

# Rhode Island Jewish HERALD

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

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THURSDAY, FEBRUARY 22, 1990

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## Reconstructionist Rabbi Advocates Return To Traditional Prayerbook

by Susan Gilman  
New York Jewish Week  
NEW YORK (JTA) — At a time when Reconstructionist Jews are heralding the movement's new prayerbook as a milestone in innovative theology, the spiritual leader of the movement's flagship synagogue is advocating a return to traditional texts.

Rabbi Alan Miller of Manhattan's Society for the Advancement of Judaism recently gave a three-part lecture series in which he piercingly criticized the Reconstructionist prayerbook and the ideas of the late Mordecai Kaplan, the founder of Reconstructionism and author of the movement's first prayerbook in 1945.

"Why was Kaplan in such a hurry to denude the prayerbook of things that are enormously important?" Miller demanded,

alluding to Kaplan's abandonment of such classic talmudic concepts as choseness and resurrection.

Reconstructionism, founded by Kaplan in 1935, sought to merge Jewish tradition with then-modern ideas such as rationalism and pragmatism. In the last generation, younger Reconstructionist activists have incorporated feminism, environmentalism and New Age ideology into their theology.

The new Reconstructionist prayerbook, recently unveiled in a Friday night service at Manhattan's West End Synagogue, restores some of the traditional ideas in deference to the movement's new openness to mysticism.

At the same time, it is filled with many contemporary concepts as well: It avoids referring to God as "he," lists matriarchs

as well as patriarchs, and contains "alternative" prayers, visual aids for personal meditation and new English translations.

The British-born Miller, an urbane and, by his own admission, "abrasive" rabbi, was ordained at an Orthodox seminary and was a longtime Reconstructionist stalwart until "five or six years ago, when the movement decided to accept patrilineality" — meaning that it accepted children of Jewish fathers and non-Jewish mothers as Jews without requiring conversion.

Although Miller continues to be its spiritual leader, the Society for the Advancement of Judaism — like many of the first Reconstructionist synagogues — maintains dual affiliation with

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Bobby Norfolk, a storyteller and TV personality recently performed for the Alperin Schechter School. See story, page 2.

## Harkabi's Vision of The Future Israeli professor issues warning

by John Chadwick  
Herald Editor  
As he begins a temporary stint at Brown University, Israeli professor Yehoshafat Harkabi brings with him some tough and provocative challenges for his students and for the Jewish community at large.

A former chief of military intelligence for the Israeli Defense Forces and a retired Hebrew University professor, Harkabi has become one of the most forceful Israeli voices against the West Bank occupation and for the negotiation of a two state settlement with the Palestinians.

He will be a visiting professor in the Program for Judaic Studies for a semester where he will be teaching a course entitled the Bar Kochba Syndrome. A secular

Zionist to the core, Harkabi was born in pre-state Palestine and resides in Jerusalem.

**The Bar Kochba Syndrome**  
"It is the rebellion of the Jews against the Romans and it is perhaps the most important event in Jewish history. It drove the Jews out. Bar Kochba led the revolt and has now become somewhat of a Jewish hero to those Zionists who were precursors to the Likud.

"My question is, was it a realistic rebellion? I'm not saying there wasn't good reason for it — but rebellion is like declaring war, you don't do it because you feel that injustice was done to you, you declare war if you think you can succeed."

At 68, Harkabi still has the

rugged looks of the classic Israeli leader. While short in size, his face is a map of hard-won Sabra experience that seems to say "I've been there. I know what I'm talking about." On top of his

**"... We are destined to be a small state, let us put our main thrust not on size but on quality ..."**

head, thick strands of grey hair stick out stubbornly over a balding forehead. His eyes are lucid and bemused and make him look a little wily.

**Jewish Realism — Mistakes Versus Sins**

"The Bar Kochba Syndrome brings out the importance of realism. Jews can be very realistic in their private life — politically, however. Let's say that Jewish wisdom was not political in nature. All of what the sages teach is devoid of how a Jewish state should be run in terms of international relations — that was outside their interests. Now we have a Jewish state and we cannot fall back on tradition.

"Realism brings a completely different interpretation to Jewish history, you see, the tradition says that because of our sins we went into exile. What I aim to show is that it was not sins — it's simply mistakes. If it were sins — then we stop here. If it is mistakes then I believe our future is open."

**When Doves Cry**  
For Harkabi, keeping the future open means negotiations with the Palestinians. He speaks with a chilling urgency that Israel is at the crossroads now and further

hesitation in the peace process will lead to further disaster.

While many would consider this a dovish stance, Harkabi insists he's no dreamer or idealist. Many who have taken a leftist stance on the Arab-Israeli conflict have spoken in moral tones — that the intifada is wearing away the "moral fiber" of the country — and have promptly been branded as unrealistic or worse. Harkabi, who speaks quite bluntly, says negotiations are the only rational alternative. Indeed, his earlier writings on the conflict were much more harsh.

"My position is guided not by morality — if I have to characterize myself, I would call myself a Machiavellian dove. Simply, I came to a dovish position out of hawkish considerations — there are two people on this land and neither of them are going away. Eventually we will have to come to some agreement. I want to get Israel the best deal. If we delay any further, the conditions will become much worse. We now have Palestinian leadership that will accept a two-state solution, if we wait any longer they will be overtaken by the radicals."

**Gifts of Glaston**  
"If you know anything about demographics and the birth rate in the territories then you would know that the current Russian migration to Israel will have little effect. If 60,000 Jewish Russians come, it makes about a difference of one percent.

"The attention of the world is focused on the Soviet Union and Eastern Europe. The Arab-Israeli conflict is on the back burner and quite frankly, the behavior of

both is going to make many people sick of the conflict. One can see that already in Washington. One sees support of Israel but it is coupled with a wish to disengage. Let them stew in their own juices." The Soviet Union cannot exploit the situation so the United States will be able to dump the conflict from their priorities.

**The role of American Jews**  
"In America, people would consider what I have said blasphemous; there are actually many people in Israel who agree with me. What has happened is that religion plays a much smaller role here than before (in America) and so Israel has become the focus of identification. They have opened themselves up to danger because what Israel does will impinge on them."

**On the PLO**  
"People say they are terrorists. Yes, they are terrorists, but let people tell them how they should call attention to their grievance. They do not want to be under Israeli control, they will not resign themselves to the notion that the Jews deserve a state and they don't. A conflict is a learning process and they have, to some extent,

changed their views."

**The future of Israel**  
"We are destined to be a small state, let us put our main thrust not on size, but on quality."



# Inside the Ocean State

## JFS Appoints Alcohol and Substance Abuse Specialist



Rhonda Weiss

Rhonda F. Weiss, ACDP, Clinical Social Worker has been appointed Alcohol and Substance Abuse Coordinator for Jewish Family Service, 229 Waterman St., Providence. She will be responsible for developing and overseeing the agency's new alcohol and substance abuse program. She says, "It's exciting to start a new program. There are many people who would benefit from this."

Ms. Weiss will be implementing an ambitious community outreach program for Jewish Family Service, starting with the schools and synagogues. "One of my goals is to educate the public on the effects of alcohol, the

signs to look for and the services offered by JFS to help." Jewish Family Service can help alcoholics and their families in a variety of ways: individual or family therapy, support groups and intensive treatment referrals.

Another of Ms. Weiss's directives is to help identify cases coming into the agency which could benefit from alcohol or substance abuse counseling. Many times, a client will seek therapy for a stated problem such as depression, anxiety or marital problems; and later on the therapist will discover that alcohol or substance abuse is contributing to the difficulty. It is often necessary to treat the al-

cohol or substance abuse in order to effectively resolve the other problems.

Ms. Weiss has specialized in alcohol treatment programs at two community mental health centers during the past six years. Her interest in the field began when she was an undergraduate at the University of Rhode Island. She took a course in alcohol education for peer counseling which she says, "sparked my interest. I never knew there was so much to learn about alcoholism." During her graduate work at Adelphi University, her internship in a mental health center focused on the substance abuse program. In her first job, she developed case management for those arrested for drunk driving.

Ms. Weiss states that overall, statistically, Jews have always had a low rate of alcoholism because alcohol is a part of the rituals and services; and alcoholism has not been accepted. However, now that Jews have become more acculturated, problem drinking has increased. Many Jews who have problems with alcohol do not seek help because alcoholism is not acceptable within the community. Problems are denied, people feel embarrassed. It is necessary to accept publicly that Jews can have problems with alcohol and see that those who need help can get it without being stigmatized, according to Ms. Weiss.

"For every one person with an alcohol problem, three or four others are affected — members of the family, employers, etc. For this reason we must treat it as a family disease," she says. "These people may help cover it up, or may not be curing in on the difficulties the alcoholic person is having. The kids suffer from a lot of inconsistency within the family. They are affected by the mood swings a parent may be suffering as a result of alcohol abuse."

Jewish Family Service provides non-judgmental, confidential treatment and support services in an effort to help alcohol and substance abusers overcome their illness, and to help the families to handle the problem appropriately.

For more information, call Jewish Family Service at 331-1244.

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## Storyteller & Poet Visit Alperin Schechter

Bobby Norfolk, a storyteller and TV personality brought folk tales from the American and African traditions to the Alperin Schechter Day School in a program sponsored by the Cultural Enrichment Committee of the Parents' Association as part of the Schechter school's observance of Black History Month and the birthday of Dr. Martin Luther King, Jr.

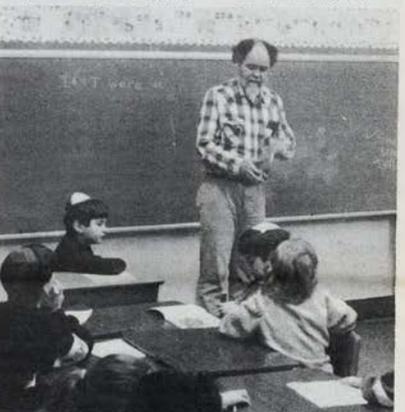
A former National Service Ranger for ten years, Bobby Norfolk now devotes his full energies to storytelling. He hosts a weekly television show for children called *Gator Tales* on CBS in St. Louis, Missouri and is also featured in a City Cable TV Program: *Children's Theatre at Bobby's House* which was nominated for an EMMY Award in 1988.

Writing about the importance of storytelling, Norfolk says: "Storytelling is a creative act in which the story garnered from life passes through the teller, as

light passes through a prism of glass to reveal all the colors it holds, to return to the stream of life itself. It becomes part of the life of all listeners as it completes the circle."

Dennis Holt, poet, teacher, linguist, and Peace Corps volunteer, visited Alperin Schechter on January 12 for a morning of poetry — his own and others — and has been returning each Friday morning for an ongoing poetry workshop with the second grade. Dennis' warmth and ability to connect with young children has made writing poetry an exciting adventure.

In addition to his work in linguistics which has taken him to Mexico, Honduras, and Bolivia, Dennis has produced and hosted a weekly poetry hour *Damselflies and Hummingbird Pounds* over radio station KCSB-FM in Santa Barbara, Calif. Dennis brings this wealth of experience, energy and enthusiasm with him in his work at Alperin Schechter.



Dennis Holt at Schechter

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## Shelter from the Storm Tour 1990

A benefit for R.I.'s homeless and hungry will be held on February 26 at 7 p.m. at Rocky Point Palladium.

David Anthony, direct from Las Vegas and born in R.I., will perform in concert with the Paul Borrelli Orchestra. Also on the program with Anthony is "Sweet Harmony" and comedian Chris Jason.

David Anthony is billed as the "most accurate duplication of Engelbert Humperdinck in America" and has written a song entitled *Shelter from the Storm* especially for the premier benefit.

This event is being sponsored by the positive living study group with Dr. Dolores Seymour as General Chairman and Linda Berard as volunteer event coordinator and over 50 volunteers from the positive living group.

The executive board for the benefit includes Dr. Seymour, Ms. Berard, Angela Ciccone, Ann Macchirolo, Angela Manni, Judy McCrystal, James McCrystal, and Joan Arrigan. For further information call Dr. Seymour at (401) 463-5666.

All proceeds from this concert will go to the R.I. Emergency Food and Shelter Board, a United Way Agency which provides emergency funds for food and shelter throughout the state. Tickets are \$6 per person. For reservations call (401) 861-1700 or make checks payable to R.I. Emergency Food and Shelter Board and mail to: Attention Dr. Seymour, P.O. Box 8441, Warwick, R.I. 02888.

Newark Boys Chorus

To Perform At Brown

Saturday, Feb. 24, 8 p.m. —

The Newark Boys Chorus will perform at 8 p.m. Feb. 24 in Alumnae Hall. The Chorus has performed throughout the United States and in Japan and China. The performers are a close-knit community of boys who not only sing but study together at the Newark Boys Chorus School, founded in 1967 to give urban youth the opportu-

ity to excel. The concert is sponsored by the Cultural Activities Board. Tickets are free and will become available to the public on Feb. 21 in the Student Activities Office, Faunce House. Tickets will also be available at the door. For more information call the Student Activities Office at 863-2341.

