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# Rhode Island Jewish HERALD

**The Gay  
Jewish  
Community**

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## 'No One Would Believe...'

by Debra Nussbaum Cohen  
NEW YORK (JTA) — Is it right to expect more moral behavior from those who present themselves as religious Jews than from those who do not?

Among those whose morality has been called into question is a Reform rabbi, who has been the focus of community suspicion in the murder of his wife, though he has neither been arrested nor formally ruled out as a suspect.

On the other end of the religious spectrum are two leaders of a Chasidic community, who were arrested on charges of sexually molesting a teen-age girl, and an Orthodox district attorney, whose financial abuses of his office and marital infidelities were recently exposed when he was

charged with breaking the law. Such crimes are not limited to members of the rabbinate and Orthodox world, of course, but there is much greater interest in such cases when these individuals are involved.

Recognizing that even rabbis need explicit guidance about behaving ethically in financial and sexual matters in complicated times, the Reform movement updated its rabbinic ethics policy in 1991.

A few months ago, the Reconstructionist Rabbinical Assembly adopted its own rabbinic ethics policy on similar matters.

The Conservative movement has no formal policy, though its rules for filing and dealing with a complaint against a rabbi are in

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WEARING HIS NEW GREEN FEZ and surrounded by friends, Dr. Harold Hanzel says, "Thank you." Herald photo by Alison Smith

## Sotheby's Offers Jews a Rare Opportunity

On June 29, Sotheby's in New York will offer property from the collection of the late Michael and Doris Zagayski, an extensive array of Judaica, 19th and 20th century paintings and sculpture, antiques, silver, rugs, furniture and decorative arts to benefit the Weizmann Institute of Science in Israel.

The Zagayskis, collectors of Judaica, amassed a collection which carried an intense personal significance to them, as they were determined to preserve and to document a culture whose very existence was threatened during the Holocaust.

Michael M. Zagayski, one of the greatest private collectors of Judaica in America, was born in Poland in 1895 and began collecting in his student days. He assembled a large collection in six rooms of his mansion near Warsaw, Poland. In July of 1939 he went to Switzerland as a delegate of the Jewish Agency, and from there to England, where he was appointed consul in New York to the Polish government in exile. He was destined never to see his beloved collection intact again, as his house was completely plundered by the Nazis.

Among the few items which remained when he returned af-

ter the war were the brass chandeliers and an armchair to be offered in this sale, the provenance of which is documented in an affidavit by the Polish occupant of the Zagayski villa during the war.



Antique Judaic Jewelry Collection

In 1940, having established residence in New York, Zagayski set about assembling a second collection of Judaica and paintings, which was first exhibited in America at the Jewish Museum in 1951. In 1955 many items were included in the Metropolitan Museum of

Art's "American Jewish Tercenary" exhibition; and in 1963 the Jewish Museum held a second and much more comprehensive exhibition.

Doris Zagayski shared her husband's passion for art, and served as co-curator of the collection. Together they also amassed a superb library, and a significant bequest of books was made to Harvard University in the late 1960s. A large portion of the library, as well as Zagayski's extensive correspondence, has been donated by one of Doris Zagayski's heirs to the library of the Jewish Theological Seminary of America. Doris Zagayski was the founder of the Palm Beach chapter of the American Committee for the Weizmann Institute of Science.

The sale will include the contents of the Zagayski's home in Florida. Nineteenth and 20th century paintings and needlepoint tapestries hung on the walls; shelves of ancient stone sculpture in one room gave way to rows of Chaunkah lamps in another; silver, pewter and European porcelains were arranged on sideboards and in cabinets; rich oriental rugs covered the floors and elaborate

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## Dr. Harold Hanzel Awarded A Green Fez

by Alison Smith  
Herald Editor

Monday evening, killer temperatures, humidity and ozone levels notwithstanding, the members of the Palestine Shrine in Cranston met for a band concert.

The air conditioning in the Shrine Mosque on Narragansett Boulevard had given up the ghost so the concert was moved down the hill to Rhodes-on-the-Pawtuxet.

The band played the national anthem, and "O Canada," and then the potentate stepped up to the mike and said, "I don't think he even knows we're going to do this, but would Dr. Harold Hanzel come up?"

Hanzel rose from his seat in the center of the band, and, still clutching his instrument, threaded his way to center stage.

Almost all the Shriners present were wearing the dark red, bejeweled fezzes that are familiar to us all — except for a few in full clown regalia. (The Shrine Clowns are also familiar to us all.)

The potentate opened a huge black box, and presented "Doc" Hanzel with a green fez.

Hanzel is not a Mason or a Shriner — never has been — but for over 50 years he has been a loyal member of the Shrine band, and the organization's historian. He is 79 now. If we figured out how many miles he has marched down sun-baked

or rain-soaked main streets of small towns and cities in Rhode Island, we would probably be staggered. And, he has taught music to hundreds of children, been a successful dentist, and a member of Temple Torat Yisrael, as well.

After the potentate finished his brief address, Doc Hanzel got his ovation. Affection for "Doc" radiated from the audience and band. Then a representative of Mayor Michael Traficante read a proclamation which said, with a lot of whereases, that Cranston was darned proud of Hanzel and grateful for his lifetime of dedication.

Through it all, "Doc" remained standing, looking slightly embarrassed. When he accepted his green fez, he sounded genuinely surprised and moved, very conscious of what the green fez meant to everyone there.

The green fez is a symbol to every Shriner or Mason — anywhere in the country — that the wearer has been especially esteemed and revered by a group of fellow Shriners, that this is an extraordinary man. The green fez is given to only a very few.

It says volumes — all good — about Hanzel, and about the Shriners, that he earned, and they bestowed, a green fez.

"...write me as one that loves his fellow man." — From the poem  
About Ben Adhem by L. Hunt

# INSIDE THE OCEAN STATE

## Blithewold's Gardens Open Til Dusk Wednesdays

The 33 acres of landscaped grounds at Blithewold Mansion & Gardens, 101 Ferry Road, (Route 114) Bristol, RI, will be open until 8 p.m. every Wednesday evening through August 16.

Visitors are invited to bring picnic suppers to eat in the picnic area adjacent to the rose garden, and to enjoy a leisurely stroll through the grounds at a time when the gardens are in full bloom. Volunteers will staff the visitors center on Wednesday evenings to direct visitors

to specific gardens.

The gift shop will also be open until 8 p.m. on Wednesdays. All proceeds from the shop help fund the ongoing restoration and conservation programs at Blithewold.

On three Wednesday evenings in July, outdoor dance performances will take place in Blithewold's Enclosed Garden.

There is an admission charge. Call (401) 253-2707 for more information.

## In-Sight Runs Camp for Visually Impaired Kids

From July 5 to 20, 11 children from age 7 to 14 will attend a special summer program at IN-SIGHT, a program tailored to their special needs, devoted to learning, personal growth, and fun.

Each day will begin with instruction in daily living skills (food preparation, safe travel, crafts, health care).

Each afternoon has a plan for adventure: a trip to the Slater Mill in Pawtucket (July 10); a chance to run the bases at McCoy Stadium (July 11) and to tackle a dummy at the Patriots' training camp (July 19); horseback riding in Rehoboth (July 12); a ride with

the Coast Guard (July 5); roller skating (July 6) bowling (July 13) and a family day picnic at Goddard Park (July 20).

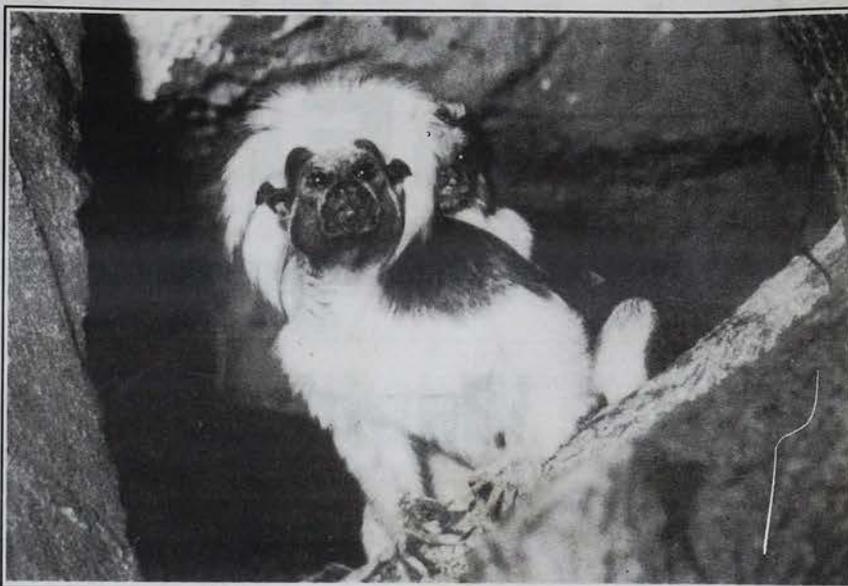
A full-service agency for Rhode Islanders who are blind and visually impaired, IN-SIGHT has been helping people of all ages for 70 years.

## Put on Your PJs

Pajama Parties for Kids are coming back to Books on the Square, 471 Angell St. in Wayland Square, Providence (331-9097).

On June 28 at 7 p.m., kids 3 to 8 will share stories, songs, and games with Sarah and Judy. Everyone should come, ready for bed afterwards, in their pajamas.

More pajama parties are planned for July 7, July 19 and Aug. 30, all starting at 7 p.m.



"WATCH OUT, DADDY!" A cotton-top tamarin baby peeks around its father's shoulder at Roger Williams Park Zoo. Cotton tops are the most endangered members of the monkey family.

## Monkeys Will be Living in the Trees of R.I.

Starting July 1, cotton-top tamarin monkeys will be living freely in a wooded area of Roger Williams Park Zoo. Visitors will be able to walk along a Tamarin Trail where they will try to spot the monkeys living in the trees. These are critically endangered monkeys found only in a small area of Colombia. In the zoo, they will have radio transmitters and dyed hair to help keep track of them in the trees.

Roger Williams Park Zoo will be the first in North America to allow these squirrel-sized pri-

mates free range—with no nets or cages.

A nesting box and a steady supply of food are the only things that will keep these highly endangered animals from traveling outside the zoo gates.

Visitors to the Tamarin Trail will be able to act like researchers, trying to view the squirrel-size monkeys dwelling in the trees. "These monkeys live high up in trees and are often very difficult to see," says Roger Williams Park Zoo's research director, Dr. Anne Savage, considered the foremost authority on the cotton-top tamarin. "We choose to dye their hair because it is a very safe product to use and does not affect their behavior in any way."

In fact, the hair dye actually has beneficial aspects such as protecting these tiny primates from their primary predators—snakes and hawks. "Since neither snakes nor hawks can see color, when these predators are hunting for tamarins in the wild, they are looking for that contrasting white/dark pattern," she explains. "By changing their color pattern, we have actually helped protect them."

Savage has been studying the cotton-top tamarin since 1988. She spends several months out of every year studying these squirrel-sized primates in Colombia, trying to save them from extinction.

"The goal of the release program this summer is to raise awareness of the plight of this endangered species," Savage says. "We want people to understand that there are no unimportant species in the world."

About the size of a squirrel, the cotton-top tamarin is a New World primate that is noted for its shock of white hair. Weighing only 1 to 1.5 lbs. and measuring about 8 inches from head to the base of the tail, these tiny primates typically give birth to twins that weigh over 15 percent of the mother's body weight.

The cotton-tops feed primarily on fruits and insects. They have been observed to lick sap dripping from trees but are not known to gouge holes in trees to obtain sap as do marmosets. They obtain their water from the fruits they consume and have been observed to lick the morning dew from leaves.

They live in groups of two to 12 individuals in the wild. Most captive and wild groups appear to be monogamous, with only one reproductively active male and female—exceptions to this trend have been found in wild populations. Interestingly, only one female gives birth to infants, while the other adult females in the group are reproductively suppressed. In captivity, females can give birth to twins every 28 weeks, in the wild infants are born once a year.

(Continued on Page 20)

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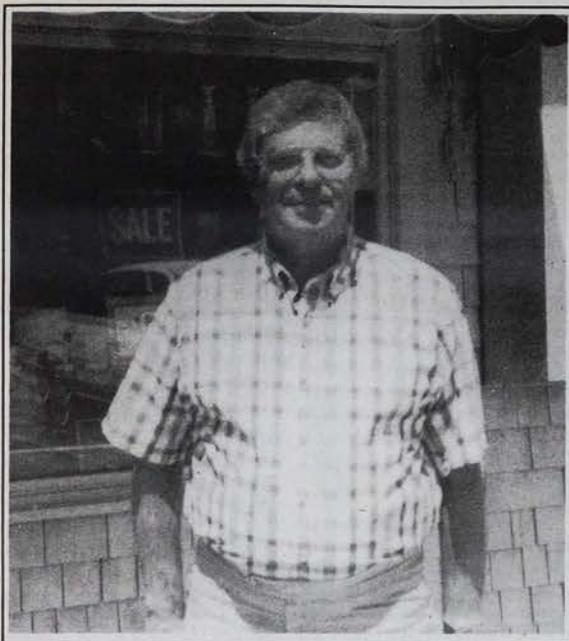
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## FEATURE



Howard Adler in front of his jewelry store in Narragansett.  
Herald photo by Mike Fink

## Of Mice and Men and Corn

by Mike Fink  
Herald Contributing Reporter

It takes a while to get settled in at Narrow River in Narragansett. Mice have squatted in our house through three seasons, nibbling at my shirts and leaving their scat in the corners. Shrubs have spread around the doorways and have to be hacked back into place. You'd think it was the lodging of the Seven Dwarfs, but there aren't many forest areas around our place. Even so, a young deer crossed the road in front of our car at noon. Robins and sparrows nest among our garden trees.

I have to make a few stops to mark my own summer terrain. I bounce my jeep along an un-paved mule-trail to do a quick dip in a secret pond, clear as a sweet dream. Then I move along the highway to Moonstone, among the plovers, to jump into the deep surf. You can taste the water like a fine wine, a complex mix of scent, air, and the memory of summers past.

Wakefield shopping plaza asphalt blazes under the sun, but I check out the changes since last June. The Pier Cinema and the Spain Restaurant have new names and managers. The Narragansett Theater is adding another screen and going high-tech. I ask about the fare for July and August. "Will you show 'Pocahontas'?" I ask. "No, the other cinema got that one," I was told. I pored through the

menu of the Spanish Tavern next door, with its grand veranda deck overlooking the sea. Jose da Silva, the bartender, told me about the prospects for patrons, and about his own odyssey. "I was born in Portugal, moved to Venezuela, and our tavern has an international flavor."

Over at Mariner Square, Howard Adler stood in the sunlight before his jewelry store, just beside a lovely pond. "You seem like a thoughtful person," he said. "But people come in and buy a birthday gift weeks after the event. They get so caught up in their busy lives, and they delay the romantic gestures." Howard Adler came to South County a dozen years ago. "I avoid the traffic into the city," he noted calmly, as though the shopkeepers in the area have taken from the ponds, lakes, seashore and the flora and fauna of this lovely and serene land something of its spirit of tranquillity.

"How's your summer going?" people ask me. "It's just starting," I answer peevishly. The same way my rivershack is marooned in suburbia, my vacation days get choked by errands. The pursuit of happiness, that most difficult task imposed by our constitution, spins me here and there, giving me glimpses of peace and beauty among the familiar corn.



## Tracking Great Beauty

by Mike Fink  
Herald Contributing Reporter

Part of the magic of the lovely stars of yore came from the letters of their names written on the silken silver screen. Paramount's Paulette Goddard vanished into the postwar mist, and all I really recall from my boyhood is the charm of those syllables, and a dim sense of her aura.

Paulette had something saucy, bright, sharp, and adventurous in her roles. In my strange quest to find the great ladies before they go out like stately candles, I have been climbing up to the stacks of libraries about town. I found the autobiography of her third husband, Burgess Meredith, at the Athenaeum. He claims her winsome ways never quite fit into her films. In life she knew

how to mix mystery and romance, wit and flattery, to lay claim on any man she had a mind to get. He found her enthralling, but rather selfish.

Paulette stashed her fabulous jewels into a plain black bag, which she dragged about carelessly. Figure that one out.

As many of you may recall, her second husband was Charlie Chaplin, with whom she made "Modern Times," and "The Great Dictator." Born Marion Levy, she brought a Jewish consciousness to her portrayals of women. With Burgess Meredith she starred in "Second Chorus" sharing top billing alongside Fred Astaire.

And then, she met and married the author of *All Quiet on*

## Clock Tower Concert Series Starts Soon

The Providence Waterfront Festival announces the Clock Tower Concerts, a lunchtime concert series in Waterplace Park, at the Providence River relocation project. The series represents an expansion of the traditional activities of the Providence Waterfront Festival as it produces and promotes summer programming in the new park.

Clock Tower Concerts are sponsored by Citizens Bank, Textron Inc., WJAR TV 10, and 93.3 WSNE radio. The concerts will take place on Tuesdays and Thursdays, June 27, 29 and July 11, 13, 18 and 20 from noon to 2 p.m. and will feature an eclectic mixture of musical styles as well as a variety of roving performers, such as stilt walkers, jugglers and magicians.

All concerts will be free to the public. Rain dates for each concert will be the following day.

On June 27, the Boston Brass comes to town. Winner of many international awards and competitions, this quintet promotes the advancement of brass instruments through a lively mixture of Renaissance, Baroque, Romantic, Contemporary and Pop/Jazz favorites.

On July 9 The Night Life Orchestra will provide a variety of

music from top 40 favorites like Lionel Richie and Billie Joel to the Big Band era tunes of Count Basie and Glenn Miller.

On July 11 the Rhode Island Saxophone Quartet will perform a range of selections from original 20th century works to Bach compositions. The quartet unites a wealth of diverse musical influences into a dynamic ensemble presentation.

On July 13 Tropical Power will perform a unique synthesis of contemporary and traditional Cape Verdean music with spirited rhythms and compelling lyrics.

On July 18, the Electric Rodeo will perform "new" country music. The band blends a modern sound and song list with the traditional values that were instilled in country music.

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the *Western Front*, Erich Maria Remarque. She lived in luxury with him from 1958 till his death in 1970, in Switzerland.

I have a memory of all these public and private events in Paulette's life. And I have come across articles and photographs of Miss Goddard in French and Italian newspapers, elegant and poised in her retirement. Whenever I have met a lady named Paulette, I expected the same delicious qualities of saucy charm and bravado. By a touch of accidental trickery, the name Goddard fits right into Providence place-name perfection.

So it's time to connect. A chum has sent out word on Internet for me. Another ally is plugging into library computers.

I have to admit, it's not just Paulette. It was Greta and Marlene, Hedy and Barbara, Joan and Merle. I just want to meet a once Great Beauty, a face and a name from out of my childhood and our country's glorious past, like an angel in the flesh. And then, to tell about it.

A postscript. Those saddest of words, "too late." Paulette died at 85 without a rendezvous with this reporter. I meet her only in the pages of the biography by Joe Morella and Edward Epstein, simply called *Paulette*.

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# EDITORIAL

## AJC Applauds Affirmative Action Decision

A recent statement by The American Jewish Congress applauds the Supreme Court decision setting limitations on affirmative action. The statement follows.

"The American Jewish Congress has always supported affirmative action but believed it to be powerful medicine — to be administered only very carefully under clearly defined conditions and for a limited period of time.

"The court agrees on both counts; its decision requires that affirmative action neither be routinely applied nor always forbidden.

"We believe it is a mistake to think that this decision spells the doom of affirmative action. Since race discrimination unfortunately still afflicts our society there will be cases in which the remedy of affirmative action will clearly meet the court's standards. In those cases where affirmative action has been instituted without the necessary factual basis or where a program has already achieved its purpose, the decision will require new non-racial approaches to provide help for the disadvantaged. AJCongress will continue to work to develop such approaches."



### Rabbi Marvin Hier Testifies

Rabbi Marvin Hier, on the left, Dean of the Simon Wiesenthal Center, recently testified at a Senate Committee hearing on the threat of militia groups and the abuse of cyberspace by hate groups. On the right, Deputy Assistant Attorney General Robert Litt testified that the dispersal of bomb-making information on the Internet was "frightening."

## Farrakhan's Incredible Bigotry

Dr. Harold Brackman Jewish organizations are "watchdogs of the secret government," and our freedom is threatened by Rothschilds, Warburgs, and "this handful of wicked families that are hell-bent on ruling the world and hell-bent on the destruction of America." No, these are not the words of the demagogic leader of a heavily-armed, right-wing militia using a paranoid vision of the new world order" to recruit "angry white males." The speaker is the Nation of Islam's Louis Farrakhan, scapegoating Jews a few months ago.

In the wake of the Oklahoma City bombing, it is important we remember that dangerous bigots come in all creeds and colors, and that anti-Semitism is the ideological common denominator uniting them. The Nation of Islam, as early as the 1960s, made peace overtures to George Lincoln Rockwell's American Nazi Party; more recently, in the 1980s, Farrakhan cultivated ties with White Aryan Resistance leader Tom Metzger and Holocaust denier Willis Carto.

With national media attention focused elsewhere, Farrakhan is making the most of his current opportunities. Abroad, his "international representative," Akbar Muhammad, toured the Sudan where he gave the Fundamentalist Khartoum regime a clean bill of health over "Jewish inspired" charges of continuing Arab slave trading in Black Africa.

At home, his newspaper, *The Final Call*, is promoting charges that the Mossad plotted to blow up the World Trade Center, that Israeli agents invented the AIDS virus in South African laboratories, and that the Simon Wiesenthal Center is leading a Zionist conspiracy to control the Japanese media.

Despite these slanders, Housing and Urban Development Secretary Henry Cisneros defended continued multimillion dollar funding of Nation of Islam Security on the grounds that it was no different than federal government support for Catholic Charities, the Salvation Army, and Habitat for Humanity. (Investigative reporter David Jackson recently revealed that Chicago Housing Chairman Vince Lane — one of the biggest boosters of the Nation of Islam's much-hyped "war on drugs" — is a business partner of Farrakhan front organizations.)

Farrakhan has also masterfully exploited concern in the African American community in the wake of FBI exposure of a bizarre "murder for hire" plot against him involving Malcolm X's troubled daughter Qubilah Shabazz. Her mother and Malcolm's widow, Betty Shabazz, agreed to appear with the NOI leader at a cable satellite-televised Harlem fundraiser on Qubilah's behalf. Betty Shabazz expressed "forgiveness" but did not retract her earlier claim that he was involved in Malcolm's 1965 assassination.

Farrakhan denied responsibility, blamed the murder on "a wider conspiracy," and demanded that secret government records be opened "so the world may see the real truth." In fact, already declassified FBI files show that he was jealous of Malcolm as early as 1958, six years before he orchestrated the NOI campaign vilifying his former mentors as "a traitor" who was "worthy of death." Nor has Farrakhan ever explained why for 25 years he hid his highly unusual presence on Feb. 21, 1965, at the NOI mosque in Newark where, we know now, Malcolm's assassination was

organized.

Today, Farrakhan is concentrating his energies on a "March of One Million Black Men on Washington," promised — or threatened — for October.

Black women won't be allowed to march, but they are encouraged to participate in a "blacks only" boycott of schools and jobs, scheduled for the same day.

This demonstration — for rather than against racial separatism — will be a big improvement on the 1963 March on Washington. The reason, explains Farrakhan (quoting NOI founder Elijah Muhammad) is that Martin Luther King Jr.'s march was marred by "too much frivolity, joking, and a picnic atmosphere."

Unlike Malcolm X, who showed the capacity for change and growth, Farrakhan — from 1965 to 1995 — has been unwavering in the fanatical beliefs he shares with bigots of varied religions and races. Like Dr. King he is consistent — but as an apostle of hatred rather than hope and reconciliation.

*Dr. Harold Brackman is a consultant on intergroup relations for the Simon Wiesenthal Center.*

## New Bedford Events Announced

On June 25, Ahavath Achim synagogue will hold the Rabbi Barry D. Hartman testimonial dinner. Call the synagogue office at (508) 994-1760 for more information.

On June 27, Tifereth Israel Synagogue will hold its annual board meeting in its Small Social Hall. The buffet dinner will be at 6:30 p.m., followed by the annual meeting at 7:30 p.m. Call the synagogue office at (508) 997-3171 for more information.

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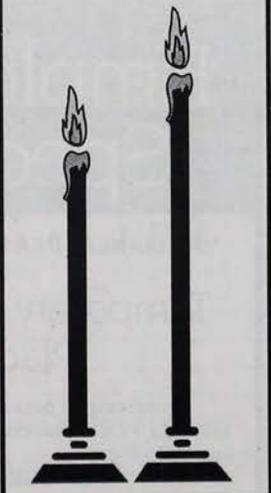
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### Candlelighting

June 23, 1995  
8:06 p.m.



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



### '...The Original Hair-Breadth of Their Error'

The Torah portion, Sh'lach, recounts the story of the spies sent by Moses to investigate Canaan prior to its divinely ordained conquest. Though each spy was personally chosen by Moses and quite familiar with G-d's promise, 10 of the 12 told the people the land was unconquerable. Their fear of the Canaanites was so profound they said: "The inhabitants are stronger than Him" — even G-d could not conquer them!

How could the spies make such a statement? These were men of faith and understanding, righteous and wise men.

Consider, for a moment, becoming lost. One doesn't suddenly find oneself in the dark forest. Instead, one deviates from the highway a step at a time. Gradually, imperceptibly, one strays farther from the road until one ends up lost. This is what happened to the spies: they started out as wise and righteous princes, who knew the will and power of G-d, and they

ended as "rebels."

What was the original step — the original hair-breadth of their error?

According to Rabbi Shneur Zalman, founder of Chabad, their first imperceptible error consisted of an unwillingness to become involved in the mundane world. In the desert, they "had it made." Miracles fed them, gave them water, provided them with clothing, and hid them from their enemies. But once in Canaan, their very first task would be to wage war — an effort which wasted time and energy — even if G-d miraculously prevented casualties. This time and effort could better be devoted to the study of Torah.

Moreover, once the war was won, they would be required to plow and sow and tend vineyards. The spies hesitated to leave the desert and enter the material world. In the desert they could devote all of their time and energy to Torah.

By distinction, Moses (who reflected divine will) insisted that the Jews leave the desert and settle in the land of Israel. The ultimate aim and fulfillment of Torah is deed! The culmination of Torah is its actualization and implementation in the real world. It is not sufficient to become involved in Torah theory.

This minor error of the spies — divorcing theory from practice and the spiritual from the material, was their first wrong step; other steps followed until their reasoning became so perverted that they came to make the absurd statement that "The inhabitants are stronger than Him."

From A Thought for the Week, Detroit. Adapted from the works of the Lubavitcher Rebbe. Submitted by Rabbi Yehoshua Laufer.

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THE KING - King Arthur, that is, will be the subject of an exciting show at the Providence Public Library in July.

## Thrilling New Exhibit to Open at Providence Public Library

Bring the Children to  
**'The Many Realms of King Arthur'**

Was there a real King Arthur? When did the legends about him begin? Why are we in the 20th century still fascinated with the exploits of Arthur, Guinevere, Lancelot and the knights and ladies of the Round Table in the mythical Camelot?

A beautiful and colorful visual exploration of these questions and others will be on display for six weeks beginning on July 7 and continuing until Aug. 17, when a national traveling exhibition, "The Many Realms of King Arthur" visits the Providence Public Library, at 225 Washington St. in Providence. (The exhibition was organized by the American Library Association and the Newberry Library, Chicago.)

An opening celebration is being planned for July 9 between the hours of 11 a.m. to 4 p.m. The Society for Creative Anachronism will demonstrate SCA-style fighting and dancing; program teachers from the Higgins Armory Museum in Worcester will present two programs entitled "The Road to the Renaissance" and "History of Heraldry"; crafts for kids, including make your own wizard/princess hat will be offered; merriment, juggling, and balancing by Tom the Fool will amaze you, and plenty of medieval munchies will be offered.

Admission is free and open to the public, although there is a charge of \$1.50 for the kid's crafts workshop.

Major funding from the exhibition is provided by the National Endowment for the Humanities.

"The Many Realms of King Arthur" traces the development of the Arthurian legends from their origins in the tales, manu-

scripts and troubadours' songs of the Middle Ages to their latest versions in 20th-century films, novels, plays and video games.

One reason for King Arthur's popularity and durability is that his story offers something for everyone. The Arthurian legend contains elements of historical epic, chronicle, romance, tragedy, and saintly life. With its Roman wars, tournaments, and quests, it is an action story. In relationship between brothers, fathers and sons, lovers, husbands and wives, it explores the problems that arise when love, loyalty, and the lure of power conflict. The knights' Quest for the Holy Grail is a spiritual journey that shows the importance of religious belief in the Arthurian tales.

The legend of King Arthur deals with values and ideals that are as critical today as they were centuries ago. It speaks of honor and the difficult choices that honor can force one to make. It examines duty and the conflict between private and public roles. It shows the results of persistence in the face of almost certain defeat. Most of all, it speaks of having an ideal worth living — and dying — for.

The library will complement the exhibition with scholarly discussions, slide shows, field trips, costume and armory displays all in the planning stages. Dates, times and specifics will be released to the media.

Other programs at the Central Library include a noontime film series: "Camelot" (G), July 13; "Excalibur" (PG), July 27; and "The Fisher King" (R), on Aug. 10.

A public lecture entitled "Illustrating Arthur, King and Leg-

## Cavemen Reveal Their Secrets to Researchers

The renowned Harvard archaeologist Professor Ofer Bar-Yosef is using methods of analysis developed at Israel's Weizmann Institute of Science to discover the truth about prehistoric man. He spent a year at the Institute in 1987-88 and is now back for a six-month sabbatical to pursue joint projects with researchers working in the field of environmental sciences.

One of the most recent discoveries to arise from Bar-Yosef's collaboration with Weizmann's Professor Stephen Weiner concerns the Hayonim and Kebara Caves in northern Israel, inhabited at various times over the past 200,000 years.

Weiner's analysis has revealed that their floors are largely made up of ashes from prehistoric fires, suggesting the caves were once a site of bustling human activity and — in contrast to similar caves in Europe which seem to have provided only temporary shelter — served as often-visited or permanent residences for their inhabitants.

Caves in the area that is now modern Israel may have pro-

vided a refuge to people driven away from southeastern Europe by climatic changes some 200,000 and 70,000 years ago, speculates Bar-Yosef. Recent Harvard studies have suggested that the caves on Mount Carmel were probably inhabited in the winter, while those in the Galilee may have served as a summer retreat.

Weiner's laboratory is on-site, allowing samples to be analyzed on the spot within 15 minutes. Together with Weizmann Institute scientists and the Israel Antiquities Authority, Bar-Yosef has recently launched a new project dealing with one of the hottest topics in archaeology today, the response of ancient humans to natural disasters such as droughts and famines. These calamities are now believed to have produced significant societal changes throughout history, Bar-Yosef says. He explains that his viewpoint has emerged over the past decade, during which large-scale disasters such as floods, volcanic eruptions, droughts and tornados affected unprecedented numbers of people, often causing political and social turmoil.

Many archaeologists and historians, however, still hold to the previously accepted opinion that societal changes stem mainly from political and socioeconomic circumstances. Many archaeologists and historians, however, still hold to the previously accepted opinion that societal changes stem mainly from political and socioeconomic circumstances.

## Folk and Ethnic Dance Tour of Israel Offered

A unique folk and ethnic dance tour of Israel will be offered from June 29 to July 16. The tour will include visits with folk and ethnic groups around the country, meetings with leading choreographers, and attendance at the 3-day Karmiel Dance Festival.

The program is arranged by Ayalah Goren-Kadman, an authority on Israeli folk dance, and director of ethnic dance studies at the prestigious Jerusalem Rubin Academy.

The tour is open primarily to those with some knowledge of ethnic or folk dance.

Others will be admitted on a space available basis.

The program is sponsored by Rikuday Dor Rishon, a volunteer group of dancers dedicated to the preservation and perpetuation of the classic folk dances of Israel.

For further information, call (212) 620-0535.

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"My personal view is that changes in climate accompanied by natural disasters serve as triggers of societal change that pass through what I call a cultural "filter" — namely, they affect each culture differently, depending on its way of dealing with disasters. In particular, they produce the greatest upheavals in countries that are the worst equipped for dealing with them economically," Bar-Yosef says.

Wood collected at various archaeological sites will be provided for the project by Dr. Uri Baruch of the Israel Antiquities Authority, who has also studied Israel's vegetational history by analyzing ancient pollen. Dating of samples will be performed at the Weizmann Institute's Radiocarbon and Tritium Laboratory, the only facility in Israel to perform carbon-14 analysis.

The findings may shed light on some of the most controversial issues in the history and archaeology of the Middle East: Was the collapse of the Early Bronze urban societies in the 3rd millennium B.C.E. brought about by climatic changes? Did such changes weaken the region's society thereby facilitating the conquest of the Israelites led by Joshua in 1200 B.C.? And was the decline of Byzantine settlement in Palestine in the 8th century A.D. triggered by climatic or political factors?

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# WORLD AND NATIONAL NEWS

## Jewish Life Stirs Again in Russia

Part three in a series of four in Jewish life in the former Soviet Union.

by Deborah Kazis

YAROSLAVL and KOSTROMA, Volga Region, Russia (JTA). The first Jewish community center in 70 years has opened in the town of Yaroslavl, deep in the Russian countryside.

More than 100 people have come to celebrate, dressed in their best clothes despite the mud and slush outside.

The mayor of Yaroslavl presents the community with \$1,000 to help renovate the building that was once a synagogue. The synagogue was confiscated during Communist times and only recently returned to the community.

Were this taking place in a major Jewish area, it would be no surprise. But Yaroslavl is a four-hour drive northeast from Moscow in what was once the heartland of czarist Russia, far from the Pale of Settlement, where Jews were allowed to live.

Yaroslavl is one of the ancient towns that form a circle between Moscow and St. Petersburg, known as Russia's Golden Ring and considered the cradle of Russian culture. For a short period in the 18th century, Yaroslavl was Russia's capital.

Evidence of Russia's economic breakdown is everywhere. A towel factory that can no longer pay its workers gives them towels instead. Workers line the roads trying to sell their towels. Another factory recently paid its workers with car engines.

Seventy years of communism tried to erase Jewish life, but even here there is a revival.

Jews are believed to have first settled in this area in the 13th century, emigrating from Poland and Ukraine. But there were only very small numbers of Jews until the late 19th century, when the communities grew and established schools and synagogues.

A number of large-scale pogroms took place in Yaroslavl at the turn of this century, forcing many of the Jews to flee.

About 3,000 Jews live in Yaroslavl today.

"The number of Jews here is growing," says Yakov Shnaidman, a 31-year-old businessman and head of the Jewish community of Yaroslavl.

"I want people to know that in Russia there is Jewish life, people are meeting. There is a rebirth and we are growing very fast," says Shnaidman.

"I heard about the Sunday school, and I sent my children," says Slava Hykin, a local businessman and a supporter of the new community center.

"I didn't know anything about being a Jew. When I was a child, I wasn't taught anything. My grandparents were afraid to tell us. Now my children are learning, and I am becoming a Jew through them."

In the neighboring town of Kostroma, where the Lubavitch rabbi was exiled in 1927 for doing "anti-Soviet work," there was no organized Jewish community until last year.

In May 1994, several Jews in Kostroma came together and voted to restart the community — to register officially and look

for a place to meet. Now they believe that there may be 1,000 Jews in the town.

"Jews here were separated not only from world Jewry, but also from Russian Jewry," says Yosef Dachevsky, an artist and one of the founders of the new community.

"But everyone carried it inside of themselves. For 20 years, I lived next to some of these people, and only now am I finding out that they are also Jewish. Now, thanks to G-d, we have unified somehow, and today we feel we have something in common with world Jewry. It is a very nice feeling."

In the center of town stands an exquisite wooden building which used to be the synagogue. Next door is a smaller house where the rabbi once lived and taught his pupils. Built more than 100 years ago when the community was quite wealthy, the synagogue was confiscated in 1930.

"Two rabbis worked here then, and Jewish life was very active," says Andrey Osherov, 28, a pharmacist and head of the community of Kostroma. "Some of the people here still remember that time."

In October, the community went to the local authorities and asked for a room in the former synagogue to use as a community center. They are now renting two rooms on the second floor. The rest of the building remains offices for local businesses, but they hope that the entire synagogue will soon be returned to them.

"People will leave for Israel," says Osherov. "But for everyone who leaves, two appear. Until now, Jews did not want people to know that they are Jewish."

"If the government changes, we do not know what will happen. We may have to leave in 24 hours. But despite this, we must build our community. We have to lead Jewish lives."

Kostroma, along with communities throughout this region, is receiving support and funding from the American Jewish Joint Distribution Committee.

Some fear that the revival of Jewish life may provoke anti-Semitism, but Osherov refuses to let this deter him.

"There is a Russian saying," he says with a quick smile. "If you are afraid of wolves, don't go in the forest."

## Jordan Establishes Gaza Office

by Naomi Segal

JERUSALEM (JTA)—Jordan has established a diplomatic office in the Gaza Strip.

A senior Jordanian diplomat arrived June 5 in Gaza to take up his duties as the Hashemite kingdom's representative.

Eight other countries have representatives in Gaza: Egypt, Morocco, Tunisia, Germany, Norway, