-up and prospective members. The potluck supper, which launches Sisterhood's season of service activities, is scheduled for Monday, September 18, 6:30 p.m. at the Taunton home of Miriam Louison.

Committee members planning the event are Membership co-chairs Miriam Louison and Judy Ellis, working with Sheila Thurman, Rhonda Kaplan and Sisterhood Presidents Shoshannah Garshick and Elaine Lacritz.

Sisterhood, the primary service and support organization for Agudath Achim Synagogue and its religious school, is open to all Jewish women in the greater Taunton area. Prospective members are invited to contact Judy Ellis (Raynham) or Miriam Louison (Taunton) for more information about Sisterhood or the September 18 event.

The potluck supper will provide an opportunity for all members to meet with Sisterhood's officers for 1989-90. Honored at installation ceremonies last June, they include Presidents Shoshannah Garshick (Raynham) and Elaine lacritz (Taunton); Vice-Presidents Dorothy Chartoff (Taunton), Gail Durnick (Norton) and marion Levy (Middleboro); Financial Secretary Judy Asnes (Raynham), Treasurer Meg Antine (Raynham), Recording Secretary Sheila Thurman (Taunton), Corresponding Secretary Rhonda Kaplan (Raynham), and Social Secretary Kathy Novick (Taunton). Trustee is Helen Poplack (Buzzard's Bay), and Honorary President is Matilda Zwetckhenbaum (Providence, RI).

## DEA To Resume Processing Of ID Cards

The R.I. Department of Elderly Affairs (DEA) will resume processing of identification cards for persons 60 and older on Friday, September 8, and each Friday after that date from 9 a.m.-3 p.m. at 160 Pine Street in Providence.

For further information call 277-2880.

R.I. Department of Elderly Affairs is pleased to announce the relocation of our offices to: 160 Pine Street (at the corner of Richmond Street), Providence, R.I. 02903.

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Rhode Island Herald

Touro Synagogue of Newport has decided to sponsor a re-organized United Hebrew School educational program, announced Bernard Kusnitz, President of the Congregation. The school, although affiliated with the congregation, will accept children of non-members, from the general Newport area. Rabbi Chaim Shapiro, the Congregation's spiritual leader, has been appointed as the new principal and he is preparing both a meaningful and innovative curriculum. Dr. Alan Feinberg has been chosen as chairman of the School Board, with the following additional officers:

Mrs. Phyllis Friedman, *Vice-Chairman*; Mrs. Marion Helfner, *Treasurer*; Mrs. Helen Schechter, *Secretary*; Dr. James Herstoff, *Committee Member*; Mrs. Rhonda Sabo, *Committee Member*.

Also, a parents' advisory committee has been formed including Dr. Alan Feinberg, Mrs. Doris Feinberg, Mrs. Donna Pimental and Mrs. Renee Talewsky.

Registration for the forthcoming 1989-90 school term has started, in the office of the congregation, in the Jewish Community Center, 85 Touro St., Newport. For further information call 847-4794.

**Congregation**

**Ohave Sholam**

Our congregation invites you to join our ranks to add in quantity as well as quality to our small but vibrant synagogue. The membership is only \$250 per family for a full range of youth and adult activities. A ticket for non-members for the high-holy days is only \$50 per person. Rabbi Jacobs will be conducting services with cantor Berger from Boston whose melodious voice will add inspiration to our prayers.

This Friday evening services are at 7 p.m. Shacharit is 9 a.m. Saturday morning. A Kiddush Shabbat morning will be sponsored by Rabbi Jay and Eve Jacobs in honor of the Bat Mitzvah of their daughter, Dalia. Saturday evening services will be at 7 p.m. followed by the Third Sabbath Meal. Ma-ariv will be at 8 p.m. Havdalah is at 8:10 p.m. There will be a regular schedule of services this coming week.

Mornings: Sunday 7:45 a.m.; Monday and Thursday 6:40 a.m.; Tuesday, Wednesday and Friday 6:50 a.m. Evenings: 7:00 p.m. daily.

**Ross Scholarship**

Cindy Kaplan, Chair of the Bureau of Jewish Education of Rhode Island's Endowment fund, has announced the establishment of the Sidney T. Ross Scholarship Fund. The \$30,000 fund will enable a Rhode Island student to attend a six-week Israel study-travel program.

Because of his commitment to both Israel and Jewish education, Sidney Ross established this scholarship to allow high school students of limited means to continue their Jewish education through an Israel experience.

Israel study programs are but one facet of the BJE programming. For further information about endowment giving or about the Ross Scholarship, contact the Bureau of Jewish Education of Rhode Island at 331-0956.

International House of Rhode Island, 8 Stimson Avenue, Providence, will present "A Providence Perspective — Past, Present, and Future" on Saturday, Sept. 23 beginning at 6:30 p.m. The evening will feature slide presentations on historic Providence by Antonette Downing, Chairman of the Historical Preservation Commission and the River Relocation Project by William D. Warner, President, William D. Warner, Architects and Planners, and Vartan Sahakian, Manager, Bridge Department, Transportation Division, Maguire Group, Inc. Highlighting the event will be an international dinner buffet with dishes representing some of the many countries that have shaped our community. The fee for the evening is \$15 for members, \$20 for nonmembers, and \$7 for students. Seating for this event is limited and reservations will be accepted on a first-paid basis. (The deadline is Sept. 11).

International House is a non-profit community agency that provides needed aid and services to temporary international residents in Rhode Island and serves as a center for cultural exchange for the Rhode Island community. For further information, call 401/421-7181.

**Congregation Agudath Achim**

Congregation Agudath Achim, Taunton, has announced the opening dates for its Religious School. Classes will be held for the following grades: Chaverim (Kindergarten - Grade 1); Sabra (Grade 2); Aleph, Bet, Gimmel, Daled, Hey (Grades 3-7, age 8-13); and Prozdor (Confirmation).

Chaverim and Sabra meet weekly. Aleph through Hey twice weekly and Saturday mornings; Prozdor meets monthly. The opening day of classes for Bet, Gimmel, Daled, and Hey is Saturday, September 9, at 9 a.m. There will be an open house for all classes on Monday, September 11, at 3:45. For further information, contact Rabbi Benjamin Lefkowitz at the Jewish Community House, 133 High Street, Taunton, (508) 822-3230.

Congregation Agudath Achim serves the greater Taunton area, including the towns of Raynham, Dighton, Norton, Berkley, Middleboro, Lakeville, Rehoboth, and Bridgewater.

**Pre-Schoolers Tot Shabbat**

Once again this year a Shabbat morning experience for preschoolers will be offered twice monthly on Saturday mornings in conjunction with Junior Congregation Services.

"Our goal is for the entire family to attend synagogue services," Lonna Picker explained. On Shabbat mornings, when there is a Junior Congregation and a Tot Shabbat, parents may pray in the main sanctuary, while children participate in prayer experiences geared to their age group. Youngsters then join their families for Musaf, concluding prayer, and kiddush.

Members of Torat Yisrael's school faculty supervise all services. Amy Misbin is the Tot Shabbat teacher, and Ronni Guttin and Ethan Adler work with Junior Congregation.

new possibilities for funding, for broadening the base of support for Jewish education, and for creating full-time positions in settings other than day schools.

**The Roots Of The Crisis**

Before considering strategies of response to this situation, we should examine why it has developed. At least four factors appear to be involved:

1. The structural configuration of Jewish education undermines the development of a profession. Jewish education is highly fragmented in sponsorship. Schools are generally ideologically linked and often part of synagogues. Too many schools are small and poorly funded. Available personnel may not match up with the ideological sponsorship of the institution, causing tensions between faculty, administration, students and parents. Communal support for synagogue-based education has been slow and meager. It has been difficult to create full-time positions which would necessitate crossing institutional lines.

2. Education and teaching in general have become problematic professions in American society. Most of the problems besetting general education beset Jewish education in heightened form.

3. The Jewish community has displayed ambivalence about its educational system. Although more than four out of five Jewish parents want their children to receive some type of Jewish education, many are unwilling to invest the time, energy and resources to make that education substantive and meaningful. The suspicion exists that some American Jews fear that Jewish education which is "too good" might threaten the successful adjustment of themselves and their children to American society. As a result, neither parents nor the community have been prepared to make the sustained investment in Jewish education which would be required to really come to grips with the personnel crisis.

4. Finally, educators themselves bear part of the blame. Generally, they have lacked and often derided the skills in marketing and community organization which are necessary to create a reservoir of support within the community.

**Strategies Of Response**

It is clear that the development of a cadre of Jewish educational leaders in North America is one element in an overall strategy to address the crisis of personnel in Jewish education. However, the types of changes which would be required to dramatically alter the current situation are systemic and cannot be achieved merely by focusing on individual practitioners. Such change is exceedingly difficult, some say impossible, to engineer. In addition, any strategy must embrace short, medium, and long range elements. As Dr. Barry Chazan has noted: There are immediate fires to be put out (i.e., positions to be filled); there are individuals currently at work whose knowledge and skills can be upgraded; and there is a need to plan for how the next generation of educational personnel will be recruited and trained.

Most strategies being suggested today embrace two main thrusts: 1) enlarging and strengthening the cadre of professional educators, and 2) recruiting and better utilizing "avocationals," i.e., individuals for whom Jewish education is not their primary profession, but who are prepared to commit some time and energy to working in educational settings.

Several such proposals are being discussed and occasionally implemented on a small scale today:

1. **Creating more full-time positions** — This is an essential element if larger numbers of talented individuals are to enter and remain in the field, because

many full-time positions offer the prospect of earning a reasonable livelihood from Jewish education. Proposals have been circulated to develop positions for a "community educator," an individual working in schools, centers and other settings with both children and adults; and a "family educator," an individual assigned to a number of families as both an informal educator and group worker. Other types of blended positions have been created in isolated instances between a day school and a central agency of Jewish education. School mergers or the development of magnet schools have also been suggested as a means of increasing the number of full-time positions.

2. **Developing career ladders for teachers** — A second related proposal focuses on the need to create possibilities for advancement, in both professional growth and remuneration for individuals who do not wish to become administrators in the conventional sense. One suggestion is by differentiating status, responsibility and reward within the teaching ranks, as in master teacher programs. Another proposal involves using teachers outside the classroom for specialized tasks — curriculum development, creation of media resources, supervision of paraprofessionals — which are now often neglected or impossible.

3. **Improving working conditions** — There are a number of substantive improvements which could make Jewish education more attractive as a career: higher salaries, better benefits, sabbatical programs and other professional development opportunities, participation in decision-making and access to top quality educational materials and resources.

4. **Utilizing educators as community leaders** — The

isolation of Jewish educators from community leadership has been debilitating for both the profession and the community. The status and stature of educators cannot be raised unless they are given a role to play in community life commensurate with the traditional valuation of education in Judaism.

5. **Intensifying recruitment and upgrading training of Jewish educators** — In the long run, the quality of educational leadership is determined by the quality of the individuals entering the field and the calibre of the pre- and in-service training they receive. Recruitment for Jewish education can be strengthened by providing significantly greater scholarship and fellowship aid, the national FJEL (Fellowships in Jewish Educational Leadership) Program has virtually collapsed because of lack of funding. More aggressive recruitment of potential candidates in high school and college, combined with innovative training programs utilizing prestige universities as well as Jewish academic institutions, could tap the market of Jewishly committed young people, few of whom think seriously about Jewish education as a career. Programs for lateral entry for public school teachers, returns to the work force, and individuals in other Jewish professions have also been suggested.