## U.S. Jewish Leaders Are More Dovish Than They Admit

by Elena Neuman

NEW YORK (JTA) — American Jewish leaders are privately more dovish than their public statements on the Middle East would lead one to believe, according to a survey of 780 American Jewish leaders that is expected to be released very soon.

The survey, conducted under the auspices of the Israel-Diaspora Institute, a Tel-Aviv based public policy think tank, found that although 78 percent of the leaders believe that the Palestine Liberation Organization is determined to destroy Israel, a whopping 73 percent would support Israeli dialogue with the group if it "recognizes Israel and renounces terrorism."

Seventy-six percent said they favor "territorial compromise for credible guarantees of peace," and 59 percent believe that Israel should "offer the Palestinians a prospect of a Palestinian state in 15 years."

"The results are extremely surprising in light of the public statements these leaders have made," said Steven Cohen, professor of sociology at Queens College, who conducted the study.

"If you ask most observers whether Jewish leaders stand on Likud vs. Labor, they think the leadership hasn't weighed in on one side or the other. But it turns out that in their private thinking, American Jewish leaders are squarely in the labor camp ideologically."

"The survey also shows, however, that they think it's inappropriate, unwise or maybe even immoral to lean in one direction or the other professionally, even if they do have a

strong personal opinion," said Cohen. "Thus, there's a public position at variance with a private position."

Over 1,310 American Jewish leaders were sent questionnaires in October and November of 1989. They represented three sectors: Jewish community federations, prominent rabbis and synagogue leaders, and agencies such as the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and local Jewish community relations agencies.

This represents the first formal study of American Jewish leadership specifically with reference to their views toward Israel.

"Whoever sees the study and sees how forthrightly on one side of the political fence these leaders are is surprised. I'm an expert in this field, and I was surprised," Cohen said.

Cohen found that American Jewish leaders are consistently more dovish than the American Jews they represent. "It's lopsided," he said, "but it makes sense."

"The American Jewish public would become more dovish the more knowledgeable they became about Israel. The leadership is much more knowledgeable and sophisticated, in touch with political realities. The strength of Israel to compromise is more evident if you are in these positions."

"We always thought such findings might be true," said Fredelle Spiegel, project director for the study, "but no one ever proved it in a formal analysis before."

"We undertook the project, because we wanted to see exactly what the American Jewish leadership's position was toward Israel.

There has been much talk recently about how the relationship has been weakened."

Recent signs that weakening include the strong negative reaction the American Jewish community had to the idea of amending Israel's Law of Return to exclude non-Orthodox converts to Judaism who immigrate to Israel from receiving the automatic citizenship accorded to other Jews.

The survey found that if Israel adopted the so-called "Who Is a Jew" amendment, 78 percent of American Jewish leaders would be "very upset," and another 7 percent would be "somewhat upset."

Nevertheless, support for Israel remains solid.

"What we found surprising," said Spiegel, "is how strong the commitment to Israel still is and how anxious American Jewish leaders are to get involved in Israeli domestic issues."

The survey found that although American Jewish leaders widely approve of friendly criticism of Israeli public policies, they also reject the idea that American Jews should become involved in Israeli decision-making unless it has direct ramifications for the American Jewish community.

Whereas 88 percent approve of involvement in the "Who Is a Jew" issue, only 25 percent approve of interference in Israeli security matters. The vast majority disapprove of the meeting that five American Jews had in December 1988 with PLO leader Yasir Arafat.

"The leaders who are dovishly inclined, although troubled by moral questions, are more concerned with the security of Israel," said Cohen. "But they

also feel they lack the moral standing to interfere in security questions."

It is not surprising, therefore, that an overwhelming majority, while supporting a two-state solution, insist that a Palestinian state should be limited by strong security arrangements.

Ninety-three percent found total demilitarization of the Palestinians either essential or desirable; 83 percent favored the deployment of the Israeli army in the territories, and 81 percent said they want the Palestinians to renounce any claims to return to parts of pre-1967 Israel.

"In every case where there was a liberal bent," said Spiegel, "there was a conservative counterbalance. The security terms that they were talking about were much stronger than any that are being spoken of in policy-making circles."

"American Jewish leaders are, on the one hand, very liberal, but on the other, overly cautious of Israel's security," she said.

"What might appear as a con-

tradition is a practical expression of the Jewish leaders' Americanism," said Arye Carmon, president of the Israel-Diaspora Institute. "Americans often join the table with their adversaries, but do not necessarily always eat what's served."

The study is likely to raise eyebrows in the Jewish community and, in the view of one academic, may have a significant effect on the peace process and on Israel-Diaspora relations.

"It takes a card away from Shamir, who consistently says that American Jews back him" and "gives more credibility to the Labor Party," said the academic, who requested anonymity.

"It also encourages Palestinian moderation," he added. "Arafat can say: 'Look at the attitudes of American Jewish leaders.' And finally, it releases the American State Department to be more aggressive in pushing for a two-state solution."

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## Dealing For Mortal Stakes

by Michael Fink  
Special To The Herald

I met Paulette on a Boston rooftop. It was a terrace spring-time party and she wore one of those tightly pleated white skirts popular in the early sixties. Paulette had the saucy look of a young Joan Fontaine or Paulette Goddard.

She told me straight off that she was born a twin in Auschwitz and survived because Mengele saved twins for experiments. The displaced orphan girls were adopted after the war, one by a Belgian family, Paulette by a Long Island couple who were in the diamond business.

Paulette got reparations money from Germany and had just bought herself a little red sports car. She took me for a spin, while she smoked, chewed gum, and chattered about her Brandeis roommate's love life. She littered the back seat of the roadster with the wrappers and empty packs. She spent settlements sums on vacations, cosmetic surgery — a fancy Holly-

wood type nose job — and other unnecessary, and never failed to send me a card telling me all about it.

I find it hard to write about Paulette. Yes, she was brilliant and beautiful. Yes, she was neurotic — whatever that means — and miserable. I never trusted her. She worked so hard to avoid her past. She found so many ways to reduce its horror by trivializing it, talking about it in order to tame it. Playing games.

Paulette and I never got together but we never coldly parted either. She let me know the evening we met that she needed lots of money to live at peace with herself, and life with a teacher would never do for her. We drifted gently away. Paulette, out of the blue of a blank January, sent me a book she had written and a file of newspaper clippings about her life. The book consisted of a group of interviews with medical examiners who can "help the dead to speak." She dedicated the rather lurid account of murders, suicides and grotesque accidents to her blood parents "who died in the region of Auschwitz." I read every word with the deepest interest. Not so much in the characters she depicted, from Kennedy and Sam Sheppard to battered babies. Just for Paulette herself. I stared at her picture on the flyleaf. An over the shoulder portrait, all coiffed and masked with the perfect fixed nose, the proud prettiness. Now I could see into the defensiveness and the depth.

Among the clippings from the Times, the story of her suit against the Scientology movement for mentally kidnapping her. She settled out of court for an undisclosed sum — the story hinted it was a large amount. She also enclosed for me the story of her recent marriage — to a (Jewish) man whose last name was "Noble." Her name is now "Paulette Noble." I like the sound of it. She gave an interview to the Times and said, when she picked out a white dress, the salesgirl asked if she was the mother of the bride.

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## Voice Concern Through Education, not Paranoia

People like several parents of Maryland public school children give Jews a bad name.

Those parents have protested the use of a nationally syndicated exam, the Rutgers Drawing Test, which is administered to kindergarten students to help determine whether their basic motor skills are developed to the degree necessary for the copying of letters and numbers they will face in first grade.

The parents' protest was based on unusual grounds: one of the simple geometrical forms the youngsters are asked to copy, in addition to the predictable square, triangle, starburst, cross, and others, is what appears to be a swastika.

It is, in actuality, a reverse-swastika, arms bent in a counterclockwise direction, like the mystical symbols sometimes found on Tibetan or American Indian artifacts. But that provokes matters little; the thing does remind one of a Nazi swastika — though the parents are no less misconceived for that fact.

Firstly, while Jewish paranoia is perhaps a useful drug in controlled amounts, it becomes self-

defeating in overdose. We are, as we might well expect, not taken very seriously when we announce the concealment of Nazis under every bed. We then run the risk of not being taken seriously when we announce anti-Semitism belches forth.

One parent not only demanded an apology from the principal of her daughter's school, but subsequently complained to the county schools' director of research and evaluation. She then summoned the Anti-Defamation League to the cause.

Will she henceforth be accorded the proper attention should she ever experience and report a truly anti-Semitic slur? Or an actual threat? Does she realize that her quixotic battle against bent-armed windmills hinders her, and our, chances of successfully fighting more substantial enemies? Likely not, but she should.

"Words name things," Elie Wiesel has written in a not-unrelated context, "and then replace them." The same might be said to hold true with symbols, and it behooves us as thinking Jews to vent our admittedly well-

deserved sensitivity not on emblems but on evil itself.

It might seem unreasonable to carp about any Jew's susceptibility to unwarranted perceptions of threat, but there is still a very spirited and menacing hatred of Jews out there; focusing cross-eyed (or bent-cross-eyed) on one manifestation of a past outrage — or a mere symbol of one — risks blindness to what actually lies in wait on the periphery. There is, though, something more annoying here, something which renders those well-intentioned guardians of their children's impressionability more than merely ill-advised, which renders them downright misguided.

The famous Jewish philosopher Emil Fackenheim has poignantly voiced the concern all caring Jews silently feel, by postulating what he called "the 614th commandment": Thou shalt not hand Hitler a posthumous victory.

What he meant, of course, was that all post-Holocaust Jews are obligated by their very birth to realize that, should Judaism or the Jewish people ever, by choice

or nonchalance, be "retired," we will ourselves have accomplished what Hitler set out to do.

No Jew wants that to happen, though the means to avoid it are not as obvious to many as they should be.

Prime among those means is Jewish education. Such is an ongoing process, of course, and Jewish adults owe it to themselves and to Judaism to constantly engage in a deepening of their Jewish heritage and commitment. The most fertile field of Jewish educational endeavor, though, is that which involves children, the salient sponges of our species.

There are, or should be, no limits on the quality of the Jewish education with which we provide our young. In the United States today there are day schools in every major Jewish community and not a few in less impressive stops on our Diaspora-tour. The overwhelming majority of them are of the highest quality with regard to both Jewish and secular studies.

One needn't even look at the onerous salaries of religious-studies teachers to realize that

such institutions are a bargain. One need only look at what the schools themselves afford us: our Jewish future. At any cost, that's quite a buy.

Which leads to what grates on me about the offended swastika-battlers. Granting them all the respect due concerned Jewish parents, one wonders, however, if they, as parents of public school students, are in the position to express outrage at what they perceive to be an insult to their kids' Jewish heritage. Their children, after all, spend the vast majority, if not the entirety, of their educational day in an environment devoid of any positive influence for Jewishness, indeed saturated (if one may generalize from the great majority of public schools today) with values, ideals and examples largely antithetical to it.

My ire is not for all parents of public school children, only those few who are so selectively concerned with the effects of their children's environment on their sensitive constitutions, those who are only selectively

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### Jewish Television in Rhode Island

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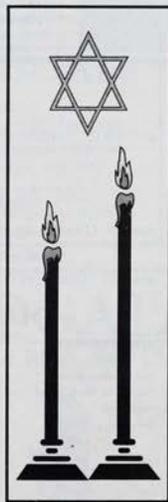
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### Candlelighting

February 23, 1990

5:11 p.m.

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

### Donkeys, Torah and the Baal Shem Tov

The Torah portion this week is *Mishpatim* — statutes. Included among the many mitzvot found in the portion is one which discusses how to behave toward an enemy in distress. "When you see the donkey of your enemy lying under its burden, you might want to refrain from helping it, but you must make every effort to help him [unload it]" (23:5).

The Baal Shem Tov, founder of the Chassidic movement, translated and explained this commandment in a unique way which makes it relevant to each one of us. It is important to note that the Hebrew word for donkey — *chamor* — is similar to the word for materiality — *chomer*.

When you see a donkey — when you carefully examine your materiality, your body, you will see... your enemy — for your materiality hates your Divine soul since it is the Divine soul which longs for G-dliness and spirituality. Furthermore, you will see that it is...

lying under its burden — it is overwhelmed and overloaded with the command placed upon



it by G-d, namely, that it should become refined through the study of Torah and performance of mitzvot. But, the body, like a donkey, is lazy and stubborn to fulfill these commands. It may then occur to you that...

you might want to refrain from helping it — to enable it to fulfill its mission. And instead, you might follow the path of mortification of the flesh to break down the body's crass materiality.

Hundreds of years ago, it was indeed considered proper to subordinate the body through afflicting it with ascetic practices, but the Baal Shem Tov rejected

this path. He saw the body not as an obstacle to the spirit, something intrinsically evil and ungodly, but as a potential vehicle for the spiritual, a means for the soul to attain heights otherwise inaccessible.

The light of Torah will not reside fully in this method. Rather...

