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Israel's
Meditation
Movement
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Messianic Movement Lures Soviet Jews

by Bette Keva
The Jewish Advocate

BOSTON (JTA) — Messianic movements have expanded their efforts and are now targeting themselves toward newly arriving Soviet immigrants. Unknowing and unsuspecting Soviet Jews are falling prey to the highly organized ranks of Messianic Jews.

In one example, a messianic congregation from Massachusetts sets up a table with the Israeli flag draped over it, solicits names and addresses, and disseminates booklets entirely in Russian at Coolidge Corner in Brookline.

According to several reports, an individual at the table asks people walking by if they wanted to sign a petition urging President Bush and Soviet leader Mikhail Gorbachev to relax quotas allowing Soviet Jews to immigrate to the United States and Israel.

This seemingly well-meaning gesture is something that Jewish organizations have been engaged in ever since Gorbachev opened the gates to freedom for Soviet Jews; but help from this source comes as anything but welcome to the Jewish community.

“... In Russia they never heard of Jews for Jesus...”

Even though Messianic Jews use the outward symbols that Jews use — kippot, tefillin, Star of David, the use of Hebrew and Yiddish words — their beliefs are virtually the same as certain Protestant denominations.

“I’m very suspicious of their motives,” said Rabbi Meir Sender of Young Israel of Sharon, Mass. “I believe that they use these kinds of issues

as a subterfuge to get names and addresses of members of the Jewish community whom they subsequently bombard with their literature or with personal telephone calls.

“The newly arriving Russian community is so vulnerable because they are culturally disoriented. These Jews for Jesus groups present themselves as either Jewish or Jewish/Christian, but either way they present themselves as helping the Russians adapt to American society, and it’s a false picture. This has to be countered,” said Sender.

Michael Skobac of the New York chapter of Jews for Judaism, a counter-missionizing organization, returned from a two-week trip to Russia in February where he warned Jewish communal leaders in Moscow, Leningrad and Kiev that the messianic groups (continued from page 8)

Already A Star



Misha Grandel, who recently arrived in Israel from the Soviet Union, has already appeared as a soloist at the Jerusalem Theater. Misha and his family, like thousands of other new immigrants, are assisted in their resettlement by the UJA's Operation Exodus Campaign.

A Memorial Candle In Summer

by Michael Fink
Special to The Herald

This report drifts and meanders out from my honeysuckle cabin on Narrow River. Read it, if at all, over a long iced tea.

Each July and August I wait for the Temple postcard from Providence announcing the *yahzeit*s of my mom and dad. I bring down a pair of memorial candles. It's hard to get it just right, even merely to light the wick in the jar once a year.

I was driving over from Middlebridge to check out the hours of the services at Temple Beth David. Mr. Adler mails me my notices. His son, Etan,

conducts the prayers. As I motored round the roads I heard a soft dull thud in my car. Did someone throw a small stone? No, a field sparrow flew in and got knocked out. It came to and fluttered nervously. I stopped, opened the hatchback and doors. My bird took off, skimming low over the street. Could I make this little event mean something for myself? Your guess would do better than mine. A trap safely sprung, a peril survived, a wild omen of panic and hope, a *yahzeit* event.

At Beth David, till last summer (continued from page 8)

Midwifery Gets a Boost



Sue Morningstar has been a midwife for nine years.

by Kathy Cohen
Herald Assistant Editor

Sue Morningstar, originally from New York, has been a midwife for almost nine years. She lives in Providence with her husband and two children, and works at St. Margaret's Hospital in Dorchester, Mass. She's been there for close to a year.

For Morningstar, midwifery was “just always something I wanted to do. I always had this strong feeling about it when I was a kid. I knew that's what I wanted to do.”

Her mother might have had some influence over her daughter as she discussed the female anatomy openly to her young

daughter, but Morningstar feels her desire came from within, too.

“My mother emphasized the beauty of the natural process of a woman's body. She never made anything out to be dirty. She always made things out to be beautiful,” says Morningstar. “I remember convincing her to breastfeed my sister when she was born. I was six years old. So I think there was something there. I can't really explain it.”

After high school, Morningstar attended Columbia University in New York City, specializing in Obstetric nursing. After graduation, the young registered nurse — still a

student wanting to learn more — set out to gain some experience working in O.B. nursing in a “high risk nursery for sick babies” and then she went out west to Oregon.

“I got in touch with a midwife who did some home births and I became an apprentice,” says Morningstar. “I worked with her for about a year before I started delivering babies myself.”

At the age of 24, Morningstar began her own private practice in home deliveries with a partner in Oregon. Her practice (they didn't name it) lasted four years before she returned to midwifery school at Yale University in New Haven, Connecticut. Morningstar feels that she gained a different aspect of midwifery from working in Oregon.

New Bill Passed

Up until July this year, when a bill was passed into law allowing midwives to bill their patients directly, the midwives of Rhode Island needed to be associated with a hospital or a private doctor in order to bill their patients directly. Through these affiliations, the midwives sent out a third party billing.

The bill that was passed allows midwives to charge their own fees which, because of the loss of the middle man, will be (continued from page 8)

A NEW MONTHLY FEATURE
PROPERTY ON DISPLAY
SEE PAGE 13

Inside the Ocean State

BJE Honors Excellence In Classroom

The Bureau of Jewish Education of Rhode Island recently celebrated excellence in the classroom at its Annual Meeting. Among those honored for their contributions were:



The mentors who worked with new teachers from left to right are: Lonna Picker, Leonore Sones, Minna Ellison, Penny Stein, Barbara Zenofsky and Fania Gross.

Winners of the Edward and Florence Goldberg Memorial Award for Creative Teaching which is funded by an Endowment Grant of the Jewish Federation of Rhode Island were:



Edith Grant who accepted for the Rhode Island Chapter of the Association of Jewish Libraries,



Cathy Berkowitz



AND



From left to right Jani Rosen and Rina Holtzman.



The recipient of the B'nai B'rith Plantations — Roger Williams Lodge Prize for an outstanding seventh grade student was Kayla Pliskin.



The winner of the Perelman Family Fund Award for Curriculum Development was Daphna Rabinovitch.



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Crash Course In Hebrew Available

A crash course in reading Hebrew will be given next month at the Young Israel affiliated Congregation Ohave Sholam in Pawtucket. The class is being offered by the National Jewish Outreach Program and there will be no charge.

Rabbi Jay Jacobs stresses that the class is open to everyone regardless of observance or denomination. "The class is going to be a very unpressured, friendly atmosphere," Jacobs said. "Whether the student is the person who stopped studying after bar mitzvah or an incoming Soviet Jew with no Hebrew experience; they are all welcome."

The class will last five sessions and will enable the student to participate more fully in worship services. The class will meet Wednesdays at Ohave Sholam located on the corner of East Avenue and Glenwood. For more information, call 1-800-44-Hebre(w) or call Rabbi Jacobs at 724-3552.

Poetry Reading

Poetry reading featuring the music and poetry of Leonard Cohen and the art work of Robert Dohar, July 21, Saturday, at 7 p.m., Architect's Galleries, 259 Water St., Warren, R.I., 245-9690.



"Tikvah" — hope — is the title of the quilt depicted on this poster distributed by the Reform movement to encourage public education and sensitization about AIDS. The project was sponsored by the joint Committee on AIDS of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, co-chaired by Dr. Boris O'Mansky of Baltimore and Rabbi Joseph Edelheit of Chicago. The quilt, designed by Dr. John Hirsch of New York City, is bordered by rectangular shapes representing Jerusalem stone, suggesting that all Jews, including AIDS victims, are part of the unbroken chain of Jewish history. Inherent in the work, say the project's sponsors, is the question, "Who Will Say Kaddish for Me?" and the answer, "All of us." Photographic color prints of the 16" x 20" quilt panel, suitable for framing, are available for a minimum contribution of \$18 to further the work of the Reform movement's AIDS Committee. Checks, payable to the UAHC-CCAR Committee on AIDS, should be sent to Rabbi Sanford Seltzer, UAHC, 1330 Beacon Street, Suite 335, Brookline, MA 02146.

Jewish Inca Indians

Eighty-six Inca Indians from Peru recently made *aliya* to Israel. They are part of a community of nearly five hundred people in the villages of Trujillo and Cajamarca who converted to Judaism and live their lives according to the laws of the Torah.

Rabbi Dr. Mendel Zuber, a retired biochemist and Lubavitcher chasid living in Monsey, New York, visited these two Peruvian cities this past year. He went with the blessings of the Lubavitcher Rebbe and under the auspices of Ami Shay — an organization in Israel that helps small, out-of-the-way Jewish communities.

The two small communities of Jewish converts live on a diet of fish, milk products and fresh produce since they do not have the benefit of a shochet. Therefore, while Rabbi Zuber was there he ritually slaughtered for them a cow, two sheep and dozens of chickens.

Each community has a daily minyan. On Shabbat, they gather in the home of the community president. They spend the day in prayer, song and discussion. While Rabbi Zuber was there he conducted various Torah classes on Shabbat and spent much of the time during the week teaching the children after they returned from their regular school.

Rabbi Zuber, who was born in Sweden and is fluent in several languages, started studying Spanish when he began corresponding with the leader of the Inca-Jewish community before going to Peru. He brought with him Hebrew/

Spanish prayer books as well as mezuzot, tefilin and other religious objects.

How did these people first become interested in Judaism? The "patriarch" and founder of the community, who recently moved to Israel, was a simple Catholic carpenter. Twenty-five years ago, on his way to church one day, Zerubavel Villanueva — as he now calls himself — was singing the verse from Psalms: "Behold the Guardian of Israel neither slumbers nor sleeps." By the time he got to church, he was obsessed by the thought of becoming part of the people of Israel who are so carefully guarded by G-d. When he spoke to his priest about this matter, the priest did not give him any satisfactory answers.

(continued on page 16)

Israel's Transcendental Meditation Movement

by Ava Carmel

(WZPS) "If one percent of the population of a country practiced transcendental meditation, there would be 15 to 20% fewer road accidents and incidents of crime, arson, rape and divorce," claims Helen Doron, a teacher of the technique in Israel.

Combining Meditation and Work

Israel's transcendental meditation movement reached its peak in the early 1970's. Says Israel Dvir, 38, "We used to hold weekend courses and feel so wonderful together, that every time a course ended, it broke our hearts to separate. The idea of forming a nucleus group slowly evolved and we began looking for a place to live together."

In 1980, Hararit, the first TM communal settlement in Israel, was established. The site was Mount Netufa in Lower Galilee, where the air is clear, the environment unspoiled and the panoramic view magnificent — a very conducive environment for meditation.

David Doron continues, "We were naive then. We thought we could earn our living as TM instructors, but everyone in Hararit already knows how to meditate." Doron now grows organic herbs on the Galilee hills surrounding Hararit whilst Helen, his wife, teaches children English using a program of tapes and workbooks she herself created. Other members work in computer software, insurance, clothing manufacturing and several are artists.