No one of these approaches, or even all together, will be sufficient to "solve" the personnel crisis in Jewish education. Nevertheless, the careful investment of resources in these five areas can produce a quantitative and qualitative improvement in Jewish educational leadership. The challenge is real and monumental, but it can be met, and both Jewish education and the Jewish community may depend on our willingness to take up that challenge.

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# College Chat Words Of Wisdom To The Class Of 1990

by TJ Feldman

As I write this column I am preparing to enter college, but as you high school seniors read this column you may be wondering if you'll make it that far. Believe it or not you will survive the months to come, and you will all get into one college or another.

Most of you have probably spent this summer visiting colleges and getting information about them. You may be trying to decide how to sift through all the information that has been collected. First, separate the information into piles, one pile for the colleges you've visited, another for the ones that you may want to see, and yet another to be directly deposited into the circular file under your desk. This pile should contain info from the colleges that you definitely don't like.

Once you've made your piles place your hand on a pile and begin carefully reading the information from the schools in that pile. As you read make some notes about the locations, sizes and atmospheres of the schools, and also your own feelings good and bad about each one and whether or not you think you'll apply to each one as well. After you've finished this look over the list and based on what you have made some preliminary decisions about whether or not to apply.

In considering whether or not you should apply to a school ask yourself these questions: "Is this school really a place where I'd want to spend four years?" "Does this school offer everything I might want?" And most importantly, "Is this school the place for me?" These questions are important because like all people, colleges and universities have images and personalities that they try to project, and sometimes the images presented in their literature are very different from what is really happening at a particular school.

It's very important to try and find out what the schools are really like and if you're not sure whether or not to apply to a particular school, visit that school if you haven't seen it. If you have visited a school and you're still not sure, try to picture yourself there as a student and note your feelings. Also, if you know someone who goes to a particular school, get their thoughts and feelings on the school, because someone who gives to a particular school will often give an honest breakdown of what it's really like.

After you've read through both piles and made some decisions about where you may want to apply, write and ask for applications from any school that didn't send them. After you've received the applications from all the schools you want to apply to read through all the essay questions and just begin to think about some possible answers. After that make a

folder for each college you want to apply to and place the information into the folders.

Once you begin school, discuss your ideas with your college counselor, and if need be keep visiting colleges and getting information. Each night work on one part of one application until they are all out. The secret, the earlier you start, the sooner you finish, the sooner you may receive a decision. Most of all, good luck.

Next time, College Chat will tell you how to keep your head above water while applying to schools.

Also, if any of you seniors ever need any advice please write to: *Tj Feldman, c/o College Chat, P.O. Box 6063, Providence, R.I. 02940*

Or for a quick response, write to me at *The American Jewish Archives, 338 Anderson Hall, 4400 Mass. Ave., Washington, D.C. 20016-8101.*

## Letter To The Editor

Dear Editor:

I am trying to trace the family of my father (Levi Herzh) Boss and Moishe LeB Boss who came to the U.S. in the early 1900's (probably through New York port of entry) from Utian (or Utena), Lithuania. The National Archives records in Washington, D.C. have not been very helpful. The names of other family members include:

- Benjamin David Boss, who probably came to the U.S. on 2/16/1910.

- Eva Boss (who used the name "Bass"), Molly Boss Berman, Paula Boss Fisher, and Abraham Boss.

At one time, these members of the Boss family lived in Worcester, Mass. Some later moved to New York City. Other members of the extended Boss family include Lazar Boss, Merka Boss Shatzman, Dora Boss Shatzman, Barnett Boss, Ike Boss, Teyva Boss, Louis Boss, Hanka Chadowitz, Sadie Kravitz, and Rochel Buz Marcus. The family name was originally BUZ or possibly BAZ. Some of these family members lived(?) in Passaic and Long Branch, New Jersey; various cities in Colombia and Havana, Cuba.

The fourth and fifth generations of the (Benjamin) Boss family (in the U.S.) are trying to find out about their ancestors before all knowledge of them dies out. As the family "historian," trying to reconstruct the family tree, I would be grateful for any information your readers might have about the family. Please contact me.

**Milton R. Boss**  
1620 Oakview Drive  
Silver Spring, Maryland  
20903-2243

**Misconception:** *Goy* is a term that only describes a non-Jew. The nations of the world are often referred to as *goyim* (nations) in scriptures. Many use the term *goy* to describe a member of the nation of the world, a non-Jew.

It will come as a surprise to some that the Jewish people are themselves referred to by this term. Every *Shabbat* afternoon, in the *Minhah* service, we refer to the people of Israel as a unique *goy* (nation).

Usage notwithstanding, Israel is one of the *goyim* of the world. Excerpted with publisher's permission from *What You Thought You Knew About Judaism*, by Reuven P. Bulka. Published 1989 by Jason Aronson, Inc., Northvale, New Jersey. Copyright © 1989 by Reuven P. Bulka.

# Opinion

## Soil, Seasons And All Creatures

by Michael Fink

I always enjoyed seeing the name Irving Leven on Audubon Society newsletters and publications — as President and as Trustee of Caratunk Wildlife Preserve. I don't know why the name surprised me. Usually I write stories about people I've known for years. I don't interview. I recall, but I went out to meet the man who runs the headquarters of Rhode Island's most prominent private environmental agency. I called up for road into the Leven house in Seekonk. But I found myself approaching the long cool driveway from the opposite direction.

Irving and his multicolored longhaired Shepherd greeted me at their eyrie, a spacious wide-windowed residence. Bright lilies surrounded it, still languidly lingering around the small lawn weeks beyond their season in more open areas. Irving keeps the mowing to a minimum. The Society doesn't approve of vast lawns, which are deserts to wildlife. "You can't be an extremist about these matters," He escorted me to the screened porch. I swung on a "glider" sofa. I drank a cranberry juice while we talked.

I asked him how long he has been interested in land issues. He told me he was born in Utah. Jewish families in small farming towns out west lived, not among other Jews, but as isolated households. His neighbors were Mormons, who respected them and shared their lives with the Levens. Kids around his home began and closed their day driving cows to pasture and back to the barn. Irving joined in. He could do the milking as well as anybody. He

grew up at ease with soil, seasons, and all creatures. When the Levens moved east, Audubon was the most natural group to tie up with. "People think East coasters cold, aloof, but in the thirty years since I have been with them, never has there been a hint of anti-Semitism or rejection." Perhaps interest in Audubon began as the instinct of a hunter to protect his own game and its territory. Rhode Island and Massachusetts are the first state Audubon Societies in the country, and they have developed into lobbies to protect the earth for everyone.

Jews contribute dues, but do not participate to a large extent in activities. We come from different traditions. Still, I reminded him, we pray for rain in due season. I brought up the topic of Lincoln Cemetery, once a farm, now a manicured graveyard, with few plantings other than lawn. He concurred, "It's a pity not to be able to take comfort from the peace of a garden."

Now retired from tool manufacture, Irving takes science courses at Brown, especially biology. "As you study the forms of every living thing, you marvel at the natural design. A grasshopper is an incredible structure, more complex in shape than any hi-tech tool." He added that even a single cell poses awesome questions about evolution.

I asked about his religious background. "Not interested in theology," he replied. I pushed it. "Isn't there a spiritual dimension to the physical planet?" He paused for a moment, looking calm, trim, poised. "God cannot be concerned with only one species — ours. After all, He made all of the other marvelous modes of life as well."

Irving went to Costa Rica and wrote a story about its forest programs for Audubon. Though the government tries to protect its green resources, the rate of disappearance of wilderness terrifies the thoughtful visitor. I argued that we are all implicated. For not looking, not caring, not taking our life style into account. Irving agreed. "If you turn a rain forest into a cattle ranch, you reduce the

price of a MacDonald's hamburger by a nickel." Would he go to the Amazon to pursue his treks? "No one would read my report, it would only break my heart."

I always wanted to bring biology and theology together. Not a new idea, just the result of the children's books published in the thirties, when land erosion and the plight of the dispossessed fused into one issue. Irving Leven also draws a moral from his tastes. "Each species serves to warn human beings of our own fate. We share the planet, we are all related to each other. When groups of people were small, vulnerable, relatively isolated, having large families and conquering space and time proved to hold survival value — in case of disaster. But strong populations all over the world make this a time to learn different lessons." To accommodate to and protect the world around us. His voice was one of reason and ease, not rhetoric or panic. He would like to see environmental concerns spread wider in the Jewish community.

I got up with my glider and juice, shook Irv's hand and left his peaceful kingdom. Refreshed by being able to talk about "nature," the words more restorative than even the sit and the sip.

## Solomon Michaels

by Isaac Klausner  
The inauguration in Moscow of a cultural Jewish Center stirred excitement and broad interest both in Russia and abroad. True, the initiative and the funding did not come from the Soviet government nor from the anemic Soviet Jewry. It came mainly from the World Jewish Congress, the Australian Jew and the Simon Wiesenthal Center.

Solomon Michaels was a great actor, a stage director and an admired public figure. He was a proud Jew. In his speeches he gave meaning to values such as dignity, bravery, kindness and courage. It is no wonder that he was called "the king of the stage and the knight of Jewish culture."

Solomon Michaels was murdered during Stalin's campaign against "cosmopolitanism" which was aimed against Jews in particular. Jewish culture became decapitated.

The Moscow Center is a promising beginning which Jews from Russia and Jews from abroad must nourish and expand.

## Corrections

The editors apologize for the following misprints in the Jewish Education Directory on page A7 of the Back to School Supplement, August 24:

1. Rabbi Steven W. Dress should be Cantor Steven W. Dress, the principal of the Temple Am David Religious School.  
2. Solomon Schechter Day School should be Alperin Schechter Day School.

Added to the list of schools should be: **The Samuel Zilman Bazarsky Religious School**, Temple Shalom, 225 Valley Rd., Middletown, R.I. 02840, 846-9002. Rabbi Marc Jagoliner is the principal.

## RHODE ISLAND JEWISH HERALD

(ISSN 0454-7670)  
Published Every Week By The  
British Press Publishing Company

ASSOCIATE EDITORS:  
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Box 6063, Providence, RI 02940  
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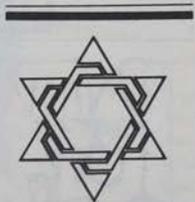
Herald Way, off Webster Street  
Pawtucket, RI 02861  
395 Waterman Avenue  
East Providence, RI 02911

Second class postage paid at Providence, Rhode Island. Postmaster: send address changes to the R.I. Jewish Herald, P.O. Box 6063, Providence, RI 02940-6063.

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## Candlelighting

September 1, 1989  
7:00 p.m.

## Notice

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

## John Paul II's Homilies On Judaism

by Rabbi Leon Klenicki and Rabbi David Rosen

Rabbi Klenicki is director of the Anti-Defamation League's Interfaith Affairs Department; Rabbi Rosen is director of Interfaith Relations in Israel. Both men serve as ADL's liaisons to the Vatican.

It is an established custom in the Vatican that every Wednesday the Pope receives and welcomes delegations and visitors to a public audience. As the spiritual leader of Catholicism, he speaks on current events or teaches a lesson based on the weekly reading of the New Testament. He expounds the meaning of the text referring to social, political or Christian theological matters of concern to Catholics and all people of good will.

His remarks on August 2 and 9 were devoted to the meaning of Pentecost, the feast celebrated 50 days after Easter which follows the Jewish tradition of celebrating Shavuot, the feast of weeks, seven weeks after Passover. Catholicism, however, has given to the celebration another meaning in the Christian reinterpretation of the Jewish heritage. Pentecost commemorates the descent of the Holy Spirit on the apostles as foretold by Jesus. Hailed as the beginning of the church and its mission, Pentecost is an important Catholic celebration and its significance was expressed in Pope John Paul II's August comments to his audience.