You must make every effort to help it — purify the body, refine it, but not to break it.

Thus the "enemy" is transformed into an ally, an instrument through which to perform mitzvot. In great measure the mitzvot employ gross physical matter to fulfill G-d's will, e.g. leather for *tefillin* thongs, wool for *tzitzit*, etc. We must care for our physical selves in order to fulfill G-d's commandments. Indeed, it is a commandment to watch over the health of one's body.

Adapted from *Hayom Yom*, by the previous Lubavitcher Rebbe, Submitted by Rabbi Y. Laufer of the Chabad House, Hope Street, Providence.

### College Chat: Racism On Campus

by TJ Feldman

It was two years ago that I began writing for the *Herald*. My first column was entitled "Israel: What the \$6.95 Tour Books Don't Tell You." In those days my column came under the heading of "Youth Hi-Lights." Today it comes under "College Chat." Writing for the *Herald* has helped me grow as a person and as a writer.

In addition, I get to give something back to the community I grew up in and stay in touch with what's happening. These are only a few of the advantages of writing for the *Herald*, and I plan to keep on writing.

I wanted to use this week's column to highlight what I think are the best columns I've written. However, I must write about a much more urgent matter. It is

something which saddens me greatly.

Racism on campus is a reality — even here in the nation's capital. Racism reared its ugly head here at the American University this week. Someone spray painted a Star of David, an equal sign, and a swastika on the gate at the main entrance to the University. Also, on one of the dorms anti-Semitic remarks were spray painted. This incident serves as a reminder that hatred between people of different backgrounds still exists.

It is sad this happened because nothing good can come from these antagonistic acts. I thought that people were beyond this kind of cruelty, and were taking steps to understand each other. We've now taken a giant one backward.

I can't use words to express the urgency of my message. If you feel as outraged as I do then you should speak out and work to keep anti-Semitism out of the R.I. Jewish community. What happened here at my university in D.C. is unconscionable. It is time for the hat to stop and for respect and understanding to replace it.

THE AMERICAN HEART ASSOCIATION  
MEMORIAL PROGRAM

American Heart Association  
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## Hebrew — The Binding Force of Israel

by Ben-Zion Fischer  
World Zionist Press Service  
According to the sages, one reason the children of Israel were redeemed from Egypt was that they kept their language. Indeed, despite distances of time and place the Hebrew language — the tongue of the prophets — remained the living language, linking Jewry the world over throughout the ages.

Despite being scattered by religious persecution, wars or hardships, Jews persistently carried within them the nucleus of the rebirth of Hebrew, the language of today.

In past centuries, Hebrew was used mainly for religious purposes and to a lesser extent as a means of communication when Jews from different countries met and had no other common language. It was a marketplace 'code language' which could not be understood by 'outsiders.' In the nineteenth century, Hebrew was taught in many Western Jewish communities as a literary language and actually spoken in Jerusalem.

In this atmosphere, Lithuanian-born writer and teacher Eliezer Ben-Yehuda wrote about the necessity of a Jewish nationhood, with Hebrew as its national language. He made Palestine his home in 1881. Supported and encouraged by groups of revivalists, he succeeded in his endeavors, despite strong opposition from ultra-religious circles who were adamant that the holy tongue should be reserved for sacred purposes. Gradually, as a result of this one-man revolution, Hebrew became the language of the Jewish population of Palestine. Kindergartens, schools and teachers' seminaries were established where all the subjects were taught in Hebrew.

It took a bitter struggle for Hebrew to gain recognition in the years preceding the Jewish State. The German Hilfsverein and the Alliance Francaise established schools where they considered it imperative to teach certain subjects in French or German. To their surprise, this met with a wave of opposition on the part of the Yishuv — the pre-

state Jewish community in Palestine. When, for instance, in 1913, the Hilfsverein planned a technical high school (the present Technion) in Haifa, they considered it advisable to teach technical subjects in German.

In view of the then undeveloped state of Hebrew, the reaction of the Yishuv was unexpectedly violent. Thousands of children and teachers left the school-rooms to hold their lessons in the open air in a gesture of defiance. In the end the Yishuv won the 'language struggle,' the first of many for the full recognition of Hebrew.

By the end of the First World War, some 57,000 Jews lived in Palestine. By the end of 1922, the number rose to 84,000; in 1931 to 175,000; in 1942 to 484,000 and in 1948 (on the eve of the establishment of the State of Israel) to 650,000.

In 1947, only 22,000 newcomers arrived in Eretz Israel, but from 1948-1951 nearly 700,000 settled in the State of Israel. In the three and a half years after the state was founded, the num-

ber of Jews doubled. Newcomers came from Algeria and Romania, Poland and the U.S., Great Britain and India, South Africa and China, etc. They did not speak Hebrew and came from different cultural backgrounds and social strata.

The immensity of the absorption process can only be appreciated in contrast to a recent statement issued by the Australian authorities declaring that an immigration of 2.5 percent per year is beyond the capabilities of Australia — rich, vast Australia, living in peace and without surrounding enemy countries!

It was imperative that these *olim* (immigrants) master Hebrew — the means to understand and become involved in the cultural, social, economic and political life of Israel.

Apart from the urgent need to assist these immigrants in becoming Israeli citizens, it was necessary to make it possible for them to understand the national, political and economic scene in their mother-tongue. Thus newspapers appeared in a variety of languages to meet this need, adding a new dimension of cultural

and ethnic flavor to the country, if delaying complete Hebrew absorption for a while.

With the great waves of *alivah* in late 1948, following the declaration of Israel's independence, newcomers arrived in the thousands.

Many a row began because of lack of communication. Shril voices, strange facial expressions and unfamiliar gestures were misunderstood and erroneously interpreted as curses or insults. Socio-linguists, psycho-linguists and students of Semitics would have found a wealth of material for scholarly research.

A people is a unit by virtue of its common culture, history and destiny. The key to one's heritage and creativity is the national language. The national and cultural rebirth in the State of Israel has been dominated by the Hebrew language, which plays the vital role in binding the multitude of Jewish communities.

Have an opinion?  
Express it in a letter to  
THE HERALD.

## Behold a Miracle: One Hundred Years of Modern Hebrew

by Alan Mintz, Robert H. Smith  
Professors of Hebrew Literature  
At the University of Maryland  
2nd in a Series

Walk through any Jewish neighborhood in Israel at any hour and you will behold a miracle. You will catch the common language. It was a marketplace chattering in Hebrew; you might overhear a quarrel between a husband and wife also in Hebrew; and the radio may be blaring the announcer's overexcited description of a soccer game — also in Hebrew. The fact that Hebrew is so natural and ubiquitous in the everyday life of Israelis is something visitors to Israel often take for granted.

The irony is that a century ago, when the great Zionist thinkers envisioned a modern Jewish homeland, the revival of Hebrew as the common language of everyday life seemed like the most utopian part of their dream. Hebrew might succeed as the language of learning and official pronouncements, it was thought, but not as the practical idiom of business, play, love, and science. But behold the miracle: while other components of the Zionist dream had to make accommodations to sometimes harsh realities, Hebrew thrived and expanded in all directions and

achieved a level of success and acceptance that outstripped all expectations.

This extraordinary achievement is being officially marked during 1990. The Academy for the Hebrew Language in Jerusalem, the national institution charged with overseeing the development of the language, has declared this year the centenary of the poetry to the modern spoken tongue of a whole society was, of course, a process that took place in stages. But the year 1890 marks an important symbolic first step: the establishment of the Committee for the Hebrew Language, which was the forerunner of the present-day Academy.

The centenary of modern Hebrew will be celebrated in America as well, not only to mark the revival of the ancient language in Israel, but also to draw attention to the remarkable career of Hebrew in American Jewish life. Although an interest in Biblical Hebrew had been cultivated (often by Christian clergymen) from Colonial times, the surge of interest in modern Hebrew came with the waves of immigration at the turn of the twentieth century. By World War One, America had become home to dozens of Hebrew

writers who founded Hebrew newspapers and journals with tens of thousands of readers. Books of Hebrew poetry and fiction were published and Hebrew colleges and Hebrew-speaking summer camps established. The Hebrew culture movement (Tarbut Ivrit) was for several decades the dominant influence on Jewish education in America; Jewish schools were widely called *Hebrew* schools because of the centrality of Hebrew language and literature in the curriculum. Unlike Yiddish, which was supported by a mass base of native speakers, Hebrew in America always remained an elite undertaking. As such, the commitment to serious Hebrew literature is a unique phenomenon in the landscape of American culture, with its longstanding indifference to foreign languages.

A critical reassessment of this phenomenon will be the subject of a major national conference, "Hebrew in America: Perspectives and Prospects," to be held on the campus of the University of Maryland at College Park on March 25-27. The conference is considered by the University's

Meyerhoff Center for Jewish Studies and the National Foundation for Jewish Culture in New York, with the cooperation of the Histadruth Ivrit and the National Association of Professors of Hebrew. The conference papers will focus on not only the

(continued on page 14)

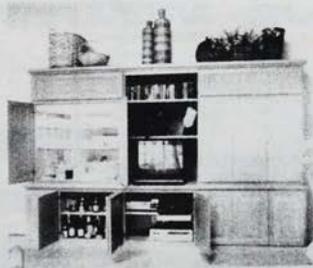
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## Around Town

by Dorothea Snyder

A mural of sweet and serene expressions sleep on pastel balloon faces, surrounded by stars, resting against soft muted tones painted by Rhode Island School of Design students.

My hand suppresses a yawn from the calming effect of the toddler sleep area in the new Brown University Daycare Center at 48 Taft Avenue in Providence.

Adjacent are a sleep area for infants and a changing room where Nathan's diaper was just changed by a loving provider.

His tiny arms and legs kick with delight. The six-month-old is spellbound, watching the happy faced cluster of tiny balloons fastened to the ceiling.

Thoughts of planning this daycare center began perking six years ago, said Sheila Curran, director of employment and staff development at Brown. Three years later, a survey was sent out to all Brown faculty staff and students to find out what needs there were for a daycare center.

"We discovered that 76 people at Brown with children under the age of three were looking for daycare and were interested in having their children attend a daycare center affiliated with the university.

"At that point, we made no commitments as to how much money Brown would be able to allocate. We also learned there were only 40 full-time spaces for infant-to-toddler daycare on the entire East Side; we realized something had to be done.

"In writing 20 different proposals within a three-year span, time was spent talking with people in planning and construction to see if a building at Brown might be available, but we found nothing meeting D.C.F. standards . . . first floor, windows the children could see out of, not too many steps, 45 square feet of indoor space and 75 square feet of outdoor space per child.

"No available building existed, not even a building where we could ask the occupants if they would consider a move so that it could be used as a daycare center. Most of our buildings are very close together.

"It became a nightmare trying to get the outdoor space plus a building with a ground floor without upper floors utilized by other people.

"We concluded there was only one building that would really be suitable at this moment, and here we are at 48 Taft Avenue. It's away from campus, but it happens to be an ideal little building . . . one story with a mezzanine used now and then as a solar energy lab.

"We've moved all the solar equipment up to the second floor of the mezzanine so that the solar energy experiments can operate simultaneously with the daycare center on the bottom level.

"And it's really fascinating to go up there. We've got solar upstairs and cloth diapers downstairs for environmental reasons. And all these little babies! It's a wonderful place!"

The disadvantage, Sheila explained, is that the Center is limited to caring for 20 children. "Eventually the need will increase. One of the ways in which we sold the plan to the university was that if a need were to be demonstrated within two years, we'd move to a much larger building, one that we'll probably have to build."

The Center opened officially on January 8. Dedication ceremonies were exactly a month later. "Our new president approved the plan last April, which was the go ahead," she noted. "We started sending out information to the Brown community in September, and found out that people, who say they are interested in daycare aren't necessarily interested for a number of reasons.

"We've had people who dropped out because their doctors didn't want the child in daycare or they decided they weren't ready to have their children in daycare. There are a lot of reasons that parents go into for having their children in a daycare center.

"The most critical ones are they want to see a center up and running, to see who the providers will be, and will they feel comfortable leaving their children with them all day, particularly a six-month-old who doesn't know how to say I'm having a bad time here, except for crying afterwards.

"Parents don't want to put their babies into a center where they don't feel they want to keep them there for a long period of time. We wanted to make ours as homey as possible."

Currently, the age range at the daycare center is eight weeks old to 22 months old with fewer faculty than staff whose children are enrolled in the program. Among them are graduate students who have stipends from Brown.

The staff is comprised of three part-time people, two full-time, including a nurse on site for three hours a day. The ratio is one to three. Daycare Center hours are 8 a.m. to 5:30 p.m., five days a week, year round, except for holidays. There is a sliding fee scale, the lowest fee being \$50.00 a week.

Brown's new daycare center got off the ground with much love and devotion from Sheila six years ago.

"Oh, yes this is my baby!" she exclaims. "This is extra. It's what has taken up weekends and evenings. It hasn't been constant, but there are times when it is."