Individuality and Togetherness

In 1983 the single members broke away to form their own settlement, a kibbutz named "Yahad," which means "together." Since that time they have been living in caravans in

a valley about thirty miles from Hararit; "a transit camp," as members jokingly call it. Many have since married and there are now twenty children in Yahad.

While in Hararit the emphasis is on individuality, in Yahad, togetherness is definitely the key word. The seventy members meditate together twice daily, eat their vegetarian meals in a communal dining hall and work together in an electronic and computer factory, a CAD (computer aided design) studio, a ceramic jewelry workshop and a health clinic employing the Maharishi Ayurvedic medical techniques, which include vigorous massage and herbal remedies.

One would think that with so much togetherness, they would get on each other's nerves, but they claim otherwise. Dvir, head of the CAD studio says, "Everyone here is very tolerant. There are no explosive arguments and people don't speak badly of their neighbors. Coming to a kibbutz of meditators was a com-

promise in my life. I knew I could forget about a well-paid job in the city, but I decided to go in the direction of spiritual development."

Flying Together

While Yahad was searching for a permanent home, the Jewish Agency's settlement department offered them a site adjacent to Hararit, assuming that the only two TM settlements in Israel would want to be neighbors. Members of both communities, however, are apprehensive about the pending marriage. Although they will share municipal services, each settlement will be economically independent.

One reason that both settlements have agreed to this unique symbiosis is that after morning and evening meditation, many members practice what are known as the sidhi techniques. These are advanced practices, the most controversial of which is "flying," which actually consists of effortlessly hopping about cross-legged on a soft mattress. The aim of the technique is to

(continued on page 6)

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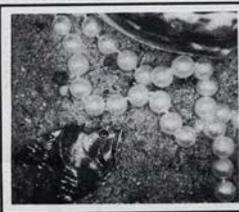


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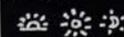
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Editorial

The Legacy Of Zeev Jabotinsky

by Morris Garfunder

Sunday, the 29th day of Tammuz, which this year falls on July 22, will mark 50 years since the death of one of the greatest Zionist leaders: Zeev Jabotinsky. This occasion presents an excellent opportunity to recount some of the traits and achievements of this great man. A man whose memory commands both reverent loyalty and fierce hatred at the same time, he is most certainly one of the giants of modern Jewish history.

Jabotinsky was a man of vision and action, a pursuer of truth, a fighter who never admitted defeat, a political leader and a poet. He was a soldier, a publicist, a diplomat; he was a brilliant orator and an extraordinary linguist, who delivered speeches in over a dozen different languages and also translated many great classics into Hebrew. The author of many books which today are considered masterpieces of literature, Jabotinsky also was the man who translated Bialik's work into Russian. He

loved the Jewish people, and like Theodore Herzl, he saw no alternative — especially for the European Jewry — but to end the Diaspora and build a Jewish homeland in Palestine. It was to this cause that he sacrificed all his energy and talent.

During World War I, he organized the first Jewish legion which fought on the side of the allies to liberate Palestine from the Turks. Jabotinsky was the first to cross the Jordan with his battalion, and was awarded a British empire medal, but 12 years later he was permanently barred from Palestine by the British because he disagreed with their policies in Palestine. How great a tragedy for a man who fought for the land he loved with all his heart, to be barred from that land for the rest of his life.

In 1920, he organized the Hagana to defend the Jews of Jerusalem against Arab attacks, and he acted as its first commander until the British sentenced him to 15 years of

hard labor for organizing that underground organization. Jabotinsky also organized the illegal Jewish army, the Ingan Zvai Leumi, which finally drove the British out of Palestine; he also started illegal immigration called Aliy-Beth, and thanks to it, thousands of Jews survived the Hitler Holocaust.

Jabotinsky was enthusiastically followed by hundreds of thousands of Jews, especially those in Europe, but at the same time he was attacked bitterly by his political adversaries. To many, he was a prophet; to his opponents, he was an irresponsible adventurist.

Jabotinsky was always ahead in his thinking. After his death, Dr. Chaim Weizman, his lifelong political opponent, said in a speech delivered in London in Jabotinsky's memory, that the only difference between himself and Jabotinsky was that the latter was more farsighted than he was, that he saw things before he did, and therefore was

involved in them ahead of time.

Truer words never were spoken. Jabotinsky saw in his prophet-like vision the forthcoming destruction of European Jewry. In the summer of 1937, I had the great privilege of listening to a speech of his, in which he insisted on mass evacuation of European Jews to Palestine. He urged the Jewish people to escape from Europe by all means possible before the storm would break loose. To our sorrow, his words fell on deaf ears. The European Jewish tragedy came too soon.

After the outbreak of World War II, Jabotinsky came to America and worked with all his energy toward the organization of a Jewish army to fight Nazi Germany. Even for this holy undertaking, he was attacked as an irresponsible adventurist by the official American Zionist leadership, including Rabbi Stephen Wise, Louis Lipsky and Dr. N. Goldman.

Jabotinsky's heart could no

longer bear the great tragedy that had befallen the Jews of Europe. He died on the 29th of Tammuz, 1940 in Hunters, N.Y., before he reached the age of 60. He could not see with his own eyes the establishment of the Jewish state to which he had devoted his entire life. History has proven that his vision and actions were the correct path for the redemption of the Jewish people.

Now 50 years following his death, Jews around the world hold him in the same rank as Herzl — a visionary and architect of the Jewish state in Israel. For the Jewish people, he is placed in the same rank as Lincoln is for America, Churchill for England and Gandhi for India. The name Zeev Jabotinsky will remain a beam of light for future generations to come, because his teaching led us on the way from bondage to liberty.

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

Three Pillars

Imagine, if you will, standing on a three-legged stool. You're reaching into a high cabinet to get something out when all of a sudden one of the legs breaks and . . . ooops . . . well, the stool is only one of the things when all three legs are attached.

Shimon the Righteous, who lived during the times of Mordechai (of Purim fame) used to say: "The world stands on three things — on [the study of] Torah, the service [of G-d], and deeds of kindness." (Ethics of the Fathers 1:3)

Let's see how "sturdy" our individual worlds are.

"Deeds of kindness — yes, I've helped at least one little old lady cross the street this week and I gave some coins to that man on the Bowersy. I even carried a neighbor's groceries in from the car. One sturdy pillar coming up."

"The service of God — Hmm, I say the 'Shema' before going to bed. Never miss a night, in fact, it's short and to the point. And it doesn't interrupt any part of my day."

"Now, for that third pillar, Torah study. Well, actually, I'm quite busy. Also I can never seem to find the right level class on the right night in the right place. And then there's parking to deal with, if I do go to the class, even if it's in the wrong location. Anyway, people might think I'm just there to try and meet someone; I wouldn't want anyone to think I have ulterior motives for studying Torah. Besides, I never really liked Hebrew school so I don't even know the Hebrew alphabet. I just don't see how Torah relates to me, a modern, high-tech, uninhibited, upwardly mobile Jew."

Destroying And Rebuilding

This week, we read two portions from the Torah, *Matot* and *Masei*. In the opening verses of *Matot*, we encounter the laws of making and annulling a vow. Whereas a person cannot release himself from his pledges, in certain cases, others can do it for him.

Masei begins with an account of the 42 journeys by which the Israelites left Egypt and came to the borders of the Chosen Land. The opening verse, however, suggests that all 42 of the journeys were an exodus from Egypt; whereas in fact only the first journey was, when the Jews literally left the land. To understand this seeming contradiction, we must recognize that Egypt is not only a place but also a state of mind. *Mitzrayim*, the Hebrew word for Egypt, also means "confinement"; which is an obvious contrast with the land of Israel, which is called the "good and spacious land."

In fact, the entire time that the Israelites were not in their Land, they were in confinement; each journey was, in reality, leaving the "confinement" of Egypt. Yesterday's freedom can be confining today. A servant who is allowed to start work at 5 a.m. rather than 4 a.m. feels a sense of freedom. Tomorrow, however, or the next day, when he becomes used to the later hour, he will consider 5 a.m. to be early.

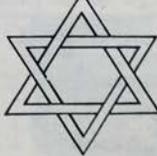
The Torah portions of *Matot* and *Masei* are always read during the period of the three weeks between the 17th of Tammuz and the 9th of Av. They are set in this time of bitter confinement, between the first breach in the walls of Jerusalem (the 17th of Tammuz) and the Temple's destruction (the 9th of Av, 70 CE).

The significance of this timing, especially that of *Masei*, is that these portions convey to us, at a time when we most

need reminding of it, the concept of "destroying in order to rebuild." Destruction may be for the sake of replacing a building with a better and stronger one. The Baal Shem Tov taught that salvation is not something which simply follows trouble; it is an implicit component of it. Just as the portion of *Masei* combines two conflicting concepts; here, too, we find the fusion of two opposites — destroying and rebuilding, affliction and salvation — which comes only when we leave the confinements of human reasoning and journey towards the all-encompassing expanses of faith. At this level, everything is drawn into our faith.

Seen from the eyes of a son, punishment is an evil. In the eyes of his father, it is for his son's own good. Our goal is to see history through the eyes of G-d. And by so doing we are able to turn G-d's hidden mercy into open kindness, and change the darkness of exile into the light of the Time to Come.

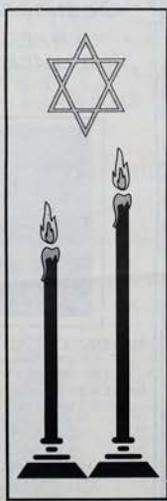
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Behind the Headlines:

Modern Orthodox Shifting to Right

by Elena Neuman

NEW YORK (JTA) — What ever happened to Saturday night dances at the neighborhood Young Israel, where the girls wore pink taffeta and the boys their best blue blazers, where young Orthodox Jews drank punch and danced the foxtrot to the tunes of Frank Sinatra and Cole Porter?

You won't find a teen-age dance at a Young Israel synagogue these days. In fact, you would be hard-pressed to find mixed dancing, much less mixed seating, at an Orthodox wedding today.

Things have changed in the modern Orthodox movement in America, with the emphasis shifting from modern to Orthodox. And while some rabbis question whether the changes are going too far, others contend they are not going far enough.

"There is a new force in the Orthodox Jewish community," said Rabbi Pinchas Stolper, executive vice president of the Union of Orthodox Hebrew Congregations of America, the congregational arm of the Orthodox movement.

"It's a force that's pulling the movement not so much to the right as toward consistency," he said. "Public deviations from the very nature of the synagogue as a sacred institution can no longer be tolerated."

"You can't make your own rules and call yourself Orthodox anymore," he said. "We expect the affiliates to tow the line."

But some modern Orthodox rabbis think the trend to the right is not as much an indigenous force within modern Orthodoxy as a show of force by a minority of fundamentalist rabbis within the Orthodox Union and the Rabbinical Council of America, the movement's rabbinical arm, who are bullying the movement to take more right-wing postures.

"Moderate views have come under increasing attack from the surging right of Orthodoxy," Rabbi Irving (Yitz) Greenberg, founder of CLAL, the National Jewish Center for Learning and Leadership, writes in the June issue of CLAL *News and Perspectives*.