The Pope's remarks received critical analysis from the Anti-Defamation League which conveyed to the Vatican Jewish concerns about its presentation

of Judaism.

The Pope had referred to the conditional nature of God's covenant with the children of Israel; the latter's frequently infidelity recorded in the Bible and the promise (notably in the Books of the Prophets Jeremiah and Ezekiel) of a new and eternal covenant. This, said the Pope, was the covenant established through Jesus Christ. The evident implication of this commentary was that Jewish infidelity had led to the supersession of the "old covenant" by the new Christian covenant.

If this explanation would have been given 30 years ago, few eyebrows would have been raised. After all, that was a tradition of Christian teaching. However, much has changed since Vatican II and the promulgation of three documents on the Catholic Church's understanding of Judaism. Those documents were the *Nostra Aetate* document of 1965, the *Guidelines for the Implementation of the Conciliar Declaration Nostra Aetate* and, finally, the 1985 *Notes on the Presentation of Jews and Judaism in Catholic Education*. These documents have changed the old heritage of the "teaching of contempt," a teaching that portrayed Judaism as losing its place in God's design. Vatican II opened a new chapter in the relationship of Catholics and Jews.

In the United States, two documents have been prepared by specialists in education and liturgy concerning the presentation of Jews and

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## Return To Poland

by Raymond Eichenbaum

After a 45 year hiatus, I decided to visit Poland, the place of my birth. It was there that I had the chutzpah to survive the ghetto of Lodz, and to escape the chimneys of Auschwitz. The decision to go there did not come without serious trepidation since I knew that the many sites in Poland so dear to my heart would cause a great deal of pain. However, the old Jewish ritual of visiting your dear departed ones' graves prayed on my mind for years and swayed the argument in favor of going. It was indeed fortunate that prior to the trip to Poland we visited in Israel for over 2 weeks. This stopover put my sojourning into the old homeland in the proper perspective.

The first place we visited was Warsaw, the Polish capital located on the banks of the Vistula river. It is a beautiful city with wide avenues, fine parks and many castles. I have never been there before, since a trip from the provincial town of Lodz to the great city was not easily undertaken in the days before the war. We were very fortunate indeed to have been greeted and taken around by my cousin Marian Turski, a journalist and writer who somehow returned to Poland after the great catastrophe and stayed there ever since.

Warsaw is the "show place" of Poland for tourism and a "must" visiting place for foreign dignitaries. Naturally, the areas of the Ghetto where the famed uprising took place in 1943 are foremost on the lists of all people who come here from abroad. Thus, we immediately proceeded to tour these famous places. We were very touched and impressed by the many monuments, statues and plaques which point to the places of heroism and sacrifices of the

fallen Martyrs of the Warsaw uprising. There are also a few memorials commemorating the General Polish Uprising of August 1944 just prior to Warsaw being liberated by the Russian armies.

We were especially touched by the new white marble Mausoleum which marks the location of the Umschlag Platz, the Seal of Point — the place from which thousands upon thousands of Jewish victims were taken by the Nazis to be brutally murdered in the gas chambers of Treblinka. My cousin on my mother's side, Heniek Worobieczyk had taken part in the uprising and met a hero's death. Since he was a messenger who supposedly smuggled weapons into the Ghetto from the Aryan side, we mournfully surveyed the remembrances of these tragic days. How dear to me sounded the names of the Martyrs of the uprising: Anielewicz, Rosencweig, Czerniakow . . .

The areas of the former Ghetto appeared to be completely rebuilt and are now an integral part of a downtown Warsaw.

We then motored to Lodz, a distance of about 90 miles southwest of Warsaw. Already on the way, the names of the little towns nearing the place of my birth threw shudders into my soul — names like Jezow, Brzeziny, Strykow, Glowno, Pabjanice, Zgierz — all small centers of Jewish life and existence, now passed by as in review of something that was and is no more. All these places where we once visited, spent summer vacations, or went to on picnics, all appeared strangely desolate of any living familiarity. Locations where commerce once thrived appeared to have returned to a state of pastoral serenity represented by simple farming villages. And then we finally reached the outskirts of

Lodz. This was intended to be a very brief journey into this supposedly industrial city — my dear wife Alice thought that a longer stay would not be good for my health. The way into the city led us through the Ghetto area and this was our first stop. We were quite surprised at how much we remembered. All the streets and some of the buildings, now old and dilapidated, were still very familiar. We walked "memory lanes" as if transfixed. There was this place where I once stood and watched the Ghetto fences and the Nazi guards — and there I worked the small parcel of land to produce some vegetables in the spring and summer. How small these places appeared to me now. It was just a few minutes ride by car and we were out of the Ghetto. A feeling of subdued triumph rose in my breast. I made it. I have survived the Ghetto. I am on the other side. When I stopped on Podrzeczna Street, the border where the fences separating the town from the Ghetto stood, various thoughts entered my mind. I felt as if I not only represented myself at this moment, but also the multitude of other Lodz Jews who did not make it — my friends and relatives — Adek and Pejsach, Genia and Perelka . . . Tears came into my eyes and I sobbed uncontrollably. A feeling of sadness and exhilaration hit me at the same time . . .

After a while we found our way into the Jewish cemetery, always somewhat neglected, but now overgrown with shrubs and in complete disarray. I did not find any marked graves of Mother and Father. I did not expect to find the small wooded markers which we had put into the soil, in those memorable days in 1943. I was shown the approximate areas by

(continued on page 15)

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## Around Town

by Dorothea Snyder

Kids and teachers will be going back to school next week.

Arline Greenberg won't.

Warwick's first kindergarten teacher retired last June after 25 years of teaching five-year-olds.

Reflecting with great affection for the youngsters she taught over many school terms, Arline took me on a remembrance tour right to the beginnings.

A graduate of Lesley College in Cambridge, Massachusetts, she first taught second grade for two years at the John Wickes School in Warwick. "I left teaching to have my oldest son Mark and I had no intentions of going back to teach. I threw out all the materials I had."

Two years later, Arline's second son was born. When Jeff was three, she subbed a year for the Warwick School Department. "I took a job with a PTA kindergarten in Warwick. There were no public kindergartens in Warwick at that time; kindergartens were mostly sponsored by the PTA.

"I took a job at Conimicut, a section of Warwick, at the PTA kindergarten. That same year, Title I money came in under the Elementary-Secondary Education Act and I was in Conimicut, one of the targeted low-income areas.

"I was asked to stay and be the kindergarten teacher, which I did. So that's how I became the first school kindergarten teacher for the city of Warwick."

Arline stayed with the Title I program for two years. Subsequently, Warwick opened up kindergartens throughout the city. At that point, she was able to pick the kindergarten of her choice.

"One place I asked not to go to was the Wyman School," she says emphatically. "That's where my youngest son was going to attend kindergarten. I didn't think that would be a good idea.

"A couple of weeks later, I was asked if I would do the school department a favor and take the Wyman kindergarten since it was going to be held at Spring

Green Church on Warwick Avenue. They knew I had worked by myself in a building, running one of their public kindergartens and that I could handle it.

"So I did, and I was there two years under the Title program, then a half year at Wyman in regular public school, where I remained for 16-17 years teaching kindergarten. From there, I taught at the Holden School for a couple of years. My last six years were at the John Brown Francis School in Governor Francis Farms."

When asked what's kept Arline strictly a kindergarten teacher, she sparkles. "I just love that age group! They're very honest! They're beautiful! They come in with their eyes so wide open and so eager to learn. You see the growth so much more at that age than at any other age, I think.

"When you meet them in September and they leave you in June, the growth is just phenomenal... just watching them and seeing the smiles on their faces and seeing how much they enjoy school."

Arline feels the changes over the years have been dramatic. "The children's backgrounds and families have changed so much. When I first started, everybody had a home with a father and a mother. We went through a cycle where half the kids came from a divorced family, yet the last few years I have seen a change again—not as many divorcees.

"We're seeing children coming in with a lot of emotional problems. Their parents are on drugs. We have to send five-year-olds to counselors and support groups we have within the school. It's very devastating to watch."

Discussing how teachers cope with these problems, she says, "It's very hard. Some of these children are so angry. Their emotions are so pent up that they rip up their papers and draw in black.

"You try to give them a calm atmosphere in the room and never use a loud voice with them because you don't want to add to any of the problems they

## They're Beautiful!



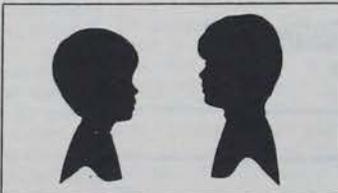
Presented to Arline Greenberg by Mayor Francis Flaherty and the City of Warwick is this proclamation declaring "Arline Greenberg Day" last June. Photo by Dorothea Snyder.

already have. You give them a lot of kindness, loving, hugs, and rewards for the things they do so well. It makes them feel good about themselves when we give them a sticker or a special present at the end of the day because they tried so hard.

"Sometimes, their attitudes are so negative that they don't want to try to do anything. When they do try and succeed, they feel so good about themselves. Then, we can reinforce it."

Kindergarten teachers have artistic bents. Arline's enthusiasm for the creative projects she and her five-year-olds did together brought a stream of recall. "The other night, four friends took Lou and I out for our anniversary and they were talking about the silhouettes I did of children over the years.

"The silhouettes became my trademark. I remember when I was very young, my mother took me to



Shepherd's to have my silhouette done. That's where I got the idea. I did it for the whole class for Mother's Day presents. For the same present, I placed the children's hands in paint and added a little poem above it. They would have two things to remember their childhood by.

"These are my hands,  
So tiny and small,  
To hang somewhere upon the wall,  
To see how the years go flying by,  
And how we grow,  
My hands and I."

"In Kindergarten, they learned their Math, Social Studies and everything through a holiday. At Thanksgiving, we learned about foods and we'd cook a lot. We'd all dress up as pilgrims and Indians and make related things. I always delved into science and current events. We'd make huge papier mache space shuttles. The kids constructed planets and learned about them.

"At election time, the children knew who was running for the different offices and we'd take a trip to see the voting machines.

"When we were allowed to have animals in school, I hatched chicken and duck eggs for the kids. Now, as a precaution for the children's health, we can only have fish."

Halloween never went by without Arline dressed as Big Bird. "They didn't think it was me. The children came to school in costumes and we'd go from room to room. Then I became Mrs. Switch the Witch when Big Bird had

been rented to someone else. I used my son's graduation cap and gown."

Last June, Arline was honored by her associates and friends from the Warwick School Department. She couldn't believe how many came to her retirement party. She is still thrilled and pleased by it. Her husband Lou proudly led me to a prominent wall in their den where is hung a proclamation declaring "Arline Greenberg Day" by Mayor Francis Flaherty and the City of Warwick.

Asked why she retired, Arline replied, "My husband Lou retired two years ago as a guidance counsellor in the Warwick School Department and he's been anxiously waiting for me to join him in doing all the fun things together... to travel and to retire to Florida in the winter months, what they call "adult camp." Just to relax and enjoy each other.

"Our children are both adults now and no longer need us. My oldest son just got married and is moving to Washington, D.C. very shortly."

With Labor Day a couple of days away, how does she feel not to be shopping for school clothes. "Wonderful! Usually, this would be the week I'd be at school fixing up my room, getting everything ready, and running around buying lollipops with smile faces. It has dawned on me that I still haven't grasped the idea that I did retire. It'll probably take the first day of school to realize that I won't be going back. I was originally going to retire last December, but I couldn't do that to the children and not complete the year with them.