"A month after I came to Brown, I was pregnant with my second child and I haven't had another since then. So this has really become my baby even though mine are way beyond this kind of daycare.

## This Is My Baby!



Molly is read to by Cynthia Smothers, director of the new Brown University Daycare Center, at right. Looking on is Sheila Curran, director of employment and staff development, who was a driving force behind the daycare program.



What could be more beautiful than Nathan smiling at teacher Bessie DeJesus!

"But I also realize I was very lucky. When I came to Brown, I was lucky to find daycare at the Jewish Community Center because they had already opened their infant and toddler daycare center."

Cynthia Smothers director of the Brown Daycare Center, was hired by Sheila and the daycare committee.

"Cynthia had a great deal of experience in the infant toddler age group," Sheila said. "We thought it was important that she was given the go ahead to hire the teachers, especially those who share a similar philosophy with her."

Said an elated Cynthia, "It's a joyous

feeling working with little children, to see them grow, develop and reach developmental milestones! It's really a joy. There's something within so satisfying in working with small children.

"To help them discover the world and people, make friends, take turns . . . It's just wonderful. I think that children are your better company sometimes. You almost have to be childlike, not be childish, but be childlike to work with them and you have to feel comfortable doing that . . . getting on the floor, falling with them or being silly with them."



Han fell into this pose. Ivy is distracted from a toy to see what's happening.



The children return from an outing with teachers Bob Mason and Linda Bainer. In front is Han and in the carriage are Ivy and John. Krizia is at right.

Photos by Dorothea Snyder

## Arts and Entertainment

## "Shear Madness"



## East Coast Premiere at Trinity Rep

The East Coast premiere of *The Obscene Bird of Night*, adapted by Darrach Cloud from the novel by Chilean author Jose Donoso, opens at Trinity Rep on February 28. Pre-Views begin February 23.

Commissioned by and originally performed at the Perseverance Theater in Douglas, Alaska, Trinity Rep's production is directed by Perseverance's Artistic Director, Molly Smith.

Les Ballets Jazz de Montreal  
RIC March 6

by George LaTour

"For an evening of dance that is involving, intelligent and entertaining — in short, a real treat — get yourself a ticket to Les Ballets Jazz de Montreal. This strong, good-looking company opened... with a performance that positively glowed with energy, health and passion," wrote Renee Doruyter of *The Vancouver Province*.

Genevieve Salbaing's Les Ballets Jazz de Montreal comes to the stage at Rhode Island College's Roberts Hall auditorium on Tuesday, March 6, at 8 pm for a reservations-only performance as part of the College's Performing Arts Series.

Inspired by jazz music, its style is composed of energy, rhythm, musicality, passion and a touch of humor.

Les Ballets Jazz has toured extensively around the world in more than 50 countries on five continents and has performed in several famous international dance festivals such as those in Venice, Los Angeles, Paris, Hong Kong, Perth, Sofia, Varna and Istanbul as well as the international jazz festivals of Montreal and Tokyo.

Deirdre Kelly of the Toronto *Globe and Mail* said the company, founded in 1972 by Salbaing, presents a program "full of movement, excitement and surprises... each piece (is) marked by a sleek and sassy dance style that balances the discipline and line of classical ballet with the free-spirited, syncopated rhythms of jazz and popular dance."

"As its title suggests, Les Ballets Jazz is a troupe that dances to a very particular beat.

"Its roots are in the syncopated rhythms and popular idioms of jazz music. Its movement vocabulary is founded in the classical ballet tradition reaching back into the last century," says Michael Crabb for Canadian Broadcasting Corporation "State of the Arts."

Salbaing, a winner of a first prize from the conservatoire de

dance de Casablanca and principal dancer of the municipal theater of that city, studied in her native Paris with Egorova, Roussane and Victory Gsovsky.

After three years in the United States, where she was soloist with the Washington Concert Ballet, she settled in Montreal where she joined Les Ballets Chrieff and started creating her first choreographies: "Facade" (Coteau) for the Montreal International Theatre, "L'Histoire du Soldat" (Stravinsky) for the McGill Chamber Orchestra, "Symphonietta" (Roussel) for Les Grands Ballets Canadiens, and two ballets for the CBC producer Jean-Yves Bigars.

For several years, she has been actively engaged in the development of the artistic life of Quebec, working with the committees of the Montreal Symphony Orchestra, les Concours de Musique du Quebec, le Theatre de la Poudreire, the McGill Chamber Orchestra and the National Theatre School.

Since its founding, Les Ballets Jazz and its school have become a professional center where choreographers, dancers and musicians interested in jazz music can find a place to experiment with a new form of dance expression.

In 1987, Salbaing was appointed Member of the Order of Canada.

Tickets are \$14 general admission, \$12 for senior citizens and non-RIC students. Box office opens Feb. 26 from 10 a.m. until 4 p.m. weekdays and from 10 a.m. until performance time on March 6. For tickets call 456-8144; for further information, call the Performing Arts Series office at 456-8194.

The performance of Les Ballets Jazz de Montreal is being funded in part by the New England Foundation for the Arts, with support from the National Foundation for the Arts and the Rhode Island State Council on the Arts.

## Celebrities Gather In Boston For 10th Anniversary Gala Honoring "Shear Madness"

BOSTON, Mass. — Jose Ferrer, Geoffrey Holder and Boston Arts Commissioner Bruce P. Rossley joined *Shear Madness* producers Marilyn Abrams and Bruce Jordan at a gala luncheon to celebrate the 10th anniversary of America's longest running play, *Shear Madness*. The comedy whodunit has played 4,149 consecutive performances in Boston. More than 100 people, including veteran actors of the play, attended the festivities at Boston's Ritz-Carlton Hotel.

Commissioner Rossley announced the City's plans for a new Midtown Cultural District "Walkway of the Stars." Similar in concept to Hollywood's "celebrity sidewalk," the project was conceived as a permanent tribute to Boston's cultural accomplishments and estab-

lished as a cooperative venture between private and public sectors. The Walkway's first "star" was unveiled and dedicated to *Shear Madness* by Commissioner Rossley who cited "the show's outstanding contribution to the quality of life in Boston and for the part the production has played in the life of Boston's Midtown Cultural District."

Local businessman and arts patron, Dennis Kunian of K.K.&M. Advertising, Inc., set a precedent as the first corporate sponsor to participate in the project by underwriting the *Shear Madness* commemorative embedment. Designed by local sculptor, Gregg LeFevre, *Shear Madness*' square, bronze pavement insert features an abstraction of a star and images representative of the comedy

whodunit. An appropriate site for the new Midtown Cultural District "Walkway of the Stars" is currently being sought.

*Shear Madness* recounts the events surrounding the murder of a world-renowned concert pianist above the *Shear Madness* hairdressing salon. The actors become suspects and the audience becomes armchair detectives in this game of cat-and-mouse that changes every night.

Boston's *Shear Madness* enters its 11th performance year with the following schedule: Tuesday through Friday at 8 p.m.; Saturday at 6:30 p.m. and 9:30 p.m.; and Sunday at 3 p.m. and 7:30 p.m. Tickets, priced at \$17.00 and \$22.00, are available at the *Shear Madness* box office or by calling Chrg-Tix at (617) 542-8511.

An imaginative journey through the psyche, *The Obscene Bird of Night* is a magical and visually stunning theatrical event. Threaded throughout the piece are glimpses of a 17th century legend that underscores — often comically, sometimes tragically — the theme of the piece: what happens when human potential is suppressed.

The set was designed by John Murphy, Jr., lighting by Rob Murphy, costumes by William Lane, sound by Stephen Santomenna. Stage manager is Cynthia Peterson.

Tickets can be bought on an individual play basis for \$22-\$30 or as part of Trinity Rep's 3-Play Choose-Your-Own Theater Package at \$63.

Three discussions, free and open to the public, are slated for Sunday, March 4, Wednesday, March 14, and Saturday, March 31, after the 2 p.m. performances.

All tickets for the first weekend, February 23-25, include a "Food for Thought" reception and discussion with

the director, actors, and designers after the 7 p.m. performance on Sunday, February 25.

Production performances are Sundays and Tuesdays at 7 p.m.; Wednesday through Saturday at 8 p.m.; and Sunday matinees at 2 p.m. One Wednesday matinee on March 14 and two Saturday matinees on March 24 and 31 are scheduled at 2 p.m. Box Office number is (401) 351-4242, ext. 224.

Flautist with Israel  
Philharmonic to  
Give Recital

Yossi Arnhem, associate principal flautist with the Israel Philharmonic Orchestra, will perform works by Bach, Telemann, Haydn, Bloch Haim and Schubert in recital in the Rhode Island College Chamber Music Series Wednesday, Feb. 28, at 1 pm in Roberts Hall 138 (recital chamber).

Arnhem will be accompanied by Judith Lynn Stillman on piano. Ms. Stillman is artist-in-residence at RIC.

Born in Tel-Aviv, Arnhem began his flute studies in 1968 with O. Yeini. After graduating from the Rubin Academy of Music in Tel-Aviv, he went on to study with Peter Lukas Graf and Paul Meisen in Europe.

While in Israel, he annually received scholarships from the America-Israel Cultural Foundation and won a number of performance prizes.

In 1982, he was granted a two-year scholarship to study in Western Germany, and, in 1984, reached the finals at the international flute competition in Ancona, Italy.

Arnhem joined the Israel Philharmonic the next year where he has performed as soloist. He has also been soloist with other orchestras performing in Israel, West Germany and the United States.

Recently, he founded the Leonardo Baroque Ensemble in Israel.

The recital is free and open to the public.

For more information, call John Pellegrino at the RIC music department at 456-8244.

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Dr. Howard Ellberg-Schwartz

March 2-4, 1990



— PROGRAM HIGHLIGHTS —

"The Problem of the Body for the People of the Book"  
Friday, March 2 Noon-1:30 PM Sharp Rectory  
144 Thayer Street

"Jews in Spiritual Crisis"  
Friday, March 2 8:45 PM  
Rappaport Hiller House  
80 Brown Street

"Creation of the Human Body"  
Saturday, March 3 1:00 PM  
Rappaport Hiller House  
80 Brown Street

"The Symbolism of the Jewish Body: Menstruation and Circumcision"  
Sunday, March 4 12:00 PM  
Rappaport Hiller House  
80 Brown Street

Rabbi Amy Ellberg is the first woman ordained as a Conservative rabbi by the Jewish Theological Seminary of America. She currently serves as Director of Tzedek, Chair, the Jewish Hospice Care Program of the Jewish Community Service of Philadelphia.

Dr. Howard Ellberg-Schwartz is Assistant Professor in the Department of Religion of Temple University in Philadelphia. He has written extensively on the Anthropology of Judaism, Rabbinic Judaism, and Judaism in Late Antiquity.

For more information contact: Madeline Lundgren, Brown-RISD Hiller, (401) 863-2805.

Read the Herald!



# NOAH'S ARK

A newspaper for Jewish children

VOL. XII No. 6

FEBRUARY, 1990 / SHEVAT-ADAR, 5750

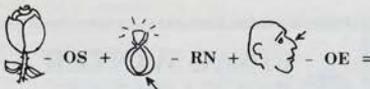
## NOAH'S ARK Goes Back To Shushan!

### Weather Report: Hold On To Your Turbans!

For the next week, the weather in Shushan will remain windy and wet! The springlike weather should not dampen anyone's happiness! (Smile! It's Adar!)



Why should everyone in Shushan carry umbrellas this week?



Because King Achashverosh

- Answer on next page.

### Fierce Fighting Finally Finished!

#### Jews Win!

Eyewitnesses from all over King Achashverosh's empire report the fighting is finally over, even in the capital city, Shushan. Instead of being wiped out, as originally planned, the Jews easily won all of the battles. Not one Jew died, although at least 500 Jewish enemies were killed in Shushan alone!

"We've learned that 75,000 anti-Semites (people who are against the Jews) have been killed throughout the entire country," reported Mordecai, cousin of the Queen. Mordecai is the new chief minister of the Persian empire. "We're just sorry that we had to have this fight and so many lives were lost. However, Haman brought this on the people by having the King decree that all Jews should die." Mordecai went on to explain that, according to the law of the land, King Achashverosh could not take back his royal order to kill the Jews. Instead, the Jews were given permission to defend themselves and to destroy anyone who attacked them.



Queen Esther was the one who told the King about Haman's evil plot to destroy the Jews. She and her cousin, Mordecai, declared that, from now on, the 14th of Adar will be a day of feasting and gladness, because that's when the fighting was over, every place except Shushan. In walled cities, such as Jerusalem, the day of joy will be celebrated on the 15th of Adar, since that's when the fighting took place in the walled city of Shushan.

Among the dead are the ten sons of Haman. (See death notices.)

### מלוני

### (Me-lo-nee) - My Dictionary

עתון  
(ee-tone)  
newspaper

חדשות  
(chah-dah-shote)  
news

מזג אוויר  
(meh-zeg ah-veer)  
weather



משרות  
(mees-rote)  
jobs

**For the first time:  
Esther Talks About Her Secret Life**



People throughout the Persian empire were shocked with the news that Esther, wife of King Achashverosh, is indeed a Jew! "I am proud to be a Jew, and I'm glad that I don't have to keep this secret any longer," the Queen said.

Now called Esther, Her Highness is also known by her Hebrew name, Hadassah. An orphan since childhood, she was raised by her older cousin, Mordecai. Since becoming Queen, Esther had told no one in the palace that she was a Jew.

In her first newspaper interview, the Queen said, "I knew it could be dangerous to let anyone know I was a Jew. Of course, as it turned out, it's a good thing that a Jew was the Queen, because I was in a position to save my people from Haman's evil plot!"

The Queen reported that it was hard to keep her secret. One of her biggest problems had to do with food. "Naturally, I keep kosher. The only way I could do that secretly was to become a vegetarian, a person who eats no meat. For years, I've eaten only fruits, vegetables, and grains. My servants thought that I was a bit strange, but who would argue with the Queen?" asked Her Highness.

Another problem she faced was not knowing what was happening in the Jewish community. "In fact, I was one of the last to know about Haman's plan to kill the Jews. Mordecai had to send me a special message through one of the servants. I must tell you, frankly, I was so shocked by this news!" she said.

Though chosen for her beauty, Queen Esther will be remembered because she is very brave and clever. Although she succeeded in saving the Jews, she could have been killed if she had failed. "I'm just grateful that I was in a position to help my people," Her Highness said.

**Want Ads**

**Guards.** Recent events at the palace call for a changing of the guard. Must be able to stand still for long periods of time. Must be absolutely trustworthy and loyal. For an interview, call 1-800-PALACE. Ask for Mordecai.

**Scribes.** Business is booming. If you can write neatly, we've got a job for you! Megillot must be sent from Babylonia to Jerusalem! Send letters to Box Adar, c/o this newspaper.

**Love horses?** If you like horses and have patience, you might be just the person we want to hire. Recent parades have left palace horses with their shoes worn down. Hurry! This job won't stay open long! Apply in person at the palace stables.



**Death Notices**

**Haman, son of Hammedatha, the Agagite.** By royal order, Haman was hung at the very spot which Haman had prepared for Mordecai. Haman was the chief officer in King Achashverosh's court. Before that, Haman was a barber for 22 years in the town of Kefar Karzum.

**Parshandath, Dalphon, Aspatha, Poratha, Adalya, Aridatha, Parmashtha, Arissai, Aridai, and Vayzatha,** sons of Haman. These men were slain by the Jews on the 15th of Adar, in an easy battle in Shushan. Mordecai has offered a special reward to all Jews who can say these names in one breath!

**Answer to Rebus**

Rose - os + ring - m +  
nose - oe = Because King  
Achashverosh reigns (rains).



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What do you find only once in the Book of Esther, but twice in the whole Bible?

The letter B.

What did the King's horse and Haman have in common?

They were both migs!

**NOAH'S ARK**  
A Newspaper for Jewish Children

Linda Freedman Block and Debbie Israel Dubin  
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Goldie Knobler, Mickey Brodsky,  
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# Local News

## Congregation Sons Of Jacob

**Friday, February 23** - 28 days in Shevat. Candlelighting 5:07 p.m., Minchah service 5:15 p.m.

**Saturday, February 24** - 29 days in Shevat. Torah reading is P'Mishpatim - Shabbush Shekalm. Also this is the Birkhat Hachodesh. Rosh Chodesh Adar is two days, Sunday, February 25 and Monday, February 26. The Molad (time) is Sunday morning at 1:05 a.m. and 57 seconds (or 17 chalokim). Morning services are at 8:30 a.m. Minchah at 5:00 p.m. followed by The Third Meal. Maariv is at 6:12 p.m. with the Havdalah service at 6:19 p.m. Sabbath is over at 6:11 p.m.

**Sunday, February 25** - First day of Rosh Chodesh Adar. Morning services at 7:30 a.m.

**Monday, February 26** - Second day of Rosh Chodesh Adar. Morning services at 6:30 a.m. promptly.

**Tuesday, Wednesday, and Friday** morning services at 6:45 a.m. and on Thursday at 6:30 p.m. Minchah for the entire week is at 5:05 p.m.

Our annual Purim Party and raffle has begun. First prize this year is a remote control VCR, second prize is a \$100.00 U.S. Savings Bond, and third prize is a large fruit/liquor basket.

### A Sequel To Tu Be-Shevat Trees

Toward winter's close, we celebrate the New Year of the Trees. If this seems a strange kind of birthday, think of the millions of Chinese who annually observe the Birthday of the Flowers!

Flowers and trees and all growing things mean so very much to every human being. Our ancestors knew this. Trees help feed and clothe us. Trees keep the soil rich and fertile and give beauty to the world.

Tu equals fifteen. Our ancestors were aware of this and they set aside the fifteenth day of the month of Shevat (Hamishah Asar Bi-Shevat; or "Tu Bi-Shevat," for "Tu" represents the two hebrew letters which numerically equal fifteen) as Jewish Arbor Day.

In Israel, the rainy season lasts till sometime in February; then the first buds on the trees appear. It was in the Talmud that the New Year of the trees received its name. But long before that the Torah showed the way. The Bible, for example, says that fruit trees may not be cut down even in times of war (Deuteronomy 20). The Torah itself is called a "tree of life" (Proverbs 3:18). And King David, in the Book of Psalms, says that a righteous man "is like a tree planted by the

streams of water" (Psalms 1:3).

There are many references to trees in the Bible: Cedar (I Kings 6:14, 16, 18), Willow (Psalms 137:1,2), Palm (Leviticus 23:40, 41), Citron (Leviticus 23:40), Cypress (II Samuel 6:5), Gopher (Genesis 6:14, 18, 19), Fig (Genesis 3:7), Olive (Exodus 27:20, 21), Carob (In the days of Bar Kochba).

On the New Year of the Trees, it was said by the rabbis of old, trees are judged in Heaven, just as we are on our Rosh Hashanah. On this judgement day, it is decided that some trees will grow strong and flourish and others will weaken and die. So, from olden times on, people prayed that the New Year would be good to all trees.

Much of the credit for making Israel bloom as it did in the days of old belongs to the JNF. When, for example, the famous valley of Jezreel was bought by the JNF, it was a wasteland of swamp. Today, the Emek is a beautiful valley, studded with oranges, grain fields, vegetable gardens and little farms. All this was achieved by the halutzim with the help given by Jews everywhere through the Keren Kayemet Le-Yisrael, the Jewish National Fund (JNF). We should all participate in the JNF drive

for funds.

Not only customs, but legends as well have clustered about Tu-Bi Shevat and its flowers, plants, and trees. One legend describes the history of the sky and graceful Cyclamen, also called Nezer Shlomo, the "Crown of Solomon." It is said that when Solomon became king, he chose the lovely Cyclamen as a model for his crown. Centuries later, when Jerusalem was conquered by the enemy, the relay crown was stolen from the king's treasury. The Cyclamen bowed its head in sorrow, saying: "Only when a son of David again ascends to the throne and the crown is returned to Jerusalem shall I once more stand erect." To this day, the Cyclamen drops its head.

### South County Hadassah

The South County Chapter of Hadassah invites members and friends to an illustrated talk by Sheila Alexander, "Personal reflections on Jewry in the Soviet Union," on Wednesday, Feb. 28, 7:30 p.m., at Congregation Beth David, Narragansett. For further information, please call 789-113 or 789-9047.

### Temple Emanu-El Leisure Club

The next Sunday meeting of Temple Emanu-El Leisure Club will be held on February 25 in the Bohnen Vestry of the Temple.

Barry Fain will present *A Russian Adventure*. Mr. Fain and his wife recently toured Russia. A special guest will be Dr. Alexander (Sasha) Stonov, a Refusnik, who was recently allowed to leave the USSR and settle in the United States. Several Temple members met him and his parents in Moscow last year. His parents continue to be refused permission to emigrate.

This will be an excellent opportunity to hear firsthand the status of Jews in Russia today. A social hour will follow and refreshments will be served.

### Former Refusnik To Speak At Temple Emanu-El

Dr. Alexander (Sasha) Stonov, a former long-term Refusnik from the Soviet Union, will speak at Temple Emanu-El's Leisure Club on February 25 at 2 p.m. The Leisure Club and the Temple extend an invitation to the entire community to hear Dr. Stonov. His parents, Natasha and Leonid Stonov, remain in the Soviet Union against their will. Just recently they were again refused permission to emigrate after more than ten years of appeals to leave the country.

Dr. Stonov's father, Leonid, has been one of the leading activists among the long-term Refusniks. He has repeatedly confronted Soviet government officials demanding enactment of a law on the subject of emigration to clarify for Jews in the Soviet Union what their rights are. Even though there is a massive exodus right now from the Soviet Union, there are hundreds of people who have been repeatedly refused for many years and who continue to be denied permission to leave.

Several Rhode Islanders who traveled to the Soviet Union last year met Dr. Stonov, a cardiologist, and his parents in Moscow. Sasha is now living in Boston, and Temple Emanu-El's Leisure Club warmly welcomes him and all who wish to learn more about the ongoing struggle of Jews in the USSR.

### Adoption Information Session March 27

The recent explosion of adoption alternatives has generated hope and controversy. Understanding the issues and feelings involved in adoption will be the focus of a free, informational meeting to be held Tuesday, March 27, at 7:30 p.m. at the Jewish Family Service offices, 229 Waterman Street in Providence.

One alternative to be explored is Identified Adoption, in which parents actively participate in finding a child, is generally faster and less difficult than conventional adoption.

The meeting will be addressed by Camille Gregorian, Adoption Coordinator at Jewish Family Service.

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

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March 15, 1990

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## Tu-Bishvat At The Jewish Home



In honor of the holiday of Tu-Bishvat (the fifteenth of Shvat) students from the first, second and fifth grades of the Providence Hebrew Day School performed a short skit and sang some lively songs for the resi-

dents of the Jewish Home for the Aged.

After the musical program was completed a delicious snack of fruits and juice was shared by all.

## Americans Believe It's None Of The Boss' Business

Does a prospective employer have the right to ask if you have elderly parents, or are living with a non-family member of the opposite sex? Should an employer be able to deny you a job or fire you because of a dangerous hobby? And is it appropriate for an employer to refuse to hire you because you smoke?

The answer is a resounding "no," according to results of a nationwide poll recently released by the National Consumers League (NCL). NCL is a private, non-profit consumer advocacy organization founded in 1899 and concerned with workplace and marketplace issues.

NCL Executive Director Linda Goldner was quoted in a United Press International story as saying "This poll confirms our worst fears about the state of privacy in the workplace. In job interviews, Americans say employers routinely snoop into the privacy of job applicants by asking questions that have no relationship to job performance."

The poll, conducted by the Ipsos Survey Research Group for NCL, consisted of a national sample of 1,007 adults - 500 men and 507 women, who answered specific questions relating to the right of employers to ask about private lives of job applicants, to base hiring and firing decisions on what employees do on their own time, or to attempt to change employee lifestyles.

According to coverage of the poll by the Associated Press, the following percentages of respondents felt that a prospective employer had no right to ask any

questions about: living with a non-family member of the opposite sex - 87 percent; elderly parents - 84 percent; religious preference - 84 percent; plans to have children - 81 percent; smoking off the job - 74 percent; off-the-job hobbies or activities - 63 percent; and marital status - 47 percent.

Although the question regarding marital status was perceived by a narrow majority - 53 percent - to be appropriate, a majority of women - 54 percent - were opposed to it.

With respect to justification for hiring and firing of employees, it was reported respondents thought it inappropriate to base such a decision on: dating a person of a different race - 95 percent; having a dangerous hobby - 91 percent; taking part in a political demonstration - 90 percent; gambling at a race track - 83 percent; and holding an unusual second job - 83 percent.

Employee lifestyle also was considered by the vast majority of Americans to be strictly personal business. Survey respondents stated that employers have no right to: monitor personal telephone conversations - 93 percent; forbid an employee or job applicant from dating an employee of a rival firm - 89 percent; refuse to hire an overweight person - 81 percent; refuse to hire a smoker - 76 percent; require an employee to stop smoking - 74 percent; require an employee or job applicant to change diet - 73 percent; and require an employee or job applicant to quit a second job - 69 percent.

"As far as we and the public are concerned," said Goldner, "the ability to perform the job should be the sole criterion for winning and holding a job in America."

## Saul Wachs to Be Temple Torat Yisrael Scholar-in-Residence March 16-18, 1990

Saul Wachs, the highly distinguished Rosine B. Feinstein Professor of Education at Gratz College in Philadelphia, has been invited to be Temple Torat Yisrael's 1990 Scholar-in-Residence the weekend of March 16-18.

"Can a Modern Jew Pray?" will be the theme of Prof. Wachs' three-part series, beginning on Friday night, March 16, 7:30, with the first lecture, "Dignity of Words."

The second lecture, which will begin Saturday at 12 noon, immediately following the close of Shabbat Services (9:30), will be a lunch presentation, "Discovering the Shema."

The Sunday morning breakfast program, which will begin at 9:45 a.m., will be "Prayer: Memories, Values, Dilemmas."

Attendance at the three presentations (including the Saturday lunch and Sunday breakfast) is free, but reservations are required 785-1800.

The entire weekend is made possible by the Presidents Fund of Temple Torat Yisrael, by the Florence Margolis Memorial Fund for the Arts and the Sisterhood and Men's Club.

Prof. Wachs is a former Dean and Chairman of the Faculty at Gratz College.

A popular speaker and lecturer, he has been invited to serve as guest on the faculties of the Jewish Theological Seminary, the Hebrew University, Tel Aviv University, Bar-Ilan University and McCallister College.

## Reform Movement To Sponsor Seminar On Organizing Jewish Day Schools

Interested in founding a new Reform Jewish day school in your area? A two-day seminar on how to do it will be offered by the Reform movement April 1-2 at Manhattan's Congregation Rodeph Sholom, 7 West 83rd Street.

The seminar is designed to assist congregational and community leaders as well as parents who are planning to set up new day schools or enrich educational programs in existing institutions, according to Rabbi Howard I. Bogot, director of the department for religious education of the Union of American Hebrew Congregations, one of

the seminar sponsors. The other sponsors are the UAHC's Day School Advisory Committee and the Reform movement's Commission on Jewish Education.

"Visions of Excellence: How Jewish Children Learn to Repair the World and Be Part of It" is the theme of the seminar. It will feature discussions and practical workshops led by specialists in Jewish education. The seminar will also include a visit to Rodeph Sholom School, the host congregation's day school.

Co-chairs of the seminar are Ruby S. Leader, chairperson of the UAHC Day School Advisory Committee, and Ruth Manson, a member of the committee.

A \$15 registration fee covers the costs of study materials and scheduled meals. Those interested in attending may write or call the AHC Department for Religious Education, 838 Fifth Avenue, New York, N.Y. 10021, (212) 249-0100.

## Brandeis' 1990 Summer Education Adventure

Summer on the normally bustling campus of Brandeis University is a time for serious study in a quiet setting where summer students can take advantage of small classes taught by Brandeis faculty members.

Last year's sessions had a record number of course registrants, and this year planners hope to expand on that success with a large offering of courses in theater arts, intensive Spanish, premedical sciences, music, computer sciences, and more.

Session one will be held June 4-7 and session two will be held July 9-August 10. Registration is now open for both sessions.

Sanford M. Lottor, director of the summer school, notes that summer at Brandeis offers a serious atmosphere for concentrated study, with all the Boston area's attractions nearby. He also stresses that classes are kept small to ensure the unique qualities that have been the hallmark of the Brandeis experience. All courses are taught by Brandeis University faculty.

For the second year, a chamber music workshop is being offered featuring the nationally renowned Lydian String Quartet, in residence at Brandeis. It will consist of three weeks of intensive daily rehearsals, master classes and lectures for young professional and advanced ama-

teur groups. The music department is also offering a course in Mozart.

Brandeis' renowned theater arts department will offer seven courses of interest to amateurs and professionals.

Students of German and Hebrew will have the opportunity to study overseas in special sessions in Auserberg, Germany and Israel.

Courses are offered on the graduate and undergraduate level, are open to any qualified applicant, and can be taken on a credit or non-credit basis. High school juniors and seniors are encouraged to apply. A number of late afternoon and evening courses have been scheduled.

Brandeis, a liberal arts and research university, is located 10 miles outside of Boston, Mass.

To receive a catalogue and registration information, write to: The Office of Continuing Studies, Sydemann 108, Brandeis University, Waltham, Mass. 02554, or call (617) 736-3424.

## Touro Tours

During school vacation February 19-23, the Touro Synagogue will be open for tours. Tours take place between 1-3 p.m. every day except for Saturday.

For further information, please call the Touro Synagogue at 847-4794.

## Support research.



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**OPEN HOUSE:** Thursday March 1, 7:00PM - 9:00 PM (Levinthal/Sidman JC, Newton, MA)

Sunday March 4, 11:00AM - 1:00PM (Shir, C. Stoughton, MA)

**FOR LOCATIONS CALL:** Israel Program Center, Lora Eliahal/Administrator, (617) 966-7410 x179

Jewish Community Center of Greater Boston

## Purim Baskets

Rabbi Yehosua Laufer, Director of Chabad Lubavitch of Northeastern New England, has announced that UPS will once again be delivering specially prepared Mishloach Monos Purim baskets this year.

UPS stands for United Purim Service. And for just \$25, a special UPS representative will hand-deliver a handsome Purim basket containing the traditional Hamantaschen, as well as other food and fruit to friends, acquaintances and relatives anywhere on the East Side of Providence.

It is also an excellent way to share the Purim Spirit with friends and relatives who are in the hospital or Nursing Home.

Hamantaschen U.S.A. is an other Chabad Purim. One can send a Purim gift box to a friend, relative or college student anywhere in the U.S.A. for only \$25.

Anyone wishing to place an order for UPS Purim baskets, or Hamantaschen U.S.A., should contact Chabad at 273-2388 or 331-3974.

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(All Groups Begin Meeting the Week of February 26, 1990)

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Rabbi Yehosua Laufer

Mondays, 8:00 - 9:30 PM

### Issues in Feminist Biblical Interpretation

Ms. Abbey Silberman

Tuesdays, 8:00 - 9:30 PM

### Hebrew for Beginners

Mr. Eli Ungar

Wednesdays, Noon - 1:00 PM

### The Talmudic Narrative

Rabbi Avi Shulran

Wednesdays, 4:30 - 6:00 PM

### Idetzmo: A Jewish Language and Its Literature

Ms. Rebecca Sheer

Wednesdays 7:00 - 8:30 PM

### What We Say Friday Night, How We Say It, and What It All Means: An Introduction to Shabbat

Rabbi Alan Flam and Mr. Rob Sokolick

Thursdays, Noon - 1:00 PM

### Introduction to the Study of Talmud: Tractate Megillah

Mr. Andrew Borodach

Fridays, 5:30 - 6:30 PM

All groups will meet at the Rapaport Hill House, 80 Brown Street, Providence. Days and times of learning groups may be adjusted upon consultation with facilitators.

Advanced registration requested by 5:00 PM, Monday, February 26, at Brown-RISD Hill, Brown University, Box 1882, Providence, RI 02912, or call (401) 863-2805

## Striar J.C.C.

### Museum Trips

The JCC announces two trips to local museums. Join us on February 20, 1990, at 10 a.m. as we visit the Monet Exhibit at the Museum of Fine Arts.

On March 20, 1990, we will go to the Decordova Museum to view *A Different War*.

Don't miss these two must-see exhibits. For more information contact (617) 341-2016, ext. 276.

### Family Workshop For Purim

On Monday, March 5, 9:30-11 a.m., the art studio at The Striar JCC will be open to parents and their children ages 3-5 for costume and mask-making. Come in for Purim-time fun — get into the mood of the holiday and chase away winter blues! \$10.00 for each parent/child pair. For more information call the Cultural Arts Dept. at (617) 341-2016.

### Singles Brunch

The JCC is also sponsoring a Brunch plus for Singles (all ages) on Sunday, March 11, at 11 a.m. Congressman Barney Frank will speak on his contributions to Jewish Boston. All Singles between 22-62 are invited to attend.

Registration prior to March 7 is \$5.00 for members and \$8.00

for non-members. At the door \$6.00 for members, \$9.00 for non-members.

Register in advance and Save!

### Scavenger Hunt For Singles

The JCC is also sponsoring a Scavenger hunt for Singles (22-35) on Sunday, March 4, at 2 p.m. Please arrive promptly at 2 p.m. so we can divide into teams.

The cost for a Striar JCC member is \$5.00. The cost for a non-member is \$8.00. You may pay at the door.

### Adult Purim Bash

The Striar Jewish Community Center on the Fireman Campus, 445 Central Street, Stoughton, Mass. 02072 is sponsoring a Purim Bash for Adults on Saturday, March 3 at 8 p.m. Music will be provided by T. Rizzo Productions.

There will be Belly Dancing, Mime and a Cash Bar. An array of Middle Eastern delicacies catered by Creative Chicken of Stoughton will be served.

The price for Center members is \$15.00 per person/\$30.00 for couples. Non-members price is \$18.00/\$36.00 per couple. Advanced ticket sales at the Striar JCC front desk.

The JCC is also sponsoring a variety of Jewish and general interest classes for Adults and Single Adults this spring.

Registration for members begins on Sunday, March 18 at 10 a.m. Nonmembers may register beginning March 21 at the Striar JCC front desk.

### Kaplans Announce Birth

Saul and Susan (Hamer) Kaplan of Mansfield, Mass., are pleased to announce the birth of Alyssa Nicole, born on January 9, 1990, at Women and Infants Hospital.

She is welcomed at home by a sister, Rachel, age 6 and a brother, Adam, age 3 years. Maternal grandparents are Morton and Ileana Hamer of Pawtucket. Paternal grandmother is Mona Kaplan of Brookline, Mass. Paternal great-grandparents are Irving and Jean Adler of Pembroke Pines, Fla. Alyssa was named for her great aunts, Naomi Keller and Priscilla Baker.

### Kleins Announce Birth

Proud parents, Sherri and Gary Klein and brother, Joshua Philip Klein of Cranston, R.I. announce the birth of Jared Scott Klein, born January 31, 1990.

Maternal grandparents are Abbott and Phyllis Dressler of Cranston, R.I. and Jupiter, Fla. Paternal grandparents are Walter and Rose Klein of Leominster, Mass. Maternal great-grandmother is Ruth Bernstein of Miami, Fla. Paternal great-grandmother is Rose Levitt of Bronx, New York. Jared Scott is named in loving memory of his maternal great-grandmother Sarah Dressler.

### Schwartzes Announce Birth

Barbara and Morris Schwartz are proud to announce the birth of their granddaughter, Samantha Rose Flaxman. The parents are Judy and Bill Flaxman.

The great grandparents are the late Mr. and Mrs. Samuel Schwartz and Mr. and Mrs. William Amber.

## Beth-El Celebrates Jewish Music Month



Mosaic will present a recital at Beth-El.

In honor of Jewish Music Month, Temple Beth-El will present an evening with "Mosaic" following shabbat services on Friday, March 2 at 8 p.m. Mosaic is an organization dedicated to the advancement and appreciation of music. The talents and friendship shared by its members, Leslie Forgy, James Forgy

and Raymond Butero, give an excitement and versatility to the unusual combination of flute, clarinet and piano. Mosaic will present a recital of music by Jewish composers.

Shabbat services at Temple Beth-El are open to the community. For more information, call 331-6070.

### Congregation Ohave Shalom

Services this Friday evening at the Young Israel of Pawtucket are 5:15 p.m. Shabbat morning, Shabbat Shekalim, a kiddush will follow services which begin at 9 a.m. Saturday afternoon Rabbi Jacobs will give his Mishnah class at 4:30 p.m. Mincha will be at 5:10 p.m. followed by the Third Sabbath Meal. Ma-ariv is at 6:10 p.m. Havdalah is at 6:20 p.m.

Sunday and Monday is Rosh Chodesh Adar. On Sunday morning services are 7:45 a.m. On Monday morning services are at 6:30 a.m.

We invite the whole Jewish community for a Purim Se-ud-ah (dinner) at the synagogue on

Sunday, March 11, at 5 p.m., Purim Day. A full course dinner consisting of cornish hen, rice pilaf, hamantashen, beverages and wine (ad-lo-yada) will be served and prepared by Nita Piskin. All this will be for the low cost of \$8.50/adult and \$5.50 for children above 2. It will cost \$30 for a whole family, no matter what size. All payments must be received by March 5 in order to attend! Call in reservations at 725-3886, 723-2669 and 724-3552. Make checks payable to Congregation Ohave Shalom, and mail to Nita Piskin, 77 Blodgett Ave., Pawtucket, R.I. 02860.

### Temple Shalom To Share Weekend With Trinity Church

In honor of Brotherhood month, the Congregations of Temple Shalom and Trinity Episcopal Church have planned a weekend of learning and sharing of their respective observances of the Sabbath.

On Friday evening, February 22 at 6:30 p.m., members of Trinity will be welcomed to Temple Shalom to join with them in a traditional Sabbath Service. The sermon for that evening will be delivered by the Reverend Canon D. Lorne Coyle, Rector of Trinity Church. Following the service, the worshippers will share a Sabbath meal together, during which time the home rituals for Sabbath observance will be performed. A question and answer period will conclude the evening.

On Sunday morning, February 25, members of Temple Shalom will attend a worship service at Trinity Church. Rabbi Marc S. Jagoliner will preach the sermon. At a reception following the worship, members of Temple Shalom will be welcomed and questions will be entertained.

To plan accordingly, reservations are required. For further information or to secure a place, please contact Rabbi Jagoliner at Temple Shalom, 846-9002 on or before, Tuesday, February 20.

The next session of the Rabbi's Adult Education Classes will take place on Thursday, March 2, with Beginner's Hebrew at 7:15 p.m. and "Can We Talk" at 8:15 p.m.

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## Women Explore Relationships

Women's Division of the Jewish Federation of Rhode Island is proud to announce its annual Education Day to be held Tuesday, March 6, 1990. The theme of the entire day's program is "Between Friends . . . Women Exploring Relationships" . . . and is designed for participants to better understand the myriad complexities facing Jewish women in their relationships. The event will be held at Temple Beth-El in Providence from 9:30 a.m. to 3 p.m.

Featured as the keynote speaker is Dr. Benjamin Entine from New York City, who will introduce the day-long seminar with "That's What Friends Are For." Dr. Entine is an attorney, philosopher and psychoanalyst in family practice. He is also the first recipient of a Doctorate to be conferred by the Jewish Theological Seminary on the joint recommendation of the faculties of both philosophy and pastoral psychiatry.

Four Rhode Island professional women will act as facilitators for the subsequent workshops. The morning sessions, "I Love Me Not, I Love Me Not . . . How to be your own best friend" and "The Sandwich Generation . . . Bridging your aging parents" will be led by Beatty Cohen and Ruth Silverman respectively. Ms. Cohen is a psychotherapist with Psychiatric Specialists, Inc.,

and is Rhode Island's only call-in radio show counselor. Ms. Silverman, who received her MSW from Smith College, has worked for Family Service both in Boston and Rhode Island.

After lunch, workshops will cover "Parents Are Parents, Friends Are Friends . . . The art of being a friendly parent" and "Friends and Lovers . . . How to be a friend to your spouse." These afternoon workshops will be led by Bryna Bettigole and Ruth Rosen. Ms. Bettigole is clinical director for Jewish Family Service with extensive experience in medical and family counseling and divorce mediation. Ms. Rosen is in private practice as a specialist in individual and family therapy and serves as a clinician and instructor in family therapy with the Brown University Program in Medicine. Co-Chairpersons for this event are Charlotte Gittleman and Dee Dee Witman. The committee includes Sheila Alexander, Patty Alperin, Marcia Blacher, Rosalind Gaborowitz, Randie Goldman, Alexis Hafken, Myrna Leven, Elaine Odessa, Barbara Singh, Cheryl Teveron, Sybil Yaffe, Myran Rosen, ex-officio.

The cost for the program and lunch is \$18. Reservations are necessary. Please call May-Ronny Sock at the Jewish Federation of Rhode Island 421-4111 for further information.

## National Council Of Jewish Women Offering Trip To Monet Exhibit

Experience the exhibition of paintings by Claude Monet coming to the Museum of Fine Arts, Boston. Listen to a recorded tour of the approximately 90 series paintings represented by such works as Grainstacks, Poppars, and Rouen Cathedral, as well as lesser-known views such as the Cliffs at Varengeville and Dieppe, and Mount Kolsaas in Norway.

The renowned French Impressionist artist brought to his canvas his lifelong concern for the beauties of his native land with this exhibit begun when Monet was 50 years old. This exhibit seeks to reassemble, as closely as possible, Monet's own exhibition 100 years ago.

The group will travel by luxury motor coach from Providence on Wednesday, April 18, 1990 at 9:15 a.m. from the JCC, returning at approximately 2:30 p.m.

The cost, \$38, includes round trip transportation, reserved time of entry, a recorded tour of the exhibition, and a box lunch. Reservations are limited to the first 90 requests and must be accompanied by a check. Everyone is welcome. Payment is nonrefundable. Please make your reservations by sending a check made payable to NCJW to:

Sally Rotenberg, 115 Emeline St., Providence, R.I. 02906. For more information call 274-2441.

## Temple Emanu-El Leisure Club

The Temple Emanu-El Leisure Club will sponsor their first trip of the season on Tuesday, March 13, 1990, to the Boston Museum of Fine Arts to see the exhibit "Monet in the 90's: The Series Paintings." The paintings

represent Monet's life-long concern with beauties of his native land. Included in the viewing will be the Accuguide — a recorded tour of the exhibition to make this trip a most enjoyable one.

In order to spend more time at the Museum, we will lunch at home and board the bus at Temple Torat Yisrael in Cranston at 12:15 p.m., and at Temple Emanu-El at 12:30 p.m. We should return at approximately 5:30-6:00 p.m. The cost for this trip is \$22.50.

Please call Eve Goldberg at 831-1102 for reservations.

## Mealsite Seniors Begin Correspondence With Stern Street Seniors

During a trip to Israel this winter, Maxine Richman, Outreach Social Worker for the Elderly at Jewish Family Service visited the Stern Street area in Jerusalem and came home with requests for American pen pals.

As a result of her enthusiasm for the project, seniors at the JFS Kosher Mealsite in Cranston are writing letters to their counterparts at the Hassenfeld Jewish Community Center in Stern Street, Jerusalem. This center, with senior citizen members who have settled in Israel from all parts of the world, has been adopted by the Rhode Island Jewish community through the Jewish Federation of Rhode Island. Members at the Hassenfeld Jewish Community Center are interested in learning more about America and especially the New England area.

JFS Mealsite participants are writing to their Israeli peers about their origins, families, work, Jewish affiliations and interests. Mealsite activities and

other conversational topics. Some are writing in Yiddish or in Hebrew. All are looking forward to hearing from their new Israeli friends.

The JFS mealsite in Cranston offers residents of Cranston and the Warwick area a hot kosher meal and the opportunity to socialize five days a week, Monday through Friday. A variety of programming is offered from 11 a.m. to 12 daily, with the meal served at noon. On Fridays, a special Shabbat meal is served, complete with chandles, challah and kiddush. Activities include bingo, exercise, the BJE film series, blood pressure screenings, holiday celebrations and visits to the SAGE concerts. Periodic day trips to areas of local interest are planned.

For information about corresponding with the Stern Street seniors or other activities at the JFS Kosher mealsite in Cranston, call 781-1771. Mealsite transportation is available to Cranston residents and to limited areas of Warwick. Mealsite is funded by the Cranston Community Action Program and the Mealsite Coordinator is funded by the Jewish Federation of Rhode Island.

## Let's Go Israel Offers Teens An Alternative To Summer Blues

High school sophomores, juniors and seniors can plan now to beat the summer doldrums by finding out about Let's Go Israel — the six-week adventure in Israel that combines kibbutz living with touring.

For three weeks, participants are "adopted" into kibbutz families, working, living and having fun alongside Israeli teens.

Then, the Let's Go Israel

group — under the supervision of trained leaders — tours and hikes throughout Israel. Among the highlights: climbing Masada, cruising Eilat Bay, tubing in the Jordan River, planting a tree in Jerusalem and much much more.

Let's Go Israel, now in its 11th year, is sponsored by the Jewish Community Center of Greater Boston's Israel Program Center.

For information, call Lora M. Eliahar, administrator, Israel Program Center, 617-965-7410 ext. 179.

## Second Annual R.I. Hillel Retreat Held at Brown

The Second Annual all-R.I. Hillel Retreat was held the weekend of February 9-11 at Brown-RISD Hillel. Students from Brown, Johnson and Wales, Roger Williams College, Bryant College and URI participated in the weekend-long discussions and activities.

The topic of the retreat was "Honor Thy Father and Mother." All of the workshops through the weekend tied into the difficulties of leaving home, making choices as a young adult and having one's parents accept these decisions.

On Friday evening, after Shabbat services and dinner, the first workshop was held. The speaker was Toby Simon from the Office of Health Education at Brown. Ms. Simon led an exuberant discussion regarding sexual decision making at college.

On Saturday morning, Shabbat services were held followed by lunch. The first speaker of the afternoon was Dr. Joe Reimer, Professor of Jewish Life Cycle and Family Development at Brandeis University. His talk and discussion was entitled "Catching Your Parents in the Act of Adulthood." Following Dr. Reimer's very interesting and intriguing discussion, the group broke down into smaller groups for workshops in leaving home, coming back home after college, the death of a parent and the divorce of one's parents. The facilitators were Jennifer Ferrer,

a counselor at Roger Williams College and a co-advisor at RWC Hillel; Carol Ingall, Board of Jewish Education; Paul Seegal, Jewish Family Services; and Julie Gutterman, a clinical social worker with Delta Consultants, Inc. We concluded the afternoon with havdalah. In the evening, the students had time to visit Thayer St., attend a dance at Brown and just get to know one another.

On Sunday morning, the day began with a box and bagel

brunch. Following the brunch, the last workshop of the retreat was held. It was entitled "Mixed Blessings: The Experience of Inter-tending." It was led by Rina Sky Wolfgang, Hillel Director of URI.

We concluded with evaluating the retreat, which was deemed overall to be a success, exchanging telephone numbers and making promises to spend time with new friends again.

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# Obituaries

**EDWARD BUTLER**  
PHILADELPHIA, Pa. — Edward Butler, 90, died February 3, 1990. He leaves two daughters, Ruth Sauber of Providence and Selma Keiner of Philadelphia and four grandchildren, Richard Sauber, Amy Sauber-

Quinlan, Robert Keiner and Elizabeth Ben Yaacov and five great-grandchildren.

Donations in his name can be made to the Jewish Federation of R.I.

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**ARTHUR L. FINKELSTEIN**  
PROVIDENCE — Arthur L. Finkelstein, 59, of 40 Stenton Ave., a laundry clerk at Miriam Hospital for seven years before retiring in 1981, died February 10, 1990, at the hospital.

Born in New York, a son of the late Harry and Elsie (Finkelstein) Finkelstein, he lived in Providence for 48 years.

He leaves a sister, Jeanette Finkelstein of Providence.

A graveside service was held Sunday, February 11 at Lincoln Park Cemetery, Warwick and was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

**BIRDIE VIVIAN ORINGEL**  
PROVIDENCE — Birdie Vivian (Watnik) Oringel, 86, of the Wayland Health Center, died February 16, 1990, at the Center. She was the wife of the late Benjamin Oringel. Born in Bayonne, N.J., she was the daughter of the late Joseph and Rose Watnik.

Mrs. Oringel lived in Providence for two years previously residing in Forrest Hills, N.Y. She was a volunteer for the Cerebral Palsy Foundation.

Mrs. Oringel is survived by one daughter, Suzanne Goldman, Providence, and three grandchildren.

Graveside services were held February 20, 1990, at Montefiore Cemetery, Queens, N.Y. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

## LENA LEVITEN

**BRISTOL** — Lena Leviten of 7 Griswold Ave., a founder and co-owner of the Leviten Furniture Co. for more than 50 years, died Tuesday, February 13, 1990, at Miriam Hospital.

Born in Fall River, she was a daughter of the late Barney and Sarah (Tinkoff) Leviten.

Miss Leviten was a member of the United Brothers Synagogue.

She leaves a brother, Carl Leviten of Bayonne, N.J., and three sisters, Fannie Stenberg of Bayonne, Betty Sloane of the Bronx, N.Y., and Dora Leviten of Bristol.

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

## Events At Brown

### Public Affairs: Bush's Environmental Advisor To Give Keynote

**Monday, Feb. 26, 8 p.m.** — Michael R. Deland, chairman of the Council on Environmental Quality and environmental advisor to President George Bush, will deliver the keynote address of the 1990 Providence Journal/Brown University Public Affairs Conference, "Our Fragile Earth: Strategies for Survival" at 8 p.m. Monday, Feb. 26, in the Salomon Center for Teaching, Deland, formerly chairman of the Northeast Regional Environmental Protection Agency, is particularly aware of the environmental challenges faced in New England. He will speak about how far we have come environmentally in the last 20 years and about what remains to be done. His talk is free and open to the public. For further information call 863-2552.

### Columbus Quincentenary: Decoding Columbus' Writings

**Tuesday, Feb. 27, 4 p.m.** — Margarita Adams of the University of Wisconsin at Madison will lecture on "The Writings of Columbus" at 4 p.m. Feb. 27 in the John Carter Brown Library. Columbus' diary, written as a report to the Queen of Spain, is both an account of his voyages and a declaration of the explorer's own importance. The diaries are accessible to us through the writings of the utopian friar Ferdinand de las Casas. Some scholars think that de las Casas edited Columbus' texts to represent the explorer in a better light than he deserved. Zamora's lecture is part of the year-long series "Christopher Columbus at Brown: A Quincentenary Series," sponsored by the Center for Latin American Studies and the Wayland Collegium. The lectures are free, and the public is welcome to attend. For more information, call the Latin American Studies Program at 863-2106.

### Black History Month: Student Poetry Reading

**Tuesday, Feb. 27, 8 p.m.** — Poetry expresses aspects of human experience that academic discourse neglects. In celebration of Black History Month, Brown undergraduates and graduate students will read their poetry at 8 p.m. Tuesday, Feb. 27, in the formal lounge of the Third World Center, Brown and Waterman streets. For more information call the Third World Center at 863-3693.

## Modern Hebrew

(continued from page 5)

past achievements of the Hebrew movement in America but also on the present state of Hebrew instruction on college campuses and on the critical question of what kind of Hebrew (spoken or literary) should be taught and for what purposes.

The conference will also discuss the issue of whether the resurgence of Jewish life in America in recent years has paid a price for disregarding Hebrew and transmitting Jewish sources largely in translation. The concluding session, open to the community, will explore strategies for moving Hebrew back onto the Jewish communal agenda.

### Where Will The Next Generation Of Scholars Come From?

**Wednesday, Feb. 28, 4 p.m.** — Economist Stephen P. Dresch, dean of the School of Business Administration at Michigan Tech University, will speak about the failure of universities to train sufficient scholars to meet the future demand for college level faculty in the United States. His lecture, entitled "Autarky, Xenophobia, and the Scholarly Enterprise," will be held at 4 p.m. Feb. 28 in Wilson Hall, Room 101. While the number of doctorates earned in this country has remained about the same in the last 10 years, the number of foreign students earning doctorates here has doubled, draining our academic talent pool. Dresch will discuss possible solutions. His talk is part of the Graduate School's lecture series on the pressing needs of graduate education in the coming years. The lecture is free, and the public is encouraged to attend.

### Public Affairs: "Global Warming: Truth And Consequences"

**Wednesday, Feb. 28, 8 p.m.** — President Bush's recent address on global warming provoked a storm of criticism from environmentalists. Stephen H. Schneider, head of the Interdisciplinary Climate Systems Section, National Center for Atmospheric Research, will speak on "Global Warming: Truth and Consequences." **Wednesday, Feb. 28, 8 p.m.** in the Salomon Center for Teaching.

## ORT Camp Fair

One way to avoid the time and expense of screening prospective camps is to drop in at the Jewish Community Center on March 4 (12-4 pm) for the Providence Chapter of the Women's American Organization for Rehabilitation through Training's 7th annual Camp Fair (the JCC is located at the corner of Elm Grove Ave. and Session St.). Exhibits include displays and directors from residential camps, day camps, all-boy and all-girl camps, sports camps, co-ed camps and specialty camps.

Representatives will be on hand to answer such questions as whether or not the child should go to sleep-away or day camp, types of medical facilities, qualifications of counselors, proximity to hospitals, specialized care and rules that will apply to the children.

The WAORT is an international non-profit organization that can be traced as far back as 1880 in Russia where people formed a vocational training group for people in need of job skills. Today there are 300 schools funded through WAORT across America training any age group and any person who would like to learn how to be a mechanic, beautician, computer worker, etc. Locally there are four offices, Elm Grove, Blackstone Valley, Bay Island and Providence, with about 800 members.

For more information on the Camp Fair or on WAORT call 463-7684.

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**PLANNING BAAL TEFILA INSTITUTE** — Leaders of the Cantors Assembly, the world's largest body of hazzanim, review the texts and tapes to be used at the special training program for baalei tefila (lay prayer readers), to be held during the Assembly's 43rd annual convention, May 6 to 10, at Brown's Hotel, Loch Sheldrake, N.Y. Three morning sessions, designed to enhance the skills of lay persons who may be called upon to lead various portions of the service, will be devoted to the weekday Shabbarit (morning) service; the Sabbath introductory prayers, and the Shabbarit services for the High Holy Days.

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## Reconstructionist Rabbi Advocates

(continued from page 1)

both the Reconstructionist movement and the United Synagogues of America (the congregational arm of Conservative Judaism). In this it reflects Kaplan's lifelong loyalty to Conservative Judaism.

"I have enormous respect for Kaplan," Miller said. "He created the free pulpit. Even during the McCarthy period, any rabbi could say whatever he wanted from this pulpit. It was he who enabled me to talk this way."

However, Miller lambasted Reconstructionism for propagating what he termed "Jewish kitsch," charging that the movement over-simplified and thereby distorted Jewish texts and liturgy.

"I question God. I question the mitzvahs, but I don't question that the Torah is the book of the Jewish people," Miller said. "Kaplan puts stress on Jews not being the chosen people. I don't think Jews are better, but we are different. The emphasis must be that the Torah is not superior, but it is ours. It is our havdalah — that which makes us different."

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Quilted material is not unique to North America. It actually has been around for several hundred years. In East Asia, the Middle East, India, Iran and the Muslim regions of Africa, it was used for everyday clothing and as a layer beneath armor. In Europe, quilting achieved the status of minor art during the 14th century when it was used for bedcovers.

It was not until the end of the 18th century in North America that the art of quilting really took on its own identity and expression. At first, Americans copied the English and Dutch designs for petticoats and quilts. However, that soon changed as quilters realized the depth of expression available through this medium.

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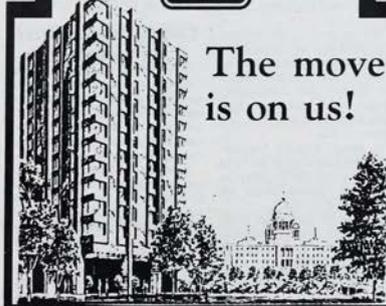
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REGENCY PLAZA

# Professor Griff Speech at Columbia Protested by Jewish Student Groups

by Susan Gilman  
New York Jewish Week  
NEW YORK (JTA) — Tension between blacks and Jews ran high at Columbia University as Richard Griffin, known as "Professor Griff" of the rap group Public Enemy, spoke on campus at the invitation of the Black Student Organization.

Griffin's appearance prompted angry protests from Jewish students and others, who pointed out his previous anti-Semitic statements as well as the group's most recent song, *Welcome to the Terrordome*, which contains anti-Semitic lyrics.

The Black Student Organization said it had invited Griffin, as a leader among black youth, to speak about black education as part of a Black history program.

Jewish students and other members of the community protested, declaring the invitation offensive and inappropriate.

The Board of Managers, the student group which oversees funding for student activities, withdrew \$1,000 it had pledged to the Black Student Organization, and faculty members publicly condemned the invitation.

On the evening of Griffin's lecture, February 11, black and Jewish factions engaged in counter-demonstrations and shouting matches across police barricades set up outside Altschul Auditorium on 118th Street, where Griffin was appearing.

The university's Council of Jewish Organizations staged a "Rally Against Hatred and Prejudice" on the steps of Columbia's Low Library. Speakers included campus rabbi, Jewish students, a Palestinian rights activist and the dean of Columbia College, Jack Greenberg, a longtime attorney for the NAACP.

"I'm still pained in my struggle to understand why (the Black Students' Organization) decided to invite Professor Griff here," said Leora Joseph, president of the Barnard Student Government.

A handful of white student members of the International Socialist Organization stood to the side of the crowd, holding placards reading, "Public Enemy is Not the Enemy" and "Israel/South Africa: That's Racism."

The Jewish students won unexpected support from a campus group known as the Student Committee for Palestinian Human Rights, which said it was participating in the protest "to unite against racism," spokeswoman Miriam Abukhadair told the crowd.

Outside the auditorium, some

15 members of the Jewish Defense Organization stood behind a police line, shouting, "Black-white yes, bigotry no! Public Enemy's got to go!" while waving their fists at an equal number of mostly black demonstrators across the street.

The black demonstrators were carrying signs saying "White America Must Stop Telling Black America Who Its Leaders Are!" while chanting, "No more Zionists, no more lies! Black leadership is on the rise!"

The press was barred from attending Griffin's lecture, which was open only to some 400 students who had purchased tickets earlier in the week. Another black rapper, however, known as "Freddie Dead," was on hand to speak to the press.

"Public Enemy is one of the few groups (the black community) can look to," he said. "Professor Griff is helping people out, doing it better for themselves. He's come here to say, 'Here's where I stand. Here's what I believe in. Any questions?'"

"But (the Jewish community) want to ban him. They want to keep him from speaking. They want to dictate that he's wrong. This creates more divisiveness, more stereotypes and more ignorance."

The only media allowed inside Griffin's lecture were student publications.

According to Jonathan Earle, managing editor of the *Columbia Daily Spectator*, "Griffin didn't speak about Jews. He only said that he would not apologize for past statements. His speech was entitled 'Education in the Year 2000.' I couldn't understand everything that he was saying. It was a disjointed assortment of buzz words on the reeducation of black people."



Providence Hebrew Day School students visit the Jewish Home.

## Purim A Joyous Festival

Purim is a joyous festival, celebrating the deliverance from Haman's plot to destroy the Jewish people in the days of Persia's King Achashverosh and Queen Esther. The story of Purim is recorded in the Megillah (Book of Esther). Although the Megillah takes us back more than 23 centuries, its lesson is relevant to all times.

Haman argued that "there is one people, dispersed and divided among the nations... and their laws are different from those of any other people." Haman claimed that Jewish separateness and refusal to assimilate with the prevalent culture was not good for the state, nor for them. However, the truth, as it turned out, was exactly the opposite. The deliverance of the Jews came, not through altering the character and essence of the Jewish people, but, on the contrary, through strengthening Jewish unity and identity and intensifying the individuality of the "one people" with "their

laws which are different." This not only saved the Jewish people from their enemies, but it also ultimately brought new prosperity to all states in the empire of King Achashverosh, when he entrusted the affairs of state to Mordechai "The Jew" who "did not bend his knee nor bow down."

The lesson for us is clear. Jews are dispersed and scattered among the nations of the world. We do not secure our own position and benefit the society in which we live, by doing away with Jewish identity and Torah observance by imitating our neighbors. The preservation of Jewish identity and distinctiveness is through closer adherence to our particular laws and values of our sacred Torah. This is the only way to ensure our continued existence, and to gain the confidence and respect of the nations of the world.

Submitted by Rabbi Yehoshua Laifer, Chabad Lubavitch of Southeastern Massachusetts.

## OBSERVANT EYE

AVI SHAFRAN

(continued from page 4)

outraged at the goings-on in that environment.

Other Jewish parents of public-school children may feel secure in their own abilities to provide their children's Jewish education and maintain their Jewishness in their home environments. Or they may have chosen to disregard those concerns entirely. They may lay claim, at least, to the virtue of consistency.

Anyone, though, who sends his children where not Torah, Prayer and Acts of Kindness are the society's pillars, but Sex, Drugs, and Rock 'n' Roll, has, I feel, little right to fear the nefarious effects of a disembodied swastika.

## Jewish Leaders

(continued from page 3)

"This is just a preliminary study," said Spiegel, when asked of the effect she hopes the survey will have. "The question is what should the relationship between Israel and American Jewish leaders be, and how can we make it that."

The Israel-Diaspora Institute has established a series of focus groups around the country to discuss the various issues addressed in the survey.

Copies of the survey are available for \$5 from American Friends of the Israel-Diaspora Institute, 505 Park Ave., fifth floor, New York, N.Y., 10022.

## Mortal Stakes

(continued from page 3)

I am overwhelmed with the pathos of Paulette's progress — and with my own failure to have understood it sooner. The number of small children who came out from hell was very small. The chances were a million to one against her. She is dealing for mortal stakes.

I got the expected travel postcard the other day on a miserable February afternoon when I had a bad cold. Paulette has taken her Belgian twin on a cruise along the Nile. She writes, "It's the first time I've seen her since 1976 and the fifth time in my whole life since we were separated at 6." Oddly, Oscar Wilde sums up my thoughts in the preface to *Picture of Dorian Gray*: "Those who go beneath surface do so at their peril. Those who read symbol do so at their peril."

## Cuban Official Offers

by Ben Kayetz

TORONTO (JTA) — The Cuban government is prepared to help the Caribbean nation's tiny Jewish community survive, according to an official of the Canadian Jewish Congress who visited Havana recently.

Edmond Yehuda Lipsitz, executive director of the CJC Ontario region, met in Havana with Jose Felipe Carneado, director of the Department of Religious Affairs in Fidel Castro's Communist regime.

They agreed that the first priority is to get a spiritual leader for Cuban Jews, who number roughly 700 in a population of about 10 million, Lipsitz reported here.

## To Help Jewish Community

He said a demographic survey by a Havana Jew, Moises Asiz, found that 92 percent of Jewish married couples in Cuba are mixed marriages.

That is a consequence of the mass exodus of Cuban Jews when the Communist regime took over in 1959. But without authoritative leadership, the remaining Jewish community will soon disappear, Lipsitz said.

He said there are Spanish-speaking candidates for the position of rabbi. The main problem is housing for the rabbi or rabbinical couple in a city where housing is in very short supply.

Carneado thought the government could be helpful, provided

the amount of rent could be agreed to.

The second problem is kosher food. The CJC and the Chabad Lubavitch movement provide Cuban Jews with matzah and other Passover foods every year. The Appeal of Conscience Found-

ation also has provided kosher Passover food in the past.

Carneado suggested that a kosher restaurant or hotel might be opened in Cuba by private or communal interests. He said his government would welcome and cooperate in such a venture.

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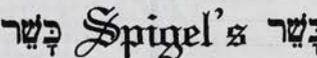
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