"Classic modern Orthodox views have been rolled back or eroded. Some modern Orthodox leaders have shifted positions. Others have become silent," he writes. "Nothing less than a struggle for the soul of modern Orthodoxy is now raging."

Similar warnings were sounded in mid-June at the RCA's annual convention in the Catskills.

"The way of moderation is open to attack by extremists," Rabbi Norman Lamm, president of Yeshiva University, said in a speech to the convention. "We must not be intimidated, nor must we compromise on principle or policy."

Lamm explained later that "subtle pressure" is coming from all sides: the left, meaning Reform and Conservative Judaism, as well as the right, by which he means more traditional, European-style Ortho-

doxy, as represented by Agudath Israel of America.

Lamm admits, however, that the "majority of the pressure" he faces today at the university "is coming from the right."

The focus of the conflict is epitomized by the university's slogan, "Torah U'Madda," emblazoned on the school's crest. It is a philosophy that espouses the synthesis of a religious and secular education, the study of both Talmud and non-religious texts.

Elements within Agudath Israel have questioned the effectiveness and the prudence of such an approach, insisting that the lure of secularism will entice students away from a traditional Jewish lifestyle.

They also question the necessity of having a slogan at all. "The modern Orthodox seem to be staking out their own territory," said Rabbi Nissim Walpin, editor of *The Jewish Observer*, an Agudath Israel publication.

"It is free-pressing to look like another free-standing denomination, with its own ideology: Torah U'Madda. That makes us nervous and leads us to say things that we seem like pressure," he said.

At the center of the debate

... You can't make your own rules anymore and call yourself Orthodox. . . .

—Rabbi Pinchas Stolper

are questions of liberalism, secularism and a more permissive interpretation of halachah, or Jewish religious law.

The "Who is a Jew" controversy that divided the Jewish community in 1988 and 1989 has been replaced by less publicized — though no less contentious — debates over women's issues, standards for conversion in the United States and interdenominational dialogue.

The rationale against interdenominational dialogue is that communication with the Reform, Conservative and Reconstructionist movements lends legitimacy to untraditional, non-Orthodox Judaism.

If the RCA were willing to break its ties with the other movements of Judaism by not affiliating with such interde-

nominal organizations as the Synagogue Council of America or CLAL, it would be possible for the modern and more traditional elements of the Orthodox movement to unite, said Rabbi Shmuel Bloom, executive vice president of Agudath Israel.

"There's room to talk," said Bloom, "but we won't compromise on what we believe in." The problem, he conceded, is that "they won't either."

Bloom appears to be right. Interdenominational dialogue does not seem to be an issue that the RCA leadership is willing to back down on at this time.

"It's got to be they (Agudath Israel) who make the break," Lamm said in an interview. "We believe in the klal Yisrael (one Jewish people) approach. It means stretching out our hand to the more intense as well as the less."

Lamm, however, does not have the backing of all modern Orthodox rabbis on this issue or, for that matter, many others. In fact, the modern Orthodox movement is facing pressures not only from without but also from within.

Individuals within the RCA said to be under the unofficial leadership of Rabbi David Hollander have been pushing the rabbinical group to proscribe interdenominational inter-

course. This faction also opposes Orthodox rabbis who take more liberal positions on such issues as conversion, the division of the sexes in synagogue and the right of Orthodox women to form their own prayer groups.

Many rabbis believe the RCA membership is much more right-wing than the group's past history or present leadership indicates.

Lamm and Rabbi Marc Angel of the Spanish and Portuguese Synagogue in New York are commonly considered the leaders of modern Orthodoxy today. Angel, who was recently elected president of the RCA, is known for his centrist Orthodox orientation.

"Rabbi Angel and Rabbi Lamm do not represent the general sentiment of the RCA or Y.U.," said Rabbi Gilbert Shoham, a pulpit rabbi turned professor in Kansas City.

The roshai yeshiva (Talmudic sages) and members of the RCA "are not liberal by any means. The rightist orientation is becoming more dominant in

the American Jewish scene," said Shoham. "Centrist, liberal, halachically committed Orthodox rabbis are becoming a dying breed."

Lamm "is leading a battle not only at Y.U., but at the RCA as well," said Rabbi Avraham Weiss, religious leader of the Hebrew Institute of Riverdale, a modern Orthodox synagogue in the Bronx.

"There are tremendous pulls coming from the roshai yeshiva, as well as from certain individuals within the RCA," he said. "You're going to see a battle emerging within modern Orthodoxy."

... Centrist, liberal halachically committed Orthodox Rabbis are becoming a dying breed. . . .

The shift to the right, said Weiss, is part of a trend occurring throughout America, in religion and politics alike. "It's a cycle, a tide emerging on its own," which is pushing members of organized religion to the right. "Rabbis are looking over their shoulders" with concern, he said.

Rabbi Joseph Ehrenkranz of Stamford, Conn., agrees that some of the more liberal rabbis within the RCA are beginning to feel intimidated. But he insists that the forces on the right are not as strong or as numerous as some would suggest.

"The majority of the rabbis in the RCA are not rightist, but the right-wingers are more vocal and cause the others to be intimidated," he said.

"They shout the loudest and speak in the name of God," he said. "And if you don't agree, you're automatically wrong,



course, because you're not with God."

Peer pressure within the RCA appears to be very strong. Rabbis who 20 years ago either ignored or tread lightly on such issues as mixed dancing, women covering their heads, shatnes (the prohibited mixture of linen and wool) and the necessity of a hashkakah (kashrut certification) on cheeses, fish products and paper goods are now much more outspokenly right-wing.

A number of sociological factors have contributed to the rightward swing, according to a 1989 study conducted by Professors Steven Cohen and Samuel Heilman.

"We have seen that traditionalist tendencies are growing more pronounced in many areas. This is a time in America that is hospitable, if not conducive, to these tendencies," the study says, noting that ethnic consciousness and disenchantment with secularism are on the rise nationally.

Orthodoxy, and traditionalist Orthodoxy in particular, once thought to be declining in America, has been revitalized by the flourishing yeshiva and day school system, the growth in the ba'alei teshuvah (newly

(continued on page 12)

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World and National News

'Tent Cities' Spread Through Israel

by Cathrine Gerson

JERUSALEM (JTA) — The proliferation of "tent cities" across Israel, launched by families left homeless by soaring rents, is rapidly fueling a popular protest movement against the government's failed housing policies.

It is also a potential political and sociological bombshell that impinges on Israel's major preoccupation of the moment: the mass absorption of Soviet olim.

In the Negev town of Beersheba, all along the coastal plain and in Jerusalem's public parks, young Israeli couples, many with two or three small children, have pitched their tents in protest.

The recurring statement heard from the scores of Israeli families now living in the 14 tent camps that have popped up at various points around the country goes something like this: "We have nothing against the new immigrants coming to Israel, but we will not sit quietly while they get flats and we don't."

There is a direct connection between the tent cities and the influx of immigrants.

Landlords are doubling or tripling their rents, because newcomers from the Soviet Union are given generous housing allowances, at least for their first year in the country. They are charged what the traffic will bear, and since it is public money, they will pay a year's rent in advance.

The situation in a nutshell is that landlords reap a windfall, because housing is in desperately short supply. Critics accuse the government of skewed priorities in the allocation of its resources.

"We won't move from here, not in one month nor in 10, unless a solution is found, and we'll all have roofs over our

heads," said one family.

Malka and David Levy, a young Jerusalem couple with four children ranging in age from 3 to 8, have erected their tent in Jerusalem's Valley of the Cross, opposite the Knesset building and in the shadows of the Israel Museum.

The so-called "Knesset ma'abarah" was built between Monday and Tuesday night. It consists of about 20 tents, some of them army issue and some loaned by the Jerusalem municipality. They are pitched on dusty ground, beneath olive trees giving little shade.

Malka Levy, 32, knows what it is like to grow up in one of the infamous ma'abarot, the tin-hut transit camps that dotted the Israeli countryside and city lots during the last great wave of immigration in the 1950s. In those days, most of the immigrants were from North Africa and got no subsidized housing.

"But today, I'll take even that," said Levy, sitting outside her army-type tent in the blazing heat of a Jerusalem summer day.

Her children, on vacation from school and kindergarten, race around the tents, trying to amuse themselves while their parents sit outside, planning social activities and guard duty for the night.

Each tent is wired for electricity, supplied by the municipality. But there is only one hose supplying water and one portable lavatory provided by the city.

The Levys, however, are not used to such. "Until now, the six of us lived in a tiny one-room flat in the Katamon," Levy said, naming a neighborhood of southern Jerusalem notorious for its high crime rate.

She said they paid \$200 a month, which their landlord

now wants to raise to \$400.

"The flat was falling apart, the paint was peeling off the walls and in the winter, the walls were dripping with dampness," Levy told the Jewish Telegraphic Agency.

Two of her four children suffer from serious asthmatic conditions requiring daily medication. "We really have no choice," she said, at the same time admonishing her young-est to go into the "sukkah, tent, home" for shelter against the strong sun.

"You see how we live," said Levy, taking in the tents of the encampment with a wide sweep of her hands.

But she is grateful to the Jerusalem municipality. "They supply the water, electricity, have given us tents and even helped us clean this place up. But they can't help us solve our real problem: a home to bring our kids up in," she said.

The national headquarters of the Campaign of the Homeless issued its demands recently. They include realistic rents and rent control, government supervision of both rental and apartment purchase prices, government mortgages of up to 95 percent, and monthly payment schemes adjusted to the abilities of low-income families.

Another tent family in the Jerusalem camp is the Mizrachis. Yitzhak (Yicko) Mizrachi, the 23-year-old father of a 9-month-old baby boy, has a permanent job at the large Angel Bakery in Jerusalem.

"The highest salary I can get is 1,300 shekels (about \$650) a month. My wife earns 800 shekels (\$400) working at the Bank of Israel, and because I was unemployed for two years, I have a lot of debts," Mizrachi said. "I don't even see my salary, because it just goes straight to the bank covering my overdraft."

The Mizrachi family lived for a year in a flat in Katamon, paying \$250 a month rent. "It was hard to make it each month, but we did, living on the bare minimum. But one month ago," Mizrachi related, "our landlord told us she's raising the rent to \$480 and demanding the rent a year in advance."

The Mizrachis' story is familiar wherever tent cities have sprung up. The landlords, who until now preferred having Israeli tenants, can now double the rents and get it in advance from immigrants whose allowance is usually paid in advance by the Jewish Agency for Israel. Israelis living off their monthly salaries cannot pay.

According to Jewish Agency figures, 25,000 housing units need to be built annually to meet natural population growth. With the current immigration expected to reach 150,000 a year, a minimum of 55,000 units per year will be needed.

The national headquarters of the Campaign of the Homeless, located in a 52-family Jerusalem encampment, issued a warning to the government recently.

"If you continue closing your ears and ignoring hundreds of thousands of homeless citizens' cry for help, we will see you as guilty of this national failure and do everything in our power to erase your parties from the political map of Israel," its statement said.

The protest movement, which started spontaneously and was disorganized at first, now has been adopted by various political movements.

"We wanted to institutionalize and to give this whole struggle a much wider aspect to prevent it from dying off after a few days," said one of

the activists in the "Knesset ma'abarah."

"These people are not unemployed. The husbands wake up each morning and go to work. They are not social drop-outs, but they can't afford a roof over their heads, and there is a reason for this," said Dor Nissan, a 23-year-old activist with Mapam, Israel's United Workers Party.

Nissan insisted the problem is not lack of funds in the national treasury.

"It is a question of priorities," he said. "There is money. There is one, single public cash box. But the question is what the money is used for."

"If you spend hundreds of thousands of shekels on infrastructure in the West Bank, there is no money left for public housing for young couples — or for schooling for the children, or for anything else important for the good of the general public," he said.

"We are politicians, but the truth is that this is a political issue," he added.

Yet it seems to transcend ideology. While Kibbutz Artzi, Mapam's kibbutz movement, is helping the tent campers, right-wing parties also have organized tent cities, one of them in the Rose Garden next to the Knesset building.

The Housing Ministry, meanwhile, has begun work on the infrastructure for some 1,800 new housing units in Beersheba, Arad, Sderot, Netivot and Ofakim, all communities in the Negev. The plan is to erect prefabricated houses at those sites. The ministry estimates they will be ready in five months.

Transcendental Meditation

(continued from page 3)

"strengthen the stability of pure consciousness" and adherents profess to occasional levitation. A "flying dome" is to be built to serve both communities.

"If the square root of one percent of a population practices the siddhi techniques under one roof on a regular basis," they claim, "it will bring peace, harmony and prosperity to the country." This adds up to 200 people in Israel. More than this number of Israelis have already learned the technique, but the problem is how to attract them to come live on an isolated mountain-top in Galilee.

With the combined populations of Yahad and Harari, there will be about 70 siddhis. Members hope that the range of possibilities in the twin settlements will attract enough new or aspiring siddhis to reach the 200 necessary to improve the political situation in the volatile Middle East. May they succeed.

Congregation Ohave Shalom

The Young Israel of Pawtucket will have services this Friday night at 8 p.m. Shabbat morning services will be at 9 a.m. with a Kiddush to follow. The rabbi's class will be at 7:10 p.m. Mincha will be at 7:55 p.m. Ma'ariv will be at 8:55 p.m. Havdalah will be at 9:05 p.m.

Services will follow the regular schedule this week. Monday, Rosh Chodesh Av, being the exception, on which morning services will be at 6:30. Evening services will be at 7:55 this week.

On Tisha B'av day, July 31, there will be a special film for this day of mourning which will take place at 6 p.m.

Beginning with Wednesday, August 8 and on consecutive Wednesdays until Rosh Hashanah there will be a free crash course on learning how to read Hebrew. All interested people should call 724-3552 or 800-44-HEBREW(W) Please register as soon as possible. This class will be held in conjunction with the national Jewish Outreach Program.

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Jews Battle Arabs At State Level

by Howard Rosenberg
WASHINGTON (ITA) — In the heat of state political party conventions across the country, Jewish and Arab groups have been working together to negotiate mutually acceptable platform planks dealing with Israel and Palestinian rights.

While they squabble for public opinion in the media and the halls of Congress, the pro-Israel and pro-Palestinian groups are forced to work together by state party leaders who want to achieve unity by keeping bruising fights over largely symbolic measures off the convention floors.

The Arab-American Institute claims that this year it reduced its level of state activism from that of 1988, when it succeeded in getting a half-dozen or so pro-Palestinian measures adopted by state conventions. It decided that building grassroots support for Palestinian positions is much more important in a presidential election year.

James Zogby, the institute's executive director, charged that, by contrast, the Jewish community "poured in, from best we can tell, major amounts of money and staff to kind of undo all of the (pro-Palestinian) resolutions of '88."

"The pro-Israel people were mobilized at a much earlier stage" this year, acknowledged Martin Raffel, director of the Israel Task Force at the National Jewish Community Relations Advisory Council.

But he said he saw no diminution in pro-Palestinian activism at the conventions.

Pro-Palestinian and pro-Israel activists alike pay more attention to state Democratic Party conventions, since state Republican Party platforms, because of their closed rules, are more difficult to change from their traditional pro-Israel tilt.

Zogby said, for example, that no state Republican platforms this year have backed a proposal by Senate Minority Leader Robert Dole (R-Kan.) to cut foreign aid to Israel and other top recipients by 5 percent.

Because of the open rules at Democratic Party conventions, there is more potential for free-wheeling debates on Mideast issues, but also more risk of upsetting party unity.

To avoid destroying that unity, pro-Israel groups do not necessarily object to language supporting basic Palestinian rights, as long as there is no mention of a Palestinian state. For their party, the Arab-American Institute does not necessarily object to language supporting "security for Israel," Zogby said.

In Iowa and Texas, the institute and groups supporting its position negotiated directly with the pro-Israel community, including the American Israel Public Affairs Committee. A pro-Israel source confirmed that there were "a couple of negotiations" directly between AAI and AIPAC.

In those states, as well as in Maine, pro-Israel activists succeeded in supplanting pro-Palestinian platform state-

ments from 1988 with pro-Israel ones. Nevertheless, Zogby said this year's party conventions have been "a wash, and I feel comfortable about it."

"We won some victories in some states," he said, citing a clear-cut win in Washington state but claiming wins in Iowa, Maine and Texas, too. "All we did was hold the line at the point we thought it was acceptable to hold the line," he asserted.

Explaining AAI's satisfaction in Texas, Zogby said the language in the platform preamble was close enough to (Palestinian) self-determination to make us happy." Self-determination is the codeword for Palestinian statehood.

In negotiations in Texas, pro-Palestinian groups realized that the pro-Israel platform was going to be adopted, so they focused on stripping the words "administered territories," and the phrase "legitimate rights" for Palestinians from the platform.

"Administered territories" is seen by Palestinians as a pro-Israel euphemism for what they call the "occupied territories." The phrase "basic rights" is more palatable to Palestinian supporters than "legitimate rights." That was the codeword Israel accepted in the 1979 Camp David Accords with Egypt, which allowed for limited Palestinian autonomy with no mention of statehood.

Zogby applauded the inclusion of language in the Maine and Texas Democratic platforms that called for an end to U.S. aid to countries that supply military aid or nuclear technology to South Africa.

But Leonard Zakim, a political analyst who is also New England regional director of the Anti-Defamation League of B'nai B'rith, claimed that since Saudi Arabia could just as easily be doing that as Israel, "I don't think Zogby should be hailing that as a victory."

California and Minnesota adopted pro-Israel planks at their Democratic conventions, where no negotiations occurred among Arab and pro-Israel groups, for different reasons.

In California, AAI liked AIPAC's proposed language better than that introduced in the platform committee by former Gov. Edmund (Jerry) Brown, the party chairman. So, an Arab American offered it in the committee as an alternative, where, with a few modifications, it was successfully adopted.

In Minnesota, a number of pro-Palestinian resolutions proposed by various "left-wing fringe groups" were defeated, said Ted Mondale, a candidate for state Senate.

Mondale, son of former Vice President Walter Mondale, said pro-Palestinian activists were more organized than they were in 1988, when he said a "moderately pro-PLO" platform was adopted.

He credited a key Jewish supporter of the Rev. Jesse Jackson in Minnesota, Paul Wellstone, for not "actively organizing against our platform." Wellstone, who was Minnesota's Jackson campaign co-chairman in 1988, is the Democratic nominee challenging incumbent Sen. Rudy Boschwitz (R-Minn.) in elections this fall.

Had Minnesota's Rainbow Coalition fought the pro-Israel language, the odds that it would have been adopted would have been "much less likely," Mondale said.

Mondale said he worked as an ad hoc organizer of the pro-Israel groups at the convention, because "I don't want a platform that's pro-PLO. I don't think it's right morally, issue-wise or politically."

Washington was the only state where Democrats reaffirmed a pro-Palestinian platform from 1988.

Pro-Israel activists in the Evergreen State had drafted a platform that called for "direct negotiations first between Israel and duly elected representatives of the Palestinian people from the West Bank and Gaza." They also proposed of language that said "the legitimate rights of the Palestinian people can be realized in the context of negotiating a just and lasting peace with Israel."

But that language was too mild for pro-Palestinian activists, who succeeded in gaining the adoption of language recognizing "the right of the Palestinian people to safety, self-determination and an independent Palestinian state."

How can today's Jewish teenagers be motivated to take part in synagogue-sponsored youth activities?

The answer, according to Rabbi Allan L. Smith, director of youth activities of the Union of American Hebrew Congregations, lies in "taking control of the peer mechanism that is the major factor in transmitting cultural values to today's youth."

And that, he says, "requires consistently good programming and a skilled and motivated staff. Anything less is destined to fail," he told UAHC's board of trustees, meeting in Seattle.



Some 700 young people gather at the Lincoln Memorial in Washington for Havdala services marking the end of Shabbat.

Youth Leader Offers Prescription

Terming members of Jewish youth groups "wonderful young people who represent a potential for what might be," Rabbi Smith nevertheless cautioned that "only 15 percent of Jewish teens feel sufficiently at home in a synagogue environment to participate in youth activities under the aegis of a synagogue."

A Low Priority For Religion

"While most young people today are not afraid of or hostile to their Jewishness, they do they lived in Jewish neighborhoods, went to school with large Jewish populations and had only Jewish friends. Things are very different today. The Jewish population across America is thinning out. Everywhere, Jews live in close proximity to their non-Jewish neighbors."

Not see religion as a high priority," Rabbi Smith said. He added:

"Today's adolescents — Jewish youngsters included — are not very studious, but they are very sophisticated. They are quick learners and they know the realities of this

world. They are not mystics; they are into bread and butter. Personal achievement is highest on their list.

"Despite this," he added, "they do show themselves willing to be part of a meaningful group."

To support his argument, the UAHC youth director cited an article in the June issue of *Moment* magazine titled "Gall-up Looks at American Jews," which explored the influence of demographics on the behavioral patterns of contemporary American Jews.

"Jewish young people today no longer live in Jewish clusters as their parents did in the past," Rabbi Smith said. "Most Jewish adults over 30 grew up thinking and behaving as if the whole world were Jewish."

Emulating The Peer Culture

As a result of these demographic changes, Rabbi Smith noted, Jewish youth have begun to emulate — though not yet to the same extent — the behavioral patterns of their non-Jewish counterparts from

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Midwifery

(continued from page 1)

lower than if they were affiliated through a hospital, where their fee would be shared with the doctor and/or hospital.

Morningstar says, "We wanted to be more independent and not have to bill through a physician. Every midwife has to have a physician who backs her up in case of an emergency, but now midwives can bill independently."

Historically, the women involved in this field were usually immigrants who assisted births without having had any medical education. At that time (prior to the twentieth century) it was the norm for women to go through a midwife instead of a doctor. Doctors didn't deliver babies, they just handled operations and internal medicine.

As the medical schools became more established and doctors more educated in the birthing field, relying more on scientific knowledge, midwives were looked upon by the medical field as something unethical. Eventually, midwifery became a service offered only to the poor and by 1930 only about 15 percent of deliveries were performed by midwives.

The information furnished through the medical schools was not available to these women, who relied more on beliefs and morality. Doctors viewed childbirth as an illness that required medical intervention.

It wasn't until the 1920's that feminists started fighting for their rights. By 1976, midwifery started coming back into popularity. Today in Rhode Island there are 18 midwives.

Now that this new bill has passed into law, there may be an increase amongst midwives not just in practicing, but practicing independently under their own billing.

Morningstar says she may go back into private practice and she believes, now that the bill has passed, that eventually there may be an independently run midwifery center in R.I.

Also, Morningstar believes that there's a resurgence in midwifery today because "women are becoming more aware and they want to participate more in the birthing process."

The service of a midwife includes through all-around care for both the mother and her baby including prenatal care with an emphasis on nutrition and maintaining health. The midwife will care for the woman when she goes into labor until she has her baby and offers support to her and her family and sometimes children if they are there too. Also, support and care after the baby is born — postpartum care — until he or she is six months old is included.

A physician usually leaves the woman under the care of nurses and comes to check on her sporadically and comes in at the end to deliver the baby.

"The more you are aware, the less frightening it is and the more you can really enjoy it."

Dorothea Snyder will be back next week.

Messianic Movement

(continued from page 1)

would soon be coming.

"In Russia, they never heard of Jews for Jesus," said Skobac. "They see people with yarmulkes and they think they're Jewish. So we explained to them who they are and what they were going to do. We gave them training sessions and we brought pictures and left them in each city. In Kiev, we were later told that they did come but the leaders threw them out. In each city we trained the leaders who would then train others."

A great deal of money is being spent on printing bibles in Russian or Yiddish and Hebrew, said Skobac.

"They are printing thousands of them. Every single day I get more calls about what they are doing for Soviet Jews. There are whole [messianic] synagogues just for Soviet Jews in Toronto, Los Angeles, New York, Haifa. There are about six in the whole world.

"That's how bad it has become, and we are getting reports from all over the coun-

Memorial Candle

(continued from page 1)

mer, men sat apart from women. Dads and their boys kept to the right. One lone lady, who had lived here in Rhode Island throughout the twentieth century, sits all by herself on the left. After the service she greets me with an outpouring of welcome and a kiss.

Over 25 years ago Lil played bridge with my folks. She had a daughter named Avis. In Latin, that means faygola, bird, of course. She had a son, too, a few years my junior. Her husband, Johnny, smoked a curved pipe and wore a hat with fishing lures on it. His pleasures were quiet, not like Lil's. Her voice carried. She played a sharp game of cards. Johnny took her to Florida in the cold seasons. One winter Lil held out. "If I don't get a new fur, too, I'm not going." Imagine that! My mom was impressed. We liked Lil for her spirit and spunk.

Congregation Sons Of Jacob Synagogue

Friday, July 20 - Twenty-eighth in Tammuz - Candle-lighting is at 7:56 p.m. Minchah 7 p.m.

Saturday, July 21 - Twenty-ninth in Tammuz - The portion of the Torah reading today is, of course, P'Matos/Mas'ei.

Shacharis (morning services) begin at 8:30 a.m. Kiddush follows at approximately 11:15 a.m., at the conclusion of the morning service. Minchah 8:10 p.m., Ma'ariv 8:55 p.m. The Sabbath services today at 9:04 p.m. Havdalah service is 9:07 p.m.

Today is the blessing of the new month of AV (Birchot Hachodesh) which falls on Monday (July 23). The Molad (appearance of the new moon) occurs on Sunday (July 22) afternoon at 4:46 p.m. and 13 seconds (or 4 chalakim).

Sunday, July 22 - morning services, 7:45 a.m. Yom Kippur Katon is recited at Minchah.

Monday, July 23 - Rosh

ty that missionaries are infiltrating Jewish resettlement programs, English-as-a-Second-Language classes and Big Brother programs.

"The Messianic Jewish Alliance of America is now starting their own rabbinical school to ordain rabbis in either Virginia or Pennsylvania."

The initial cost for a pamphlet translated into Russian by Jews for Jesus is \$150,000, according to Skobac, who estimates that all of the messianic groups together spend \$100 million yearly to convert Jews.

In contrast, Jews for Judaism has 12 employees, not all of them full time, and has an annual budget of \$300,000.

Barry Shrage, president of the Combined Jewish Philanthropies of Greater Boston, expressed some skepticism that the missionizing groups had made significant inroads among Soviet Jews.

Although Jews for Judaism has not given a figure as to how many Russian Jews have been converted, they state that 60,000 to 80,000 people worldwide belong to such cults.

"We must promote Jewish education for all Jews. I don't think anything fights this better," said Shrage.

The boy, who had something of his mom's *psik*, grew up. He went on to Brown. The day he stepped onto the platform in the quadrangle and touched the magic diploma, Johnny, watching from the bleachers, fell down dead. He died. I thought, of happiness, of fulfillment. Like a summer's moth-butterfly done with its duty, its drama.

Coming back to thoughts of Beth David before my yearzeits. This little building, shaped like a house on Baltic in a lazy game of Monopoly, itself serves as a memorial candle. It keeps on going throughout the summer for us. It tells on these long but ever dwindling twilight that we are Jews. Even barefoot — my mom always made us wear socks. Temple Beth David stands as an outpost at the very edge of our Judaism among the dogdays, among the lobsterpots. Does HaShem, too, take off two weeks in August?

Chodesh Av - Morning services at 6:15 a.m.

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

Minchah for the entire week is at 8:10 p.m.

The Sabbath
Only one of all the Jewish holidays is observed every week throughout the year, it is the Sabbath, the day of peace and rest.

In the Ten Commandments, which are the cornerstone of the Jewish faith, the Sabbath alone of all of the holidays is mentioned. If you look at the Ten Commandments, the Fourth Commandment says, in part:

"Remember the Sabbath Day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy G-d: in it thou shalt not do any work, thou, nor thy son nor thy daughter, thy manservant, nor thy cattle, nor thy stranger that is within thy gates."

Teenagers Join High School Science Achievers



NEW YORK, N.Y. — Twenty-one outstanding U.S. high school science achievers departed last week for the Weizmann Institute of Science in Rehovot, Israel, to take part in an exclusive summer program of science lectures and laboratory work. They were selected from students nationwide for the experience at one of the world's foremost research centers.

Now in its 22nd year, the Bessie Lawrence Summer Science Institute program brings together an international group of talented future scientists. "This year the competition reflected an enormous amount of enthusiasm and devotion by the entrants," said Bernard N. Samers, Executive Vice President of the American Committee for the Weizmann Institute of Science. "Enthusiasm for the Institute and the program, and devotion to their plans to become the scientists-of-future," he concluded.

Support For The Pollards Grows

by Allison Kaplan

NEW YORK (JTA) — Jonathan Pollard's family and supporters are meeting with increasing success in bringing their case to the American Jewish community, as a federal court reviews his move for a withdrawal of the guilty plea that resulted in his life sentence in prison.

Winning recognition from mainstream Jewish groups has been a long-sought goal for supporters of Pollard, a U.S. naval intelligence analyst who was convicted of spying for Israel.

But despite these victories, there appear to be growing tensions within the Pollard clan.

Pollard and his wife, Anne, have been estranged for the four months since she was released on probation, after serving two-and-a-half years in prison, according to Dr. Morris Pollard, Jonathan's father.

Dr. Pollard said Anne had not visited her husband in prison nor written him since her release, though she has had permission to do both. "It's disturbing to Jonathan and disturbing to us," he said.

Anne is currently a patient at Mount Sinai Hospital in New York. She was admitted after an attack of pancreatitis, which is related to the digestive disorders that plagued her in prison.

As a result of the attack, she postponed a trip to Israel, which had been set recently.

Dr. Pollard credited the recent flurry of activity related to the Pollard affair in the Jewish organizational world to the involvement of a high-profile attorney Alan Dershowitz in his son's case.

Dershowitz, who has taken on Jonathan Pollard's case pro bono, contends that his life sentence for spying was grossly disproportionate to that received by spies who have

pled guilty to similar crimes. He believes a key reason Pollard received unfair treatment was his Jewishness as the fact that he was spying for Israel.

In the wake of Pollard's conviction in 1985, most of the organized Jewish community avoided involvement in the case. But last month, after its Commission on Law and Social Action heard a presentation by Dershowitz, the American Jewish Congress cautiously advocated a re-examination of Pollard's sentence.

"It has been brought to our notice," reads a resolution approved by the group's governing council, "that substantial allegations have been made that the fairness of the sentence imposed upon Jonathan Pollard and the manner in which the government has dealt with his case were affected by the fact that Pollard is Jewish and the nation he is charged with aiding is Israel."

"Because such allegations raise questions of concern to the American Jewish Congress, we support the call for full, open and fair hearings before appropriate tribunals on these issues," the statement said.

A resolution containing even stronger language was passed July 4 at a convention of B'nai B'rith's District Four in Long Beach, Calif. District Four covers the western United States.

The resolution declared unequivocally that Pollard's treatment "was unduly harsh and excessive in that his sentence was unprecedented and far more severe than those historically meted out to most persons convicted of espionage."

The convention resolved that it would present a resolution at the B'nai B'rith International convention in Dallas at the end of August that, like the A/Congress measure, would call for a review of the case

Arts and Entertainment

Kidrock Comes To Zeiterion Stage
August 1

Rory is not your average children's performer. She doesn't do nursery rhymes or folk music. Instead, Rory sings about "greasy, grimy, slimy worms and purple slime" and children listen. Her debut album sold more than 3,000 copies in the first three months — making her the hottest rising star in children's entertainment.

Rory performs at New Bedford's Zeiterion Theatre August 1 at 10:30 a.m. as part of Summer Youth Theatre Festival 1990. "A vocalist with Pied Piper appeal" (according to *The Baltimore Sun*), Rory brings her young audiences songs that are an upbeat blend of pop, rock, '50s do-wop, Motown, jazz — even a little bit of country. This is the third installment in this year's festival, sponsored by Shaw's Supermarkets.

Rory's Kidrock (she coined the term) fills the nowhere land of children's music between nursery rhymes and rock 'n' roll. From witty lyrics with a driving beat to more tuneful ballads, her music is happy and singable. She sings about the "delightful" chore of rousing sleepyheads in the morning in "You're Driving Me Crazy!" (Even tho' I'm

crazy for you); The infectious "Bubblebath" (done a capella) with lyrics like "Most of all, don't get soap in your eye! to the feel-good-about-yourself, "I'm Gonna Be Somebody."

Onstage, Rory is often joined by "The Incredible Piglets," her life-size puppet sidekicks created by Sal Dinaro, originator of Miss Piggy. The piglets echo Motown's Supremes as they cruise through their list of favorite vegetables. While the kids will love their antics, parents will be equally entertained by the familiar Motown beat in this very '60s-sounding song.

In 1989, *Parent's Choice* magazine awarded Rory its Parent's Choice Award gold rating for her debut album, "I'm Just a Kid." Rory's music excites and inspires children, encouraging them to believe in themselves, while it respects parents' needs and concerns.

The daughter of a big band singer, Rory studied piano and voice while growing up in Washington, D.C. During her undergraduate years at the University of Maryland, she considered becoming a music teacher or music therapist. But the pull of the spotlight was too strong, and for the next 10

years she did gigs singing pop and Top-40 numbers. Additionally, she wrote and sang commercial jingles for local and national corporations — even political candidates. While raising her sons, Rory began to listen to children's music and saw the need for a greater variety.

Tickets are \$4.50, general admission and are on sale at the Zeiterion box office, 684 Purchase St. in downtown, historic New Bedford, (508) 994-2900. Group rates also available. Individual tickets are available through TICKETMASTER, at (617) 931-2000 and all TICKETMASTER outlets. Summer Youth Theatre Festival '90 ends Aug. 8 with "The Adventures of Peter Rabbit."

The Zeiterion Theatre, Southeastern New England's historic theatre for the performing arts, is fully accessible, air-conditioned, and there is plenty of free parking.

The Zeiterion is funded in part by the Massachusetts Cultural Council; The Arts Lottery Councils of Acushnet, Dartmouth, Fairhaven, Freetown, Marion, Mattapoisett, New Bedford, Rochester and Westport; the city of New Bedford; the New England Foundation for the Arts; and the National Endowment for the Arts.



For the 12th consecutive year Ray Nelson is King Richard, the colorful, jolly king who clearly delights one and all at KING RICHARD'S FAIRE. Located in South Carver, Massachusetts, the Faire opens Labor Day Weekend, September 1, 2, 3, and runs for eight consecutive weekends through October 21, including, Monday, Columbus Day, October 8.

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Stephen Lehw to Star At PPAC

PROVIDENCE — Stephen Lehw has been selected to play the title role in the Twentieth Anniversary tour production of Andrew Lloyd Webber's "Jesus Christ Superstar," which will visit the Providence Performing Arts Center for one week, July 24 through 29. Lehw was highly praised for his portrayal in the acclaimed Houston Grand Opera production earlier this year. Lehw is also highly regarded by theatre audiences for his work in outstanding hit musicals — in New York and on tour.

Lehw's Broadway debut was an auspicious one: he was selected by composer Richard Rodgers to appear in the musical revue, "Rodgers and Hart." He subsequently won critical and public acclaim as Charlie Dalrymple in the Broadway revival of "Brigadoon" and the Off-Broadway musicals, "God

Bless You Mr. Rosewater" by Kurt Vonnegut and "Sweet Will," the songs of William Shakespeare.

Lehw played in the national companies of two Stephen Sondheim hits as Anthony Hope in "Sweeney Todd" and Henrik Eggerman, opposite Jean Simmons in "A Little Night Music."

The Superstar Twentieth Anniversary Tour, a fully staged version of the show, features 34 professional performers from the Actors Equity Association. Performances are at 8 p.m. nightly except for Sunday, July 29, when there is a 3 p.m. matinee and a 7:30 p.m. evening performance. Tickets are priced from \$18-\$30, with discounts of 10% available to groups of 20 or more. Call (401) 421-ARTS. Tickets may be bought at Ticketron locations or through Teletron at 1-800-382-8080.



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Milestones



Swartz-Cole

The wedding of Carol Swartz and Robert Cole took place June 17 in Cafe-in-the-Barn, Seekonk. Rabbi Wayne Franklin of Temple Emanu-El, Providence, officiated.

The bride, daughter of Mr. and Mrs. Leo L. Swartz of Providence, is a graduate of Classical High School and the University of Rhode Island. She has a Master's Degree from Portland State University in Oregon and is the director of Kenai Peninsula College, a division of the University of Alaska in Homer, Alaska.

The bridegroom, son of the late Mr. and Mrs. Arthur Cole of Portland, served in the U.S. Air Force four years and is employed by Alaskan Airlines.

Dyann Ross was matron of honor and Jeffrey Swartz, brother of the bride, was best man.

The couple visited Newport and Cape Cod on their wedding trip. They live in Homer.

Miriam Hires Assistant Pathologist

Lisa J. Goldstein, M.D., has joined the staff of The Miriam Hospital's Department of Pathology and Laboratory Medicine as an assistant pathologist.

Dr. Goldstein is a native of Providence and is well known by many members of The Miriam Hospital/Brown University family. Dr. Goldstein attended Brown University's Program in Medicine, receiving her Bachelor of Science degree in Biology in 1978 and her M.D. in 1982. She trained in the Rhode Island Hospital Pathology Residency Program from 1982 — 1986 serving as Chief Resident in 1985 — 1986.

Dr. Goldstein was then selected for a one-year surgical pathology fellowship at Memorial Sloan-Kettering Cancer Center in New York with Myron Melamed, M.D. Dr. Goldstein was certified in Anatomic and Clinical Pathology by the American Board of Pathology in 1986.

Following completion of her fellowship, Dr. Goldstein joined the staff of Huntington Hospital in New York as an assistant pathologist, resigning last month to join the staff at The Miriam Hospital/Brown University.

Dr. Goldstein will share responsibilities for Anatomic and Surgical Pathology and teaching of residents with Rogers Griffith, M.D., director of Anatomic Pathology; Jacob Dyckman, M.D., pathologist; and Thomas King, M.D., Ph.D., assistant pathologist. She will also have responsibility for the Hematology Service.

In addition to Dr. Goldstein's appointment at The Miriam Hospital, she is expected to be appointed as instructor in Pathology at Brown University.

A national search was conducted by The Miriam Hospital/Brown University to select a qualified pathologist.



Krasner-Sussman

Lisa Shari Krasner and Andrew Jay Sussman were married on July 1, 1990, at Temple Beth-El in Providence.

Krasner, the daughter of Dr. and Mrs. Robert Krasner of Rehoboth, Mass., attended Bay View Academy and graduated Simmons College with honors. The bride's father is a professor of biology at Providence College; Mrs. Krasner is a vice president at Hospital Trust National Bank.

The groom is the son of Michael and Barbara Sussman of Staten Island, N.Y. He is a Phi Beta Kappa graduate of Harvard University and is currently a fourth year student at Harvard Medical School.

The wedding ceremony was performed by Rabbi Leslie Gutterman and was followed by a dinner reception in the temple meeting hall.

The maid-of-honor was Charmene Prescott and the bridesmaids were Lopa Shah, Dana Greenstein and Kimberly Lindopp. The flower girl was Katherine Alison Morley, the bride's second cousin from Flagstaff, Arizona.

The best man was Kevin Sussman, the brother of the groom and Jon Krasner, brother of the bride.

The Chupah bearers were Mr. and Mrs. Harold Krasner, Dr. Alvin Krasner and Daniel Sussman.

After a wedding trip to Florida, the couple will reside in Boston.

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Beth Shalom Welcomes New Rabbi

Congregation Beth Shalom-Sons of Zion is proud and excited to announce that Rabbi Chaim Marder with his wife Susan have arrived to start his tenure as the Rabbi of our congregation.

Rabbi Marder was born and raised in Richmond, Va. He attended Yeshiva University where he received a B.A. in



Rabbi Chaim Marder

Jewish Studies and a Master of Science degree in Medieval Jewish History. He spent two years studying at Yeshivat Har Etzion in Israel. He received his rabbinical ordination (smicha) from the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University in June, 1987.

Rabbi Marder comes to us after spending three very successful years as the Associate Rabbi at the Hebrew Institute of Riverdale in Riverdale, New York. He has received high praise from those involved in his work these past three years.

The Marders are both very interested and committed to making Jewish life accessible and desirable to the entire Jewish community. They have been very active with the less involved Jews in New York and with the youth in their community. Beth Shalom invites any member of the community to come to services any time to meet the Marders.

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JCCRI Senior Programs for July

The Kosher Mealiste at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, offers seniors activities at 11 a.m. daily Sunday through Friday followed by a hot kosher meal at noon. The meal is sponsored by Project Hope.

For the month of July, the following special activities are planned:

Monday, July 23 through Friday, July 27.

- Yiddish Eldercamp
- Co-sponsored by the Bureau of Jewish Education.
- Call 331-0956 for more information.

Tuesday, July 31.

- Speaker — Mr. Harvey Cohen.
- "Consumer Aspect of Living" — a management program for seniors.

The following activities are regularly scheduled:

- Shabbat traditions on Fridays.

- Friend to Friend, Israeli VCR programs, film series, health checks.

Green Thumb Club (for seniors interested in working with plants), Arts & Crafts and exercise are offered on various days; call for information on dates and times.

For further information on programming for seniors or for transportation, call Sandy Bass at 861-8800.

Summer Day Camps

The Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, is still accepting applications for its six summer day camps. Camp season is from June 25 through August 17, 1990. Grandparents who have grandchildren visiting for the summer and would like to enroll them in one of the camps are welcome to call.

Camp K'ton is for preschoolers ages 2½ to three. Camp Yeladim is for children ages three to five years. Children in grades K-4 can enjoy Camp Haverim or Sports Camp. For preteens entering grades 5-7, Camp Bogrim is beginning its second year. CIT Camp is for high schoolers entering grades 8-10.

For information and applications on the camp season please call the Center at 861-8800 and a brochure will be mailed out to you.

JCCRI Golf Tournament 1990

Golf Tournament 1990, sponsored by the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, will be held this year on Monday, July 23 at Crestwood Country Club in Rehoboth, Mass.

There will be a buffet lunch at noon followed by the tee off promptly at 1 p.m. There will also be prizes, awards and gifts; two Hole in One prizes will be awarded; an automobile and a cash prize. Following the tournament there will be an action, open bar and hors d'oeuvres.

Entry fees are: \$125, individual; \$700, corporate sponsorship (includes foursome); \$250, corporate non-participant; and \$25, auction only. For details call Elliott Goldstein at 861-8800.



Yiddish Eldercamp at the Center July 23-27

The Jewish Community Center of Rhode Island and the Bureau of Jewish Education will hold their fifth annual Yiddish Eldercamp on July 23-27, 1990 at the Center, 401 Elm Grove Ave. in Providence. This nationally recognized program began with 40 participants; this year registration is open to 70 students.

An exciting array of courses will be taught by qualified and innovative teachers. Four levels of Yiddish language and literature will be offered for the first time this year. The classes will be held daily from 10 a.m. to 3 p.m. Students bring their own brown bag dairy lunches; coffee and dessert will be provided each day. A closing program will take place on Friday after morning classes. The fee for the five-day program is \$40.

Details on classes will follow; for further information, or to be put on the Yiddish Eldercamp mailing list, call Ruth Page at the BJE, (401) 331-0956.

Plantations Unit

B'nai B'rith #5339

Plantations Unit #5339 is planning a trip to Tanglewood for an all Mozart Concert, Andre Previn conducting on Sunday, August 12. The price is \$28 per person and it includes ticket to music shed and transportation. A dinner stop will be provided on the return trip. Pack a picnic lunch. Please R.S.V.P. by July 30 to Carole Millman at 831-6200 or Rhoda Fischman at 831-1573.

Another great trip back by popular demand: the Plantations Unit #5339 is planning a trip to New York's Lower East Side on Sunday, September 9. The price for the trip is \$25 per person. Coffee and danish will be served on the bus. Lunch and dinner not included, but time is allotted for both. For information and reservations call: Carole Millman at 831-6220 or Betty Kotlen at 274-7113. Please respond before August 20. A guided tour of the Lower East Side will be provided for an additional \$5 per person if 20 or more people are interested.

African Dream Comes To Barrington

Nancy Messinger, who calls herself the "African Queen," will bring her slide program titled the "African Dream," to the Barrington Public Library on Tuesday, July 24 at 7:30 in the evening.

Ms. Messinger's slide travelogue features live narration and classical music. "The African Dream" takes the viewer on a trip to Namibia, Botswana and the Cape of Good Hope. Highlights of the journey include a sail in Table Bay and a safari in the bush. Animals sighted include elephants, crocodiles in the Okavango Delta and a pride of 30 lions in the Savuti.

"The African Dream" is the third program in a series of seven slide travelogues to be shown at the Library this summer. All are free and open to the public.

After School Day Care Holds Registrations

School's Out, the after School Day Care Program at the YMCA Parent Child Center, is now holding registrations for the Fall Program beginning Sept. 5, 1990.

School's Out supervises children 6-12 years old from school dismissal to 5:45 p.m., Monday through Friday. The children are involved in a variety of activities including games, sports, outdoor play, swimming lessons, crafts, trips, open swim and more.

The program is licensed by DCF and meets the National YMCA guidelines for childcare programs.

There are two programs, one centered at Martin Luther King School on Camp and Carrington Streets and one at the Parent Child Center at 438 Hope St. Transportation is provided to the programs from the following schools — Flynn, Sackett St., Holy Name, Nathan Bishop and Martin Luther King. Other schools may be considered if 5 or more children enroll.

Financial Aid is available on a sliding scale basis. Weekly fee for members is \$37, for nonmembers is \$49.

Correspondents Wanted

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

Samuel Shaulson Graduates Valedictorian From Boston University's School Of Management

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



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

While at Boston University, Sam received numerous honors for academic excellence, including the May Company Scholarship, the College of Business Administration Class of 1924 Memorial Scholarship, and the Dean Everett Lord Memorial Scholarship.

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

Sam currently works as a tax specialist for The Thomson Corporation in Boston. This fall Sam will be attending law school at the University of Pennsylvania in Philadelphia. Sam is the son of Gerald and Sheila Shaulson of Sheffield Road in Cranston and the grandson of William and Etta Gerstenblatt also of Cranston.

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

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Bernstein-Shaw

The marriage of Ellen Sue Bernstein, daughter of Dr. and Mrs. Donald Bernstein of Providence, R.I. and Sanford Harold Shaw of Cranston, R.I. was held Sunday, July 1, 1990, in Temple Am David, Warwick. He is the son of Mrs. Dorothy Shaw and the late Louis Shaw of Cranston, R.I.

Jane Hartmann was the matron of honor while Mrs. Roberta Gosselin and Miss Diane Lynne Shaw, daughter of the groom, were bridesmaids. The best man was Arthur M. Desmarais. Ushers were Howard L. Pedlikin and Rene Gosselin.

The bride received her Bachelor of Science Degree from Northeastern University and her Master of Arts Degree from Teachers' College of Columbia. She works for the Warwick Public Schools. The bridegroom graduated from Hope High School and the Manhattan School of Printing. He is the owner of Pro-Type Inc. The couple plans to live in Cranston, R.I.

Tapestries On Display At The Library

Local artist Seija Floderus has a display of tapestries and oil paintings currently on exhibit at the Barrington Public Library. One of the oils and two of the tapestries take their inspiration from the Providence skyline.

Ms. Floderus graduated this spring from the Rhode Island School of Design. A three-year resident of Barrington, Seija grew up in Finland and has also spent time in Sweden, the country of her husband's birth. Seija has four children.

Her exhibit will remain up through the month of July.

Temple Emanu-El Leisure Club

On Sunday, July 22, 1990, the Temple Emanu-El Leisure Club will take a trip to Great Woods to hear an "Americana" Family Concert. Join us to hear this beautiful concert with the Pittsburgh Symphony Orchestra. Leonard Slakin will conduct and Jeffrey Siegel will be the piano soloist. Gene Shalit will narrate "A Baseball Cantata."

The bus will be at Temple Torat Yisrael at 1:30 p.m. and at Temple Emanu-El at 1:45 p.m. Return will be at approximately 6 or 6:30 p.m. Please call Anita Stein for reservations at 351-9717. The cost is \$30.50.

Trinity Theater

Trinity Repertory Company, London Arts Discovery Tours and Pearson Travel are announcing their sixth annual theater tour guaranteed to please both the theater lover and traveler.

It will take place November 1 to November 11, 1990. You will enjoy the most exciting theatrical productions in England and Scotland. Possible plays you may see are "Jean Paul Sartre," "Man of the Moment," "Hidden Laughter," "The Homecoming," "Racing Demon," "Moscow Gold," and "Three Sisters." Other highlights include: Richmond-Thames, Hever Castle, Citizens' Theater, visit to Edinburgh, Burrell Collection, Charles Rennie Mackintosh Exhibit, the Glasgow 1990 Festival, and much more.

For more information please contact Jamie Costello at the Trinity Rep Development Office at 521-1100 extension 235. Space is limited, so make your reservations soon.

Youth Leader

(continued from page 7)

the same socio-economic levels in such areas as sexual activity and drugs and alcohol use. The reasons are understandable, he said. Many Jewish young people have only limited or no Jewish experience while their integration into the general culture has increased significantly.

"Young people will behave based on what is in their gut. If they found little or no satisfaction in their religious school years, nothing they are told about the temple youth group will help.

"Yet these youngsters are ready, open, willing and searching," Rabbi Smith told the UAHC trustee. "Jewish adolescents are very much in the forefront of what is good and right in America. They are concerned about the quality of life and its values. They look for support to groups that understand who they are, how they live today and how they will live in the future. They want to be fully integrated in American society and they are willing to participate in it as an expression of their Jewishness.

"The Reform movement, with its commitment to social justice and the equality of women in every aspect of religious life, is best equipped to respond to these yearnings, and thus help determine the future of Judaism in America," Rabbi Smith concluded.

Modern Orthodoxy

(continued from page 5)

Orthodox) movement and the increasing political and moral influence of Orthodoxy in Israel.

Geography may also explain the strength of more traditional elements in Orthodoxy. Rabbis with pulpits outside New York complain that the right-wing pressure is coming predominantly from New York, where they say, it's far easier to be strictly observant.

"It's easier to be Orthodox in New York by osmosis," said Ehrenkrantz. "Rabbis in Brooklyn and Queens have ready-made congregations that are already consistently observant. But once you're out of the confines of New York, your Orthodox constituency is minimally observant.

"These Orthodox Jews need Orthodox leadership, too," he said.

In the summer of 1988, a group calling itself the Fellowship of Traditional Orthodox Rabbis was formed in reaction to right-wing pressure within the RCA.

"There was a feeling of isolation that a fair number of rabbis had within the RCA," explained Rabbi Juda Mintz, an FTOR member whose synagogue, B'nai Torah in Atlanta, does not have a mechitzah separating men from women. "They did not subscribe to the Conservative ideology nor were they accepted by the Orthodox movement," he said.

The FTOR advocates mutual dialogue among the major movements of Judaism; supports women's prayer groups, such as Women of the Wall; favors the approach of the controversial Denver plan to have Orthodox, Conservative, Reform and Reconstructionist rabbis rule jointly on conversion; and advocates a liberal Orthodoxy that will tolerate synagogues without mechitzahs.

The organization's formation was precipitated in the summer of 1985 "by a movement on the part of the Orthodox Union" to eject those member congregations that did not have mechitzahs, said Rabbi Shoham of Kansas City, who is executive director of the FTOR.

They were told to erect a mechitzah or else risk dismissal from the Orthodox Union. Rabbis of these congregations felt threatened and worried that they would not be able to secure placement in other Orthodox pulpits.

Recently, a letter was sent to all RCA members inquiring whether they are in any way affiliated with the FTOR. The implication was that such affiliation would be grounds for expulsion from the rabbinic

group. Approximately half the members of the FTOR are members of the RCA.

Both the Orthodox Union and the RCA acknowledge their hostility to the FTOR. Stolper of the O.U. described it as "a tiny fringe group of peripheral congregations" that finds itself out of place as the Orthodox movement becomes "more consistently Orthodox."

There was a time in America, Stolper said, when modern Orthodox Jews were Sabbath observant but less conscientious about covering their heads, avoiding shatnes or refusing to carry items on Shabbat. Modern Orthodoxy was an emerging community in which a certain amount of laxity was accepted as the norm.

Indeed, for the modern Orthodox, wherever Jewish law appeared to be neutral, individual choice seemed to fill the vacuum.

"But this is no longer the case. 'Orthodox Jews are becoming more committed, and so are we,' said Stolper. About three years ago, the O.U. decided to take an activist stance on the mechitzah issue and similar issues.

"A congregation that refuses to cooperate on the mechitzah issue is generally a congregation that does not have a future as an Orthodox congregation," Stolper said. "Mechitzah has become a weather vane of whether the congregation takes its Orthodoxy seriously or not."

Modern Orthodox rabbis are deeply concerned about the fissures developing within the RCA and the O.U.

"There must be more understanding," Rabbi David Stavsky of Temple Beth Jacob in Columbus, Ohio, remarked at the RCA convention last month. "There are too many personal power plays and agendas, and not enough emphasis on ahavas Israel," or love of fellow Jews, he said.

Rabbi after Rabbi at the convention called for greater unity within the RCA and in the Orthodox rabbinic community in general.

"A certain religious civility must exist," said Rabbi Jeffrey Bienerfeld of Young Israel of St. Louis.

"There can be legitimate diversity, but only if it operates within a broad halachic framework," he said. "If it breaches that framework, then the label of Orthodoxy will no longer be viable. But it must also learn to navigate within it, without hitting other allies' ships."

On the other hand, Rabbi David Sladowsky of the Forest Park Jewish Center in Glendale, N.Y., feels that the tightening up of Orthodox standards is a positive thing. "The parameters have moved, but the principles of modern Orthodoxy have not been violated," he said.

By defining the standards of the modern Orthodox movement, he said, rabbis will now know where the middle is and how far they can deviate from that point without overstepping the boundaries of halachah itself.

The challenge for modern Orthodoxy appears to be finding a happy medium between two equally authentic halachic traditions: the machmirim, those who are strict, and the maiklim, those who are more permissive.

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Support Grows

(continued from page 8)

before "appropriate tribunals."

Robert Lifton, national president of AJCongress, said the resolutions represent a general belief in the Jewish community that questions over the severity of Pollard's sentence will not go away.

"There is a lingering doubt in the Jewish community that is not healthy," Lifton said. "We're not saying (Dershowitz) has proved his case. But he presented enough material to say it's worth looking into."

Dershowitz's presentation to

AJCongress focused on the contrast between Pollard's sentence and the "unbroken history of lenient sentences for defendants who have pleaded guilty to spying for American allies," the attorney wrote in a summary of his key points.

He pointed out that in a sentencing memorandum, the government suggested that a lenient sentence would encourage others to engage in similar activities. And in public statements, the prosecution had suggested "that American Jews need greater deterrence against spying for Israel than do other Americans in relation to other countries," he said.

Dershowitz concluded that "if comparable information had been provided by a French-American to France or a Swedish-American to Sweden, it is unlikely that the sentence would have been as severe."

Phil Baum, AJCongress associate executive director and chairman of a committee on the Pollards organized by the National Jewish Community Relations Advisory Council, stressed that the passage of the AJCongress resolution in no way implied his group's approval of the Pollard couple's espionage activities.

"I think the Pollards are

abhorrent," Baum said. "What they did is indefensible and totally wrong."

But such sentiments have recently appeared to be overshadowed in the Jewish community by doubts over why he was sentenced so severely in comparison to other spies.

It has not been a purely spontaneous shift, but one fed by pressure from a vocal and tireless cadre of supporters, led by Pollard's family.

Pollard's father said he has traveled throughout the country, speaking to a number of Jewish community federations and community relations councils, as well as lobbying

national organizations.

"I'd like to get Hadassah to come around. But they say they are not political," Pollard said.

Support from Jewish groups is important, Dershowitz wrote in the summary of his presentation. "Indeed, efforts by grassroots Jews to engage in a dialogue with government officials about the Pollard case have been hindered, because such officials have noted the apparent lack of concern by the major Jewish organizations," he said.

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Obituaries

GEORGE A. BERNSTEIN
PROVIDENCE — George A. Bernstein, 72, of 59 Fifth St., owner of the former Embassy Bar, Pawtucket, for 30 years retiring in 1976, died Friday,

July 6, 1990, at Miriam Hospital. He was the husband of the late Madeline (Cohen) Bernstein.

Born in Boston, Mass., a son of the late Louis and Annie

(Bernstein) Bernstein, he had lived in Providence for years.

He was a World War II Army veteran.

He leaves two sons, Gary B. Bernstein of North Providence and Allan D. Bernstein of Providence; a sister, Anita Stein of Providence; three brothers, Samuel Bernstein of Providence, Jack Bernstein of Miami Beach, Fla., and Robert Bernstein of Lauderdale, Fla.; and two grandchildren.

Graveside funeral services were held Sunday, July 8, at Lincoln Park Cemetery, Warwick, and were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

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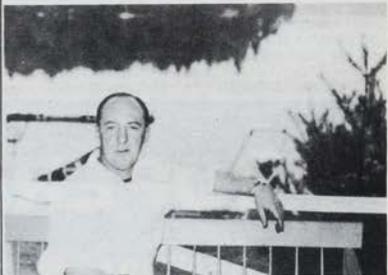
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But, to lose a critical influence in one's life, a person who has meant so much to me over an entire lifetime, is a loss that is particularly difficult to endure.

Endure we must, however, and continue in his spirit, with his judgement and leadership as guidance and with his indomitable optimism as inspiration.

All of us who were fortunate enough to have known Zak cannot ever forget him. His is a legacy to be cherished.

Richard Englander Kann

JENNY FACTOR

PROVIDENCE — Jenny Factor, 82, a resident of the Jewish Home for the Aged, 99 Hillside Ave., died Monday, July 9, 1990, at Miriam Hospital. She was the wife of Benjamin Factor.

Born in Russia, a daughter of the late Isaac and Pearl (Goldstein) Singer, she had lived in Providence for 63 years.

Mrs. Factor was a member of the Providence Fraternal Association.

Besides her husband she leaves a son, Attorney Alfred Factor of Cranston; a daughter, Eleanor Zettel of Cranston; four grandchildren and two great-grandchildren.

The funeral service was held Wednesday, July 11, at Sugarman-Smith Memorial Chapel, 458 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

SYLVAN R. FORMAN

PROVIDENCE — Sylvan R. Forman of Tyndall Avenue, a supervisor in the U.S. Postal Transportation Office for 30 years before retiring 15 years ago, died Wednesday, July 11, 1990, at the Heritage Hills Nursing Home, Smithfield. He was the husband of Helen (Ginsburg) Forman.

Born in Providence, he was a son of the late Joseph L. and Jennie (Cohn) Forman.

Mr. Forman was a graduate of Bryant College. He was a member of Temple Emanu-El's Men's Club and its Minyanaire Club. He was a member of the National Association of Retired

Federal Employees, the Supervisors Organization of the Providence Post Office, the Providence Public Library Association and the Touro Fraternal Association.

Besides his wife he leaves a son, Jeffrey Forman of Cupertino, Calif., two brothers, Milton Forman of Warwick and Jerome Forman of San Diego, Calif.; and two granddaughters.

The funeral was Friday, July 13, at Mount Sinai Memorial Chapel, 825 Hope St., and a graveside service was held at Lincoln Park Cemetery, Warwick.

FAYE R. LONDON

PROVIDENCE — Faye R. London, 72, of 196 Sharon St., died Saturday, July 7, 1990, at the Health Havens Nursing Home, East Providence. She was the widow of Harry J. London.

Born in Philadelphia, Pa., a daughter of the late Meyer and Sarah (Greenfield) Abowitz, she lived in Providence for 43 years.

Mrs. London was a former member of Temple Am David and Temple Emanu-El.

She leaves a son, Mark M. London of Warwick; two sisters, Rose Lactriz of Salem, Mass., and Esther Green of Baltimore, Md.; a brother, Sydney Abowitz in New

Jersey, and a granddaughter.

The funeral service was held Monday, July 9, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

CELIA PAULL

PROVIDENCE — Celia Paull, 86, of the Jewish Home for the Aged, 99 Hillside Ave., secretary-treasurer for the South Providence Hebrew Free Loan Association for many years, died Friday, July 6, 1990, at the home. She was the widow of Abraham J. Paull.

Born in Russia, a daughter of the late Abraham and Fannie Botvin, she lived in Providence for 81 years.

Mrs. Paull was a member of the Congregation Sons of Abraham, and president of its Sisterhood. She was a member of the Women's Association of the Jewish Home for the Aged.

She leaves two daughters, Eileen Kotler of Warwick and Ruth Wood of Okeechobee, Fla.; two sisters, Bessie Talan of Cranston and Pauline Mandell of West Palm Beach, Fla.; a brother, Max Botvin of Warwick; seven grandchildren and 10 great-grandchildren.

The funeral service was held Sunday, July 8, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

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Gregory's Optical

by Kathy Cohen
Herald Assistant Editor

Amongst some of the most prominent stores and their owners on the East Side's Thayer Street in Providence is a very modest optical store and optician, located at 310 Thayer Street, called Gregory's Optical owned by Gregory Sirota.

Sirota's quiet manner and expertise seem to be the key to why his customers have been coming back for more, or sending their friends for his service. Another factor in his company's growth may stem from the fact that while this reporter waited around to talk with the owner he had given two customers free adjustments, to their surprise.

"He's very pleasant and quick," says customer Hope Daringan of Providence, who bought her sunglasses from Sirota and who had just gone in for an adjustment. "I usually go to the mall's (optical) store, but it's quicker coming here."

Sirota, originally from Russia, arrived in America on

Christmas Day in 1978 with his optical training and family, hoping to own his own business. He explains why he came to America.

"Well, in my time, it was impossible to have your own business in Russia at all," says Sirota. "But, at that time, you could work only for the government and the pay for opticians was very, very low."

He had attended a technical school in Odessa, Russia, but upon his arrival in Rhode Island, Sirota found the American optical technology far more advanced than that of his mother country.

"The gap of technology was tremendous," said Sirota. "In terms of (manual) skill up there (Russia) I would say sometimes they are better than here in the United States. But, because they don't have this significant kind of technology — these machines — they do most of the things by hand and it requires a lot of skill."

"When I thought I was great in Russia — I found that I abso-

lutely didn't need the same skills in America," said Sirota. Instead of going to school to learn about American technology, "I just started working in this industry and learned from it."

However, the most difficult part in coming to America to realize his dreams was not only high technology, but he also had to teach himself English, as he only knew the Russian language which made communication difficult.

Prior to his self-employment, Sirota worked for other companies like McLeod's Optical Laboratory of Warwick and Sears' Pearl Vision Center where he was able to catch up to American standards.

Then, he opted to go out on his own because he didn't approve of the prices they charged customers.

"My prices are not too expensive and not too cheap," says Sirota, "but I don't have hidden expenses. I used to work for (another company) and for every increase of power (in the



Gregory Sirota helps a customer adjust her lenses.

lenses) they charge you more. I don't have that. My lenses are standard. The price is \$44 regardless of the size of the frame, so I don't have this thing where they start out cheap and then get expensive. Other than that," he said, "I'm Gregory and that's who I am. I hope it works."

Gregory's customers range from Brown and RISD students to people from Barrington, Cumberland and Woonsocket, which he doesn't quite understand. He doesn't attribute it to

all the advertising he says he's done because he feels that it hasn't gotten him any response — that most of his customers come by word of mouth.

Sirota finds the college students to be more conservative shoppers than he expected and they are easy to service because they know what they want.

They have a better understanding of fashion. But today, says Sirota, people own more than one pair of glasses. They own a pair for every need — for work, sports, beach or the evening.

Jewish Inca Indians

(continued from page 3)

Eventually, Zerubavel began delving into Judaism as best he could, renounced Christianity and was excommunicated by the church. His family sent him to Spain in the hopes that he would forget about Judaism. Once in Spain, however, Zerubavel began to search even more deeply into Judaism. By the time he returned to Peru he had already decided that he wanted to practice Judaism. He encouraged his family and friends to follow him on this new path and many of them did. "To this day," says Rabbi Zuber, "there are still people joining the Inca Jewish community — long lost relatives and other people who have heard about them." *A Bet Din* — Jewish Court of Law — comes periodically from Israel to facilitate conversions according to Jewish Law.

Rabbi Zuber arranged for a Swedish yeshiva student studying in New York to go to Peru during Passover. He conducted the seders in Trujillo and spent the last days of the holiday with the community of cajamarca. This summer, two students from the Lubavitcher Yeshiva in New Haven will go to Peru for six weeks to organize educational activities for the two new Jewish communities.

Though they have managed to buy a building to use as their synagogue, the Inca Jewish community does not have a

Torah scroll. Rabbi Zuber says sadly, "In the capital city of Lima, the Jewish community has 40 Torah scrolls. But they will not give even one to the Inca Jewish communities."

At the urgings of the Lubavitcher rebbe's secretary,

Rabbi Zuber continues to maintain contact with the Inca Jewish communities. He writes to them regularly and collects money with which to buy prayer books, tefilin, mezuzot and other Jewish items which he sends periodically.

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