"A friend and I were recently talking about how the children would always call me Mommy by mistake because of how close and comfortable they felt to me as the year went by. All of a sudden as I got older, the Mommy became Grandma instead. It's time to retire!"

How she would advise a novice teacher "is a hard one. The whole teaching profession has changed so. When I started teaching kindergarten, the children learned through play. They do basically the same thing today with the addition of reading requirements. For some children, it's too much."

As far as thoughts on returning to school... "Possibly down the road, not this year. Maybe in another year or so, I would help in a classroom as a volunteer."

As Arline walked me outside to say good-bye, her niece pulled up the driveway and presented a beautiful floral plant to wish her aunt and uncle a happy 30th anniversary, which was on that same day. The anniversary couple had plans to go to Faneuil Hall and celebrate with close and longtime friends.

It has been a milestone year for Arline and Lou Greenberg!



A joyous reunion with Arline and her kindergartners following the Warwick teacher's strike 15 years ago. This photo appeared in the Providence Journal-Bulletin as part of "A Year In Review" story.

## Trinity Repertory

### Two Special Events Mark The Company's 26th Season

When Trinity Repertory Company's 1989-90 season opens on October 6, 1989, one of the country's most honored theatre companies will mark the beginning of a new era.

Under the direction of new Artistic Director Anne Bogart, the 1989-90 season will open with *Summerfolk*, Maxim Goriky's masterful portrait of pre-revolutionary Russia. To celebrate the opening of the season, and the beginning of a new era, a special celebration is planned for October 7, 1989.

"The Beginning Of A New Era..." Celebration will include both pre- and post-performance events. Tickets to the pre-performance reception, *Summerfolk* performance and post-performance reception are \$150 per person. Tickets to the performance and post-performance reception are \$75. The event, which includes live chamber music and a special Russian theme menu by Michael's Catering, is black tie optional.

Following the official opening of the season, Trinity's annual theater tour will depart for London and Paris. In celebration of the 200th Anniversary of the French Revolution, the annual London theater tour has been expanded to include Paris for the first time. Led by Artistic Director Anne Bogart and Managing Director Timothy Langan, this one-of-a-kind getaway departs November 1 and space is limited.

The Paris-London Theater Tour (November 1-12) includes a performance and backstage tour of the famed Comedie Francais, a performance of the internationally acclaimed Ballet de Paris and visits to several of the city's great attractions including Notre Dame, the Marais and the new Musee d'Orsay.

The London tour includes a

West End hit at the Drury Lane Theatre, and a visit to Stratford-Upon-Avon. In speaking about London's theater, *Time Magazine* stated "The city's ever thriving stage scene has hit its high point of the past few years." The London tour is available separately (November 4-12).

All travel arrangements including air, limousine and motor coach as well as ideally located accommodations, specified meals and performance tickets are included in the tour price. A limited number of spaces remain available, and the deadline for reserving a space is August 28, 1989.

For information and reservations for the above, please contact Trinity Repertory Company's Development Department at 521-1100.

### No Plays No Poetry But Philosophical Reflections Practical Instructions Provocative Prescriptions Opinions and Pointers From a Noted Critic And Playwright.

The title hardly begins to describe Anne Bogart's buoyant Obie award winning theater event which is setting up camp at Trinity Rep this September. The New York-based theater groups Otrabanda, The Talking Band, and Via Theater are bringing their jaunty 1988 production of *No Plays No Poetry* ... to Providence, and they're moving in upstairs, downstairs, inside and outside the Lederer Theater. Trinity Rep's going to have a field day with playwright and theorist Bertolt Brecht's animated and provocative critical writings, so bring your walking shoes and join this promenade through a Brechtian funhouse. *No Plays No Poetry* ... opens Friday, September 8, and plays through Sunday, September 24. Performance times are Sunday, Tuesday, Wednesday and Thursday evenings at 8 p.m. and Friday and Saturday evenings at 8 p.m. and 10 p.m. General admission ticket prices are \$16.50. Tickets for 1989-90 subscribers are \$12.50.

### Rudolf Nureyev To Play In "The King And I"

Rudolf Nureyev will make a revolutionary leap into the world of musical theatre as the King of Siam in Rodgers and Hammerstein's *The King And I* September 12 through September 17 at The Wang Center in Boston.

Produced by Manny Kladitis, Columbia Artists Theatricals, Inc., Concert Productions International, Inc. and Pace Theatricals, Inc., this production will tour for 85 weeks over the next three years. The 1990 and 1991 international tour schedule will be worked around Nureyev's previous commitments with the Paris Opera Ballet, of which he is Artistic Director, and dance engagements of *Nureyev and Friends*.

Nureyev first created an international sensation while appearing with the Kirov Ballet in the Soviet Union and Europe. At the age of 23, after his dramatic "leap to freedom" on June 17, 1961, he became the world's most famous dancer, appearing with over 30 of the world's major dance companies.

Starring opposite Nureyev in the role of Anna is Liz Robertson who portrayed Eliza Doolittle in Cameron Mackintosh's London production of *My Fair Lady*.

This new 1989 production of the *King And I* is directed by Arthur Storch, costumed by Stanley Simons and Irene Sharaff. Jerome Robbins' choreography is recreated by Patricia Weber. Musical direction is by Donald Pippin, set design by John Jay Moore and lighting design by Ken Billington Associates/Jason Kantrowitz.

### Four-Play Series At Colonial Theatre

Jon B. Platt announced recently that the grand and historic Colonial Theatre will celebrate its 90th anniversary season beginning September 14 with the world premiere of *Grand Hotel*, a new musical. Opening in Boston enroute to Broadway, *Grand Hotel* will be staged and choreographed by five-time Tony Award winner Tommy Tune. Based on the novel which inspired the film classic, *The Grand Hotel*, the music features Tony Award winner Lilliane Montevicchi and Tony Award nominees Karen Akers, David Carroll, and Timothy Jerome.

Following *Grand Hotel* will be Stephen Sondheim's *Into the Woods*. Directed by James Lapine, *Into the Woods* won the 1988 Tony Awards for Best Score and Best Book of a Musical, the 1988 Drama Desk Award for Best Musical, the 1988 New York Drama Critics Circle Award for Best Musical, and the 1988 Grammy Award for Best Original Cast Album. Based on the Grimm Fairy Tales, *Into the Woods* follows the adventures of Little Red Riding Hood, Rapunzel, et al., after "happily ever after."

Next will be the pre-Broadway tryout of Somerset Maugham's romantic comedy *The Circle*, with an all-star cast headed by Rex Harrison, Glynis Johns, and Stewart Granger. *The Circle* will be directed by Brian Murray.

The final subscription offering will star Debbie Reynolds and Harve Presnell in the first national tour ever of Meredith Willson's Broadway hit *The Unsinkable Molly Brown*.

## Arts and Entertainment

### Curriculum Development At The Music School

Zhanna Volynskaya, a Russian Refusenik, who has now been in this country for two years, has been hired by The Music School to be in charge of curriculum development. While in the Soviet Union, Ms. Volynskaya was Professor of music theory, harmony and piano at the State Pedagogical College in Moscow. A leader in her field, she has written two books and ten articles on teaching music.

Ms. Volynskaya has been working at The Music School since she arrived in the United States. Her contributions to the school and her students have already been significant. Amy Dorfman, whose son, Matthew, studies piano and music theory at the school, has found that "Zhanna's techniques of teaching theory to young children gets them excited and involved in the theoretical aspects of music which is not at all easy to do."

"Zhanna's teaching method is unique because she has such a global approach to Music education," says Judith Schmid, whose daughter, Rebecca, studies both piano and theory with Zhanna. "Her convictions about

her students are passionate: that they will learn proper technique from the start and obtain a solid foundation in music theory and thus appreciate music not only for its beauty, but for the beauty of its structure. Even with young children she has a gift for imparting a sense of how to interpret the composition's intention. She has the highest expectations of herself and her students."

The Music School, a non-profit community music school and member of the National Guild of Community Schools of the Arts, is one of 200 such schools in the country, 50 of which are in New England. Like other schools of its genre, New England Conservatory Preparatory, the Longy Preparatory, and the Abraham Goodman House, The Music School is committed to developing the overall musicianship of the student. Mrs. Dorfman feels that "The Music School offers endless opportunities for acquiring musical skills."

The study of music involves much more than learning the technique needed to play an instrument. The ability to

examine and analyze a piece of music in relationship to the time in which it was written breathes a life into the performance that could not exist without this understanding. This process is essential to the overall development of a musician.

To help students develop a more complete understanding of music, The Music School currently offers classes in theory, harmony, ear-training and composition as well as ensemble groups. A Young Performers Program, a comprehensive course of study designed to enhance private instrumental instruction and fit the needs and goals of the individual student will be launched in the fall of 1990. Ms. Volynskaya will develop the curriculum necessary to put this program into effect.

The Music School offers private instruction on over 30 instruments and 35 classes for people of all ages and abilities. The school, located at 75 John Street in Providence, will have an Open House on September 9, from 10 a.m.-2 p.m. featuring hands-on workshops and demonstrations of several early childhood classes: Paths to Music, Kindermusik, Music Makers and Suzuki Workshops, as well as student and faculty recitals. The School begins its third year on September 16; for a catalog or more information call 272-9877.

### Griffin Music Ensemble

The Wang Center for the Performing Arts will present the Griffin Music Ensemble in its new four-concert subscription series for the 1989-90 season. The Griffin Ensemble, a group committed to the performance of 20th century music, will present the series in Boston, then Hartford, Lowell and Worcester. The series is sponsored by the AT&T Foundation.

Josiah A. Spaulding, Jr., president and general manager of The Wang Center, said "We are extremely pleased to be the presenter of the Griffin Ensemble, not only for this season but for the future. The goal of the Center has been to serve the community and provide a home for local artists and AT&T has enabled us to take a major step in this direction. Griffin led an exciting series of workshops with our 'Young at Arts' program last season."

The Griffin Music Ensemble, now in its fourth year, is a major forum for the performance of 20th century music in the Boston area. Among the 50 works performed to date, nearly 30 have been either Boston or world premieres. These works have been presented alongside acknowledged masterpieces of the century by such composers as Debussy, Ravel, Schoenberg, Webern, Stravinsky, Copland and Sessions.

Stephen Mosko, principal conductor of the Griffin Music Ensemble, is currently director of the San Francisco Contemporary Music Players and, in 1990, will serve as music director of the Ojai Festival. Special guests will be Gunther Schuller, Benita Valente, Rolf Schulte and Judith Bettina.

The season will open with a concert in the Grand Lobby of The Wang Center on September 26 at 8 p.m., featuring Gunther Schuller, conductor, and violinist Rolf Schulte. The program will include works by Elliott Carter, Eric Moe, Mario Davidovsky, Arlene Zallman, Gyorgy Kurtag and David Rakowski.

The second concert of the series will be held at the Longy School of Music in Cambridge on November 2 at 8 p.m. Soprano Judith Bettina and the Boston Composers String Quartet will be the featured guests. The program will include works by Arnold Schoenberg, Mario Davidovsky, Ross Bauer, and a new composition by Allen

Anderson. The performance of Anderson's piece is underwritten by a grant from the Mazer Fund of Brandeis University.

The Griffin Ensemble will return to The Wang Center for the third concert on January 31, 1990 at 8 p.m. The fourth concert will be performed at Sanders Theater in Cambridge on May 2nd at 8 p.m. conducted by Stephen Mosko.

Subscriptions for the 1989-90 season are available for \$30.00; single tickets are \$8.00 at the door; and tickets will be available to students with an ID for \$5.00 at the door.

For further information, contact Vera Gold, The Wang Center for the Performing Arts, 270 Tremont Street, Boston, MA. 02116 or call (617) 482-9393.

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## BaBayit: The Jewish Home And Family Judaism Begins At Home

by Julie Hilton Danan

A young couple expecting their first baby and thinking that maybe it's time to join a synagogue ... a single parent wondering what to do for the Passover Seder this year ... an intermarried couple in which the non-Jewish partner decides to convert and gradually becomes more and more involved in Jewish learning and the community ... parents with little Jewish education of their own, wanting their daughter who is entering grade school to learn more than they did ... another couple wondering how to keep their teen involved in the Jewish community after Bar-Mitzvah ... a young, Modern-Orthodox family making aliyah and leaving an extended family behind ... a family of Israeli emigres wanting to identify as Jews in America but feeling uncomfortable in a synagogue ... a grandmother seeing her grandchildren once a year and wondering how to be part of their lives.

All of these and more are today's North American Jewish families.

While more familiar patterns still prevail in Israel and some traditional enclaves in the diaspora, more and more the Jewish family of the Western world is beginning to mirror the trends of society at large. Forget *Fiddler on the Roof*: we're far closer to "thirtysomething." Delayed marriage and childbirth, growing numbers of singles, smaller families, two-career households, high mobility, a dramatic increase in intermarriage and a rising divorce rate have all become part of the modern Jewish family dynamic.

Yet despite all the outward changes, families still search for ways to make their life together stronger, closer, more meaningful. And for many that still means turning to their Jewish heritage.

Several studies have been done to try and discover what makes some families strong and healthy. Two separate studies of hundreds of well-functioning, loving families were published in *Secrets of Strong Families* by Nick Stinnett and John DeFrain (Little, Brown/Berkley Books) and in *Traits of a Healthy Family* by Dolores Curran (Winston Press/Ballantine). These two books took a slightly different approach in studying families, but came up with many of the same findings. Among the key traits found in these strong families were plenty of time together — especially shared meals and conversations, a strong spiritual/religious core, a strong sense of family with many rituals and traditions, strong values of right and wrong, service to others, coping with crisis, commitment, communication, appreciation and support.

It's striking how Judaism fosters these same traits now being identified by social scientists as critical to family life. The Shabbat and holidays provide a framework for shared family time, especially family meals, rituals and traditions. Judaism emphasizes a strong

sense of values, and includes a commitment to service and giving. The Jewish faith, community and life-cycle rituals provide a framework intended to help families deal with crises and stress. Traditional Jewish sources repeatedly stress the importance of commitment, proper communication, appreciation and support for family members.

A Hassidic story tells of a poor Jew who dreamt of a far-away treasure buried near a royal palace, and journeyed many days in search of it. But when he reached his destination, a palace guard mockingly told him that he, too, had dreamt of a buried treasure — hidden under the floor of a humble home whose description exactly matched the Jew's home. The Jew returned home to discover that the treasure had been hidden under his own floorboards all the while.

So, too, many of us today are finding that the meaning and authenticity we seek in our lives can be found right "under our own floorboards," in the Jewish heritage we may have journeyed so far away from. We are eager to uncover the riches of our tradition that we've left undiscovered over the years.

But how to introduce these meaningful traditions when the circumstances of modern family life seem so often to militate against them? How to uncover the hidden treasures of our heritage when so often we feel like the proverbial "child who doesn't even know what to ask?" How can Judaism help us in dealing with the changes facing the family today?

The purpose of this column is to empower the Jewish family of today to respond to questions like these. Each article will examine a different facet of Jewish life, from holiday activities to teaching values, from learning Torah to coping with changing family problems and needs.

The column's name, **BaBayit**, is Hebrew for "At Home." For centuries, home was always the center of Jewish life. Today many Jewish families are searching for more ways to make Judaism a vital part of their daily life. They want to add meaning and holiness to family living. These families feel that institutions and organizations have taken center stage in the Jewish world. But unless these magnificent institutions are to become mere facades, Jewish homes must regain some of their primal importance as "small sanctuaries" where Judaism is lived and taught. **BaBayit** was conceived to offer ideas, resources and support to today's Jewish family.

About the columnist: *Julie Hilton Danan is a graduate of Tel Aviv University, and also pursued Jewish studies at the University of Texas and at Bar-Ilan University in Israel. She has worked in Jewish education, journalism and communal service for several years, and is currently writing a book for Jewish parents, to be published by Jason Aronson, Inc. She is married and the mother of three children.*

### Soviet Jewry Convention

The national professional symposium on "The Jewish Refugee Experience in America," convened by the New York Association for New Americans, will take place on September 13, 14 and 15, 1989.

All sessions will be held at the New York UJA Federation, 130 East 59th Street in Manhattan.

For further information, contact John Burke (212/686-4551) or Allan Zelner (212/674-7400).

## BJE/RI Sponsors Cultural Trips

The Senior Adult Education Committee of the Bureau of Jewish Education of Rhode Island will provide bus transportation to two Yiddish cultural arts programs in Boston this September.

On Sunday, September 17, 1989, at 3 p.m. the National Shakespeare Festival and Joseph Papp will present "Songs of Paradise." This performance, also presented by the Jewish Theatre of New England at the Leventhal-Sidman JCC of Newton, Mass., opened to rave reviews in New York. The cost of \$23.00 per person includes bus transportation and a theater ticket. The bus will leave from the Bureau of Jewish Education of Rhode Island, 130 Sessions St., Providence, R.I. at 1:30 p.m. and will return at approximately 7 p.m.

On Sunday, September 24, 1989, the Second New England Yiddish Cultural Arts Festival will be held at Boston University at 9 a.m. A bus will leave the Bureau of Jewish Education of Rhode Island at 8 a.m. for Boston University and will return at 7 p.m. The cost of \$20.50 per person includes bus transportation and admission to the festival.

Reservations will be made on a first come basis. *Separate checks for each individual event should be made payable to the BJE/RI and mailed to Millie Eisenstadt, Co-chair of the BJE Adult Education Committee, at 55 Mayflower Drive, Cranston, R.I. 02905 or you may call Ruth Page at the Bureau, 331-0956, for further information and/or a reservation form.*

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

## Cantorial Lecture

One of the greatest American cantors of all time, Yossele Rosenblatt, will be the subject of a lecture by his son Ralph Rosenblatt on Sunday, Sept. 17, at 3 p.m. at the Konover Campus Center, University of Hartford. Recordings by Cantor Rosenblatt will be played after the lecture.

The annual cantorial event is sponsored by the University's Maurice Greenberg Center for Judaic Studies, and honors the memory of Julius and Rose Kramer Epstein. Julius Epstein was a well-known conductor of choirs in the Hartford area in the years between World War I and 1940.

Endowing the event, which is free and open to the public, are the Epstein's four daughters, Lillian Lewis, Esther Rosenbaum, Albert Swett and Frances Waltman.

Ralph Rosenblatt, active in civic and Jewish affairs in the New York area, has lectured frequently about his father, giving insights into his life and excerpts from some of Cantor Rosenblatt's recordings. The youngest of eight children, Rosenblatt is a certified public accountant with BA and MA degrees in business education from New York University.

## Touro Fraternal

To all association members and the Jewish community at large: Please note the dedication of Touro Hall, Touro Fraternal Association's new home will be held on Sunday, September 10. Formal dedication will be at 1 p.m. and an open house will be held from 1-4 p.m. A tour of Touro's new home, and refreshments will be served.

If you would like to become a member of Touro, which is New England's largest independent Jewish Men's fraternal association, you may call 785-0066 or contact any member. If you want to meet us in person why not drop by on Sunday, the 10th. We will have a membership table with applications and someone to answer any questions you may have. Touro Hall is located in Cranston at 45 Rolfe Sq.

Touro is proud to be growing by leaps and bounds. We encourage young Jewish men in the area to contact Touro for membership or other information. Please come see our new building. See why one thousand members of our community take part as members of Touro Fraternal Association. Be a part of the Jewish community with Touro, grow with us.

## Brill-Benford

Mr. and Mrs. Jacob Brill of Pawtucket announce the engagement of their daughter, Amy Brill, to Stephen E. Benford of Falls Church, Va., son of Mr. and Mrs. George E. Benford of Wakefield, R.I.

She is a graduate of Shea High School in Pawtucket and the University of R.I.; he is a graduate of South Kingstown High School and is in the U.S. Navy, assigned to the White House Communications Agency in Washington, D.C.

Their wedding will take place in April, 1991.

## JCCRI Needs Volunteers For Meals On Wheels

The Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, needs drivers and runners for Meals on Wheels. This service provides delivery of hot kosher lunches to the homebound by volunteers, Monday through Friday, 11 a.m. to 1 p.m.

To volunteer please contact Sandy Bass at 861-8800.

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# Your Community

## The Institute Of Jewish Studies At Temple Emanu-El

Temple Emanu-El of Providence is pleased to announce that the schedule has been set for the annual Institute of Jewish Studies. Classes and courses for the 1989-90, 5750 year will begin on Tuesday, October 24, 1989. Course offerings will cover a wide range of subjects including Jewish history, Hebrew language (beginner, intermediate, and advanced) prayer, art, moral issues affecting adults in our time, and many others. Full information and course booklets are available from the Temple, call 331-1616.

In addition the Adult Institute will include two very special and exciting programs. One is the continuation of the Shabbat

Saturday morning Learner's Minyan. The second is a new formation of the Ben/Bat Torah program, an exciting in-depth program leading to becoming an adult Bar/Bat Mitzvah.

The Learner's Minyan is open to anyone with any degree of knowledge or familiarity with the Shabbat Saturday morning prayer book and service. The program teaches participants about the prayers and their structure. This "hands-on" service will teach participants the "what and why" of prayers at the same time they are learning the "how to" as well. The Learner's Minyan is an ideal opportunity to educate oneself in all aspects of the Shabbat Saturday

morning service and includes participation in the main sanctuary service also.

The Ben/Bat Torah program will be a newly modeled curriculum for adults to receive an in-depth education in many aspects of Modern Jewish life and observance. This longer-term curriculum will afford the opportunity for students to work as a cohesive supportive group and to also take courses of their own personal interest offered by the Institute of Jewish Studies. The curriculum of the Ben/Bat Torah program will include study of aspects of Jewish Life including Jewish law or Halakha, home and family customs and traditions.

The study of Jewish prayer and observance will include prayerbook "literacy" covering knowledge of the prayer services, leading congregational prayer and reading prayerbook Hebrew. The program will include Bible study covering the Torah and Prophets, as well as some introduction to other classical texts of the Jewish sages.

The Ben/Bat Torah program will be taught by an outstanding faculty including Rabbis, a Cantor and experienced Jewish Educators. The goal of this curriculum is to give a broad base of knowledge and ability to those who seek it and to follow the teachings of Rabbi Nachman of Bratslav who said "All my teaching is but an

introduction." Participants in this exciting and innovative program will achieve a level of learning enabling them to lead a richer more involved Jewish life and are sure to find themselves using this experience as a stepping stone to further knowledge of the myriad aspects of Jewish learning and their own personal growth and commitment.

Any questions regarding the many offerings of the Institute of Jewish Studies, the Learner's Minyan, or the Ben/Bat Torah Program may be directed to the Temple Emanu-El office at 331-1616.

### Family Ties (The Bureau Way)

Last fall, the Bureau's LAP — Learning and Parents — program was introduced in the first grade classes of each of the area schools. The LAP program was a joint venture of the Bureau's Teacher Training Committee, the Family Education Committee, and the Library/Resource Center Committee. LAP is a classroom-based reading program designed to build a bridge between the home, the child, and the school. Twelve books, chosen for their Jewish content and presentation of positive Jewish values, are kept in the classroom

"I strongly feel this program was an important community resource. It answered and provided a family forum off for Jewish values in the religious school families."

**Ann Dansicker**

with a discussion of the book's concepts and themes, using guides created by the Bureau. The Bureau has also provided worksheets and parent/child activity suggestions to reinforce the themes of the book. The novelty of the LAP pro-

gram is that Jewish education then moves from the home to the school. Each month parents come to the classroom, honored guests, to read and discuss one of the books with the entire class. The parents then work on a special book-related project with the class. This project can either be one suggested in the Bureau's guide or one of the parent's choosing.

At the end of the school year, the Bureau asked those teachers and parents involved in the LAP program to evaluate the effectiveness of the program and to make suggestions for improvement. Below are a number of comments made by teachers:

**Congregation Agudat Achim**

"The youngsters were excited and highly motivated to learn. It added a spark to our curriculum... it was super, we tied in other lessons and holidays with the lessons from LAP."

**Sue Sugerman**

**Temple Torat Yisrael**

"Parents thoroughly enjoyed the experience and, the students were so proud and happy to have their own parents involved. The crowns made the program special and helped parents to know all their names. This program was very successful. The class sent home a thank you with the student whose parent came in that day. We made it a special delivery. I took pictures of each LAP presentation and mailed photos taken on that day as a thanks again to the family."

**Martha Sholes**

**Temple Torat Yisrael**

### Torat Yisrael Faculty Initiates Hug IVRI

In an effort to focus upon their own skills in Hebrew language, and encourage regular conversation and study, Torat Yisrael teachers have decided to form a Hebrew-speaking group.

"As teachers, we invest a great deal of time and effort in planning and executing lessons, and in assuring the proper learning environment for our students," stated Lonna Picker, Principal. "It is equally important to invest in our own professional growth; to focus upon our own skills and resources." During the coming academic year, a regular time will be set aside before midweek classes when teachers can converse exclusively in Hebrew. The idea for the Hug was suggested last year and a poll of midweek teachers brought a unanimous response. Participation will be strictly on a voluntary basis.

Childcare will be provided for the youngsters of participating teachers in Torat Yisrael's Mishpahton Faculty Childcare Program.

### Bazarsky Religious School

As the beautiful new Samuel Zilman Bazarsky Religious School Building at Temple Shalom nears completion, registration for the 1989-90 school year is underway. A new facility brings with it a dynamic teaching staff, new curriculum and new and varied programs for both students and their families.

The classes at the new school will include:

**The Toy Department for children 4 and 5 years of age** will meet on Sunday mornings for 2 hours.

**The Pre-School Department for children ages 6 and 7** will also meet on Sunday mornings for 2 hours.

**The Weekday School for children ages 8 through 13** will meet on Mondays, Wednesdays and Sunday mornings.

**The Post Graduate Class for post Bar/Bat Mitzvah students** will meet at a mutually convenient time once a week. Students participating in this class for three years will be afforded the opportunity of celebrating their Confirmation at a special service to take place on Shavuot.

The School is open to both affiliated and non-affiliated families of Newport County and surrounding areas.

For further information contact the principal, Rabbi Marc S. Jagolinzer at 846-9002.

The opening of school will be Sunday, September 10, with a formal dedication preceding at a day and time to be announced.

### ABC Arts Program

Twenty-two Torat Yisrael students participated in a unique program that has touched the lives of many, and will continue to reap fruits in 5750. ABC Arts, an elective series of sessions offered during the last academic year, allowed those students who wished to remain after class sessions on Sunday mornings to learn Israeli dancing, Halil (recorder) playing, or woodworking.

The dancers (taught by Tamar Lipschitz), and musicians (taught by Dafna Rabinovich), presented a show for residents of the Jewish Home for the Aged, in June, and will be performing during the course of the coming school year as well.

The woodworkers under the guidance of Carol Pepper and Eric Dansicker, designed and built an Aron (Ark) to be used at services by Torat Yisrael students during their Prayer Classes. The Ark was formally dedicated in June. Although it was built to be used by students, it has been used throughout the summer months at synagogue services for the main congregation.

"What pride we take in our students' creativity and commitment," stated Rabbi David Rosen, as he and principal Lonna Picker marvelled at their very own Betzalel!

Editorial and Advertising Deadline is Tuesday Noon for Thursday's Paper.

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### Congregation B'nai Israel

Our school, which has been aptly described as "small in size and great in spirit," serves children ages four (Torah Tots) through 13. Classes are intimate — averaging five students to one teacher. A learning disabilities specialist is on staff.

All school celebrations are emphasized. This past year the students visited the Jewish Home in Providence to deliver Sh'lach Manot baskets that they prepared, and sang songs to the patients in the spirit of Purim! Children from the Hebrew School participated in the reading of the Megillah, and presented a Purim Spial. Tie-dying Israeli flag T-shirts and the eating of falafel highlighted our celebration of Israel's Independence Day.

Our synagogue, along with Our Lady of Victories Church, hosted a community commemoration of Yom Ha-Shoah during which our students participated with the singing of Hatikvah.

In conjunction with Tzedakah this year, all students studied the

Ethiopian Jews, acquired Ethiopian pen pals living in Israel, and raised nearly \$200 to assist them.

Our high school youth are members of BBYO, and have hosted its regional conference.

This past June, under the able direction of Dr. Oscar Dashef, a weekend Kallah was held during which David Wyman, acclaimed history professor and author, addressed his audience on the Lessons of the Holocaust. Future adult programming will include euthanasia, the equality of the sexes, and the death penalty from the Jewish point of view.

Congregation B'nai Israel welcomes you to join us in worship at the High Holy Days, there is no charge for seating.

Congregation B'nai Israel is at 224 Prospect St., Woonsocket, R.I. 02895. Rabbi, Joel Chernikoff; Cantor, Phillip Mactaz; Lynda Rosemark, head teacher. Phone (401) 762-3651. Location: Near R.I. Rt. 146, and off Rt. 495, Franklin, Mass. exit.

**Focus On Family**

Rabbi Mordecai Kaplan advised us that educating the child without the family is like trying to heat a house while leaving the windows open. Recent studies have affirmed his beliefs and the family has now become the "client" in Jewish education. The home has been found to be crucial to positive Jewish learning. The trend in Jewish education is to target the family and involve parents in a partnership with the school in their child's education. The Bureau of Jewish Education of Rhode Island has met this challenge through the creation of programs and innovative materials which empower families to grow Jewishly in knowledge and observance.

This past fall the Bureau gave a gift to all families with children enrolled in preschool through grade three. The "Shabbat Goody Bag" was an attractive collection of family activities to enhance the celebration of Shabbat eve. Parents and children alike were delighted as they discovered a bag brimming with traditions, crafts, recipes and surprises.

The Family Education Committee of the Bureau responded to a commonly heard question each Passover season, "How can I involve my child in more than the four questions?" Parents look for new ways to include young children in holiday preparations and festivities and the Bureau provided an option through its production of "Making Pesah." This colorful booklet is an incentive program with seven pre-holiday activities, from cleaning for Pesah to cards for the order of the seder. Stickers are included to mark the completion of each activity.

The Bureau also provides consultative services to schools and synagogues in the structuring and designing of institution based programs such as holiday family workshops and Tot Shabbat programs. The goal of Jewish Family Education at the Bureau is to provide Jewish enrichment, resources and experiences that will help strengthen the family, in the hopes of creating a community of people dedicated to the idea that Jewish life is both meaningful and central to our lives.

**Jewish Family Services**

"We are delighted that, in just a few short weeks, Jewish Family Service's Sixtieth Anniversary Endowment Campaign has received pledge commitments totalling nearly \$210,000," announced JFS President Bob Berkelhammer. The total represents gifts from approximately 200 individuals and families. More than one-quarter of the pledges have already been paid.

However, more support is needed. The amount pledged is only 70% of the \$300,00 goal set by the Sixtieth Anniversary Committee chaired by Bob and Marcia Riesman.

The endowment fund will ensure the continuation and in some cases, expansion of services provided by JFS in your community. Jewish Family Service offers comprehensive services to the Jewish community, including: counseling, services to the elderly and their families, Home Care service, Family Life Education, The Parent Exchange, adoption services, refugee resettlement, the kosher mealsite in Cranston, Tay Sachs testing.

If you have not already done so, consider all the services provided by JFS, and how much they are needed by your friends, neighbors, acquaintances, maybe even yourself.

Just call Jewish Family Service at 331-1244 for information and pledge cards.

**Rhode Island Holocaust Memorial Museum Book of Remembrance**

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

The form below includes the necessary information. Please fill out one form for each individual

who has deceased and send them to:

Rhode Island Holocaust Memorial Museum  
Jewish Community Center of Rhode Island  
401 Elmgrove Avenue, Providence, RI 02906  
Attn: Beth Cohen

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

For further information call Beth Cohen at 861-8800.

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

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

1. Family Name \_\_\_\_\_
2. First Name \_\_\_\_\_
3. Maiden Name \_\_\_\_\_
4. Date of birth or approximate age \_\_\_\_\_
5. Place of birth (town, country) \_\_\_\_\_
6. Name of mother of the deceased \_\_\_\_\_
7. Name of father of the deceased \_\_\_\_\_
8. Name of wife or husband \_\_\_\_\_
9. Profession \_\_\_\_\_
10. Place of residence before the war \_\_\_\_\_
11. Place of residence during the war \_\_\_\_\_
12. Circumstances of death (place, date, etc.) \_\_\_\_\_

I, the undersigned \_\_\_\_\_  
residing at (full address) \_\_\_\_\_  
relationship to deceased \_\_\_\_\_  
hereby declare that this testimony is correct to the best of my knowledge.  
Signature \_\_\_\_\_  
Place and date of registration \_\_\_\_\_

Sections 1 to 12 refer to the deceased only.

**LEARNING CENTERS  
The Private Solution to Academic Concerns**

by Edwin Gordon

A Learning Center is a highly specialized environment organized to care for the individual learning needs and requirements of its students. The Centers generally employ teams of certified teachers so as to allow for a cross section of specialty areas to be represented amongst the members of the professional staff.

Each center has its own library and collection of instructional materials and equipment, all of which is selected because of its particular use and proven effectiveness in individualized self-paced programs. The Learning Center in essence is a concept that brings together the basic resources of space, teachers, materials; and combines them in such fashion as to assist each learner in the achievement of his/her personal goals and aspirations.

Learning Centers are not schools but rather supplements to the school experience. Students remain in their regular school programs and come to the center after school hours and during vacation and recess periods.

Learning Centers typically are owned and/or managed by highly experienced professional educators. Center Directors are always willing to talk, answer your many questions, and explain how the resources of their center can be used to help your child achieve the academic goals which you establish together.

Though Learning Centers vary somewhat in their offerings a typical listing might include such essential skill areas as: Reading and comprehension, math and problem solving, pre-algebra and algebra, written expression and language arts, study and organizational skills. Other popular options are listening and attending, following directions, and critical thinking. Some Centers are prepared to assist in such complex areas as learning disabilities, attention deficit disorders, social / interpersonal relationships, motivation, decision making and logical consequences.

But how can I tell if my child can benefit from Learning Center

attendance?

If you are dissatisfied, uneasy, worried, or suspicious that your child is not making the best use of school programs, or is not learning up to his/her capacity or potential, is not learning enough to meet future educational goals and requirements, then certainly these concerns should be further explored.

How do I find the Learning Center that is right for my child?

Ask friends, relatives, a librarian, your physician. Teachers who have had direct experience with Learning Centers can be excellent guides. Easiest of all, look in the yellow pages of the telephone directory. Learning Centers are usually listed under Tutoring or Reading/Math Instruction. Take the time to look at two or more Centers.

What should I expect services to cost?

The amount of your investment varies from center to center and is dependent on such factors as the nature and extent of your child's needs, the goals you set, and of course the type and amount of services you elect to receive. Some centers may offer package plans, seasonal specials, and economizers for two or more children from the same family. In general, expect the tuition and fees to be modest when compared to the fees of other professional providers of service to individuals. Your investment will probably be on a par with the cost of Mom's weekly trip to the beauty salon, or Dad's cost to tune up the family car. Call a Learning Center today. It's a realistic investment that pays lifetime returns. Your child's future depends on it.

Edwin Gordon is Director of SMART STOP, Educational Service Professionals, an independent Rhode Island Learning Center. SMART STOP is located at 1020 Park Avenue in Cranston. Ed will be glad to answer questions and provide more information. Ed is also available to speak to parent-teacher groups or other organizations interested in educational concerns. Call Ed at 943-7110.



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# Obituaries

## BEVERLY COHEN

**CRANSTON** — Beverly Cohen, 68, of 30 Oaklawn Ave., died Thursday, August 24, 1989, at Miriam Hospital. She was the wife of Harry H. Cohen.

Born in New York City, she was a daughter of Morris and Pearl (Cohen) Zimmerman of Providence. She was a resident of Cranston for 17 years and previously lived in Providence

and Warwick.

Mrs. Cohen attended the University of Maryland. She was a member of Temple Beth-El and its Sisterhood. She was a member of the Women's Associations of the Jewish Home for the Aged and of Miriam Hospital.

She was a member of the Crestwood Country Club.

Besides her husband and parents, she is survived by two

daughters, Arlene Mellion of Cranston and Nancy Rosenberg of Providence; a sister, Anita Weitzner of Cranston, and four grandchildren.

The funeral service was held Sunday, August 27, 1989, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was at the Congregation Sons of Israel & David Cemetery, Reservoir Avenue, Providence.

## MAX MENDELSON

**PROVIDENCE** — Max Mendelson, 65, of 234 Smith St., a businessman for many years until retiring in December, died Monday, August 22, 1989, at the Veterans Administration Medical Center.

Born in Providence, he was a son of the late Benjamin and Rose (Strauss) Mendelson.

Mr. Mendelson was an Army veteran of World War II and served in the South Pacific Theater.

He leaves a daughter, Robin DeLuca of Cranston; a brother, Harry Mendelson of Providence; two sisters, Dorothy Mendelson of Cranston, Ida Tanner of Warwick, and two grandchildren.

A graveside service took place at the Rhode Island Veterans Cemetery, Exeter, Thursday, August 24. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

## ISADORE PAISNER

**PROVIDENCE** — Isadore Paisner, 77, a Providence lawyer active in the jewelry industry and former chairman of Miriam Hospital, died Tuesday, August 22, 1989, at Miriam Hospital.

Mr. Paisner, of 19 Holly St., was the husband of Reva (Novogroski) Paisner.

Born in Boston, a son of the late Abraham and Anna (Magid) Paisner, he had lived in Providence since 1936. He was a summer resident of Misquamicut for 49 years.

He was a 1933 graduate of Harvard College, summa cum laude, and was a member of Phi Beta Kappa. In 1936 he graduated from Harvard Law School, magna cum laude, where he was a member of the Harvard

Law Review.

Mr. Paisner was a past president of the Hospital Association of Rhode Island and the Harvard Club of Rhode Island, among others. He was a former regional director of the Harvard Alumni Association.

He was a member of the Jewish Federation of Rhode Island and the Turks Head Club and a former member of Temple Emanu-El, and of the board of trustees of the Jewish Home for the Aged.

He was past chairman of the board of trustees of Miriam Hospital.

Besides his wife he leaves a daughter, Maxine Winig of Brookline, Mass.; two sons, Bruce Paisner of New York City, and Richard Paisner of Chevy Chase, Md.; a brother, Milton Paisner of North Andover, Mass.; and eight grandchildren.

A funeral service was held on Thursday, August 24 at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

## FRED STERN

**BARRINGTON** — Fred Stern, 60, of 4 Rumstick Circle died Sunday, August 28, 1989, at Miriam Hospital. He was the husband of Seena (Troob) Stern.

Born in Aachen, Germany, a son of the late Leo and Gerda (Weil) Stern, he lived in New York in 1941, moving to Attleboro in 1949, and to Barrington 28 years ago.

He served in the U.S. Army in 1951 for three years. He had a long-term affiliation with the Swank Jewelry Co. since 1944. He was transferred to their Attleboro factory in 1949. In 1979, he founded and directed the entire operation of the Swank Retail Factory store outlets.

He was a founder and member on the board of directors of Habonim of Barrington, and was also a member of Temple Beth-El of Providence. He was a president of the Boosters Club of Barrington, and was a member of

the board of directors of the Conference of Christians & Jews. He was a treasurer of Hamden Meadows. He coached in the Pop Warner Football League and was a member of the Barrington PTA.

Besides his wife he is survived by a daughter, Cynthia Stern; a son, Lloyd Stern both of Barrington, and a sister, Lore Lennon of New York.

The funeral service was held Monday, August 29, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Forest Chapel Cemetery, Barrington, R.I.

## ABE WEINSTEIN

**FORT LAUDERDALE, Fla.** — Abe Weinstein, 75, of 1705 Andros Isle Coconut Creek died Friday, August 4, 1989, at the North Ridge Medical Center. He was the husband of Katie (Cohen) Weinstein.

Born in Brooklyn, N.Y., a son of the late Benjamin and Fannie (Mock) Weinstein, he lived in New Bedford before moving to Florida.

Mr. Weinstein was former owner of Weinstein Carpet World, Dartmouth, Mass., for many years. He was a member of Tifereth Israel Synagogue, New Bedford. He was a member of the New Bedford Jewish Convalescent Home, the Fort Lauderdale B'nai B'rith and the Jewish Federation of Fort Lauderdale.

Besides his wife he leaves two sons, Carl Weinstein and Elliot Rosenfield, both of Dartmouth; four daughters, Beverly Horvitz of Lafayette Hills, Pa., Sheila Figarsky of Bethel, Conn., Sandra Gepner of Jamesbury, N.J., and Francine Vasconcelos of Westport, Mass.; a brother, Alvin Weinstein of Jacksonville; a sister, Harriett E. Myers of Providence; 14 grandchildren and five great-grandchildren.

The funeral was held Sunday, August 6, at Tifereth Israel Synagogue, New Bedford. Burial was in Tifereth Israel Cemetery.

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## Cantor Gewirtz (continued from page 1)

nize musical programs aimed at engaging the patients, touching the root of their personality with music, involving them in activity and stirring their creativity.

"We involved them in shows almost every weekend, they would perform before their peers," he said. "Their (the patients') egos were very poor, however, I remember that there was a lot of pride after those shows."

Facing the shadowy world called mental illness each day armed only with a guitar and lesson plan could be a harrowing experience for most, but one that's also instructive in a side of human life few might want to think about let alone deal with.

Reflecting on those years, he says, "It showed me the underside of life, it made me appreciate normal life."

And it also may have highlighted those extra-musical qualities he possesses that made him the number one choice at Torat Yisrael to replace former cantor Samuel Linkovsky.

"Quite simply, we were looking for a man who was a mensch," said Rabbi David Rosen. "This was just as important as his musical ability."

Gewirtz and his wife Ilana, also a musician, have purchased a home in Cranston and will be moving in shortly. The couple have performed a folk music show for years in Israel and in America. He has written numerous programs for television and radio.



Cantor Shimon Gewirtz

In Judaism, the singing and chanting was reserved for the Levites until the time of David. Mr. Gewirtz said. After the destruction of the first temple, the singing among the common people increased. "The service of the heart replaced the sacrificial service," Gewirtz said.

Rabbi Rosen calls music "an integral part of Jewish worship. It can create that excitement, the inspiration."

"We're tense, we live very stress-filled lives and we may not become inspired just because we enter a synagogue; we need music to lower our resistance level."

The Jewish view of music and its place in worship was neatly summed up by an Hasidic leader known as Rabbi Pinhas. He once said, "Lord of the world, if I could sing, I should not let you remain up above. I should have you with my song until you can't come down and stayed with us."

## John Paul II's Homilies On Judaism

Judaism in Catholic teaching and liturgy. One is *Written Context*, a set of "Guidelines for the Catechetical Presentation of Jews and Judaism in the New Testament," written in cooperation with the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops; Adult Education Section, the Education Department of the United Catholic Conference and ADL.

The other is an official document of the Bishops Committee on the Liturgy of the National Conference of Catholic Bishops, *God's Mercy Endures Forever*, a set of "Guidelines on the Presentation of Jews and Judaism in Catholic Preaching." It recommends to preachers and priests how to present Judaism and alerts them to the dangers of the anti-Semitic overtones of certain explanations:

"Reasons for increasing sensitivity to the ways in which Jews and Judaism are presented in homilies are multiple..."

"Further, false or demeaning portraits of a repudiated Israel may undermine Christianity as well. How can one confidently affirm the truth of God's covenant with all humanity and creation in Christ (see Epistle to the Romans 8:21) without at the same time confirming God's faithfulness to the Covenant with Israel that also lies at the heart of the Biblical testimony?"

The document stresses also that,

"Likewise, homilists can confront the unconscious transmission of anti-Judaism through cliches that derive from an unhistorical overgeneralization of the self critical aspects of the story of Israel as told in the Scriptures (e.g. 'Hardheartedness of the Jews,' 'Blindness,' 'Legalism,' 'Materialism,' 'Rejection of Jesus,' etc.)..."

Pope John Paul II, in different opportunities, has stressed the uniqueness of Judaism. In his presentation of March 6, 1982, to the meeting of representatives of Episcopal conference and other experts in Catholic-Jewish relations he said:

"This is why you yourselves were concerned, during your sessions with Catholic teaching and catechesis regarding Jews and Judaism. On this particular point you have been guided and encouraged by the *Orientations and Suggestions for the Application of the Conciliar Declaration Nostra Aetate No. 4* published by the Commission for Religious Relations with Judaism. We should aim, in this field, that Catholic teaching, at its different levels in catechesis to children and young people, present Jews and Judaism not only in an honest and objective manner free from prejudice and without any offenses but also with full awareness of the heritage we have sketched above."

This spirit of understanding was somewhat reflected in the Papal homily, given on August 16, which had no negative perspectives on Judaism and the Jewish covenant. It still spoke of "the Old Testament" but it emphasized the idea of Israel as "consecrated to God," as a priestly people with a sense of sanctity. That is a welcome position which follows Pope John Paul II's speech to the Jewish community in Mainz,

West Germany, November 17, 1980.

Many people, both Jews and Catholics, have wondered why there should have been such concern in Jewish quarters over the Pope's original remarks on the Pentecost commemoration. Some even question whether Jews have the right to interfere in Catholic theological considerations. The Jewish assessment is not an attack on the Pope and his spirituality. Jewish objections relate to the interpretation of Judaism and its mission in God's design.

The Catholic-Jewish dialogue has gone a long way on its road to understanding and friendship, overcoming centuries of confrontation. There is still much to be done and a long way to go. After all, 2,000 years of confrontation cannot be erased in 15 years. Dialogue needs to continue at all levels; there is need for more goodwill and understanding. At the level of the theological encounter, it requires understanding of the rabbinic tradition, of the New Testament and the mission of both faith communities. It also requires implementation of these discussions at the pew level.

The dialogue is still a vibrant reality requiring joint efforts. We should be aware of the problems, but hopeful of resolving them together.

### Return To Poland

(continued from page 7)

some kind old Jew who worked there. I recognized the places myself a little bit. It did not matter that I did not know the exact locations. The proximity was sufficient enough. I was walking on holy grounds...

Now streams of tears came gushing out of me near my mother's graveside. "Yes Ma — one of us made it back to you. Your suffering and sacrifices have not been in vain. Your son has come back to you. You have big grandsons, too. You would have been so proud... Near my father's graveside, a quiet place between rows of old tombstones, I suddenly remembered my father's Zionist dreams and aspirations. Amidst sobs and tears I cried out "Papa, yes — Israel is here. Our State. Strong, proud and respected by all, just as you have dreamed. And one of your grandsons lives and works there now." I felt ashamed at that moment to have sold his inheritance — a small plot of land in Hajfa which he bought in 1928 — to be able to buy our first car

(continued on page 16)

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## Return To Poland Second Generation (continued from page 1)

(continued from page 15)  
 way back in the fifties when I was young and foolish. "Yes Papa - all the reading you did to us about the chaltzimid, about Herzl, Bialik and Trumpeldor." More tears - finally Alice had to tear me away from the place. We left the cemetery.

We went downtown to Piotrkowska Street. We visited the places where we lived before the War. How small the yards where I played as a child looked now. Every step, every stone brought back memories. I grew nostalgic. The school... the old Temple on Narutowicza where we used to pray on the High Holidays - now a run-down movie theater. I almost knocked on the door where we once lived, then I changed my mind. What is the use? After so many years - a futile pain. I just took a picture from the outside.

Back to the Ghetto area where my heart ached anew. The house on Gesia street was completely erased. Just a clump of bushes now grew in the place where we had suffered and loved each other as a family... Lots of grass in the Ghetto. Some of the streets where the Jews lived before the war around Balucki Rynek looked, even now, 50 years after, like the plague had swept over it. Empty streets and forlorn houses. As if history of the suffering that has taken place here did not want to be displaced. Why do the areas persist in a state of naked reminders - like unanswered questions? What have you done with the people who lived and worked here?

We have found Lodz completely different from the "show place" of Warsaw. Do not the victims of this town deserve the same treatment as those of Warsaw? Besides, I think that the Polish authorities miss the point completely. Lodz could be made into a tourist attraction equal to that of the capital city.

Generally, we have found the Polish people to be a confused lot at the present time. In the minimal contact that we had with Poles, we have detected that many are resigned to their fate. Instead of looking for solutions to their problems, they appear to be satisfied with searching for scapegoats. One taxi driver told us succinctly "we have not been working hard in our country for the last 25 years - but it is all the Russians' fault." Overall, I have not felt any feeling of "oneness" with any Pole I encountered. I could still detect a certain smugness and animosity toward us as Jews. When we stopped the car to ask directions to the Jewish cemetery, all I could detect in their eyes was a cold indifference at best, and maybe even outright animosity. I left Poland with the "gut" feeling that Jews do not belong in MY old homeland any longer.

How different is the life of a Jew in Poland from a Jewish existence in Israel. There, although surrounded by forsworn enemies torn by internal differences of religion and ethnicity and economic difficulties, the Jewish life thrives. The Israelis are builders, creators, producers. They make something beautiful out of a historic past. Their digs allow mankind to learn about its past. Alongside the ancient, modern buildings with the latest concepts in comfort and convenience are sprouting all over the landscape. Sure, life is not easy there, but this does not hamper the country from moving forward, always forward, and with hopes for a better future for the generations to come. When one compares these characteristics with the almost sterile prospect of life for Jews in Poland, the differences are obvious. Yes, there are very few Jews remaining in Poland once the central point of Jewish life in Europe, and for good reasons.

It is almost unbelievable how

To you the 2nd and 3rd Generation Holocaust Survivors who know us and are beholden to us, we bequeath the following with a fervent wish:

Let not the sacrifices of the Holocaust be forgotten. Spread the knowledge and the experience that is to be learned from these happenings for the Common Good. And remember the message of the Holocaust Survivors - Be of good conscience - Raise not your hand against your innocent brother and sister - Then you shall have peace... (Survivor's Ethical Will.)

Second Generation also affiliates with One Generation After in Boston, as well as the International Network of Children of Holocaust Survivors, which has 15,000 people on its mailing list.

The organization has developed a diverse agenda and consists of several programs and committees. A support group, coordinated by Dr. Alex Mandell, functions as a forum to discuss educational, political, social, and personal issues related to Holocaust issues.

The Education Committee, chaired by Len Newman intends to assess the nature of Holocaust education in the schools and design supplemental programs accordingly.

The By-Laws Committee is chaired by Dr. Abraham Lasser.

A newsletter, edited by Deborah Gastfreund Schuss, provides an essential community network, while programs such as film showings and workshops teach the community how to grapple with certain sensitive areas, such as explaining the Holocaust to children. In fact, Second Generation will be sponsoring such a workshop in November.

An Oral History Project, coordinated by R.I. Holocaust Museum Curator Beth Cohen is currently in the spotlight. Ms. Cohen is seeking anyone interested in interviewing Survivors (call 861-8800).

Second Generation has also shown documentary films such as Shoah and In Dark Places. On the social level, and in their life affirming vein, the group has a Chanukah party with the Survivors Organization each year.

"The people who died just can't

be forgotten, and that's the bottom line." Cable emphatically states. Another objective of the group is to provide a network for second generation survivors, both among themselves and with the Survivors Organization. Says Cable, "There are wounds among second generation and survivors who were called greenhorns when they arrived here and told not to tell their stories. There's also guilt for not preventing what happened. And it's difficult for others to hear about it."

"I have more concern for the people who weren't touched by it. It's a combination of taboo and detachment. There have always been cycles of anti-Semitism. It is foolish to not be aware of it and to make sense of it, to be responsible for ourselves. I think it's equivalent to buying life insurance."

Fostering communication between survivors and non-survivors, Jews and Gentiles alike is indeed a goal of the group. "However," explains Cable, "this is a delicate issue. There's a more pressing area where more communication may be warranted, between the survivors and the second generation / non-generation Jews."

"When I was growing up my parents just didn't want to talk about it. Survivors were implicitly put down. It was a taboo subject in the Jewish community. The second generation is more comfortable to talk about it."

Cable is beginning to deal with her own children's Holocaust education. "My five-year-old is now old enough to start asking about God. I want her to know what it means to be Jewish, that it doesn't only mean that bad things happen to you. I want her to know that God isn't necessarily watching over us all and protecting us, but that doesn't mean that there is a bad God or that God doesn't exist. My feeling is 'you're Jewish, so you may as well know what that means in the positive sense.' That's very important to me."

Similarly, the Survivor's Ethical Will expresses the hope that "the belief in a Higher Being, the Creator, or the Almighty God neither be lessened nor reinforced by the occurrences during the

Holocaust. We, the Survivors, who have been in the ashes and have seen and witnessed the indescribable horrors, believe that mankind, wanting and possessing free will is alone to blame for its inhumanity to man. Therefore, teach the generations yet to come the examples and lessons of the Holocaust. By this means you'll create a permanent aversion to genocide among the human species-- this to become a genetic human trait--a fitting, permanent memorial to those who have suffered through the Holocaust."

Cable stresses how much education is needed both within and outside of the Jewish Community. "I don't think American Jews realize how systematic the Holocaust was. It was a gradual reduction of rights. It was carefully and methodically thought out. How does it affect Jews' feelings about it happening again? Our need for financial secu-

rity and education--is that partly due to the threat of anti-Semitism, and are we thus losing sight of other values?"

These are enormous issues, and Second Generation intends to grapple with them as well as the practical implications of being second generation survivors. It is an intelligent and essential organization, carrying the legacy of their ancestors.

Second Generation of Southeastern New England will be holding a memorial service at the RI Holocaust Memorial Museum on Tuesday, October 3, 1989. It will be led by Survivor Edward O. Adler. This service is occurring between Rosh Hashanah and Yom Kippur, a time of remembrance.

For more information about this service or about Second Generation contact the organization at 401 Elm Grove Avenue, Providence, RI 02906, (401) 728-5440.

### Pledge of Acceptance of the Second Generation at the Western Wall in Jerusalem on June 18, 1981 16th of Sivan 5741

We accept the obligation of this legacy.

We are the first generation born after the darkness. Through our parents' memories, words and silence, we are linked to that annihilated Jewish existence whose echoes permeate our consciousness.

We dedicate this pledge to you, our parents, who suffered and survived; to our grandparents, who perished in the flames; to our vanished brothers and sisters, more than one million Jewish children, so brutally murdered; to all Six Million whose unyielding spiritual and physical resistance, even in the camps and ghettos, exemplifies our people's commitment to life.

We pledge to remember. We shall teach our children to preserve forever that uprooted Jewish spirit which could not be destroyed.

We shall tell the world of the depths to which humanity can sink, and the heights which were attained, even in hell itself.

We shall fight anti-Semitism and all forms of racial hatred by our dedication to freedom throughout the world.

We affirm our commitment to the State of Israel and to the furtherance of Jewish life in our homeland.

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September			October			November		
1	7:02		6	6:02	3	4:20		
8	6:50		*8 YOM KI 5:58	10	4:12			
15	6:38		*18 SUKKOT 5:50	17	4:06			
22	6:26		*14 SUKKOT 6:51	24	4:01			
*29 ROSH HA 6:14			*20 SATZ 5:39					
*30 ROSH HA 7:10			*21 S TORAH 6:40					
			27	5:29				

Eastern Standard Time Resumes Nov. 3

1989			5750-1990					
December			January			February		
1	3:58	5	4:11	2	4:44			
8	3:57	12	4:19	9	4:53			
15	3:58	19	4:27	16	5:02			
22	4:01	26	4:35	23	5:11			
29	4:05							

Eastern Standard Time

March			April			May		
2	5:19	6	6:58	4	7:29			
9	5:27	*9 PESACH 7:02	11	7:56				
16	5:35	*10 PESACH 8:03	18	7:43				
23	5:43	13	7:06	25	7:50			
30	5:51	*15 PESACH 7:08	*29 SHAV 7:53					
		*18 PESACH 8:09	*30 SHAV 8:55					
		20	7:14					
		27	7:21					

Daylight Savings Time Resumes April 6

June			July			August		
1	7:56	6	8:00	3	7:44			
8	8:00	13	8:02	10	7:35			
15	8:04	20	7:57	17	7:25			
22	8:06	27	7:51	24	7:15			
29	8:06			31	7:00			

Daylight Savings Time

abruptly Jewish life in Poland has come to an irrevocable end. It was once the focal point of Jewish culture, art and folklore. It is now a barren desolate wasteland of a people once three million strong who contributed so much to this land in the middle of Europe. But such was the will of the Almighty.

Looking back, when I think about my journey to Poland, the country that nourished and sustained me for the first 12 years, I did not leave with a feeling of

sadness. Although I bear it no animosity or hatred, I can still hear the derisive cry of my former classmates in the public school which I attended before World War II, "Zydzi Do Palestyny" - Jews, go to Palestine. Mysterious are the ways of the Almighty. Yes we have gone from Poland to Israel. We are thankful for that, although we have paid a terrible price. And we shall dwell in the land of Israel forever. Thy will shall be done. Amen.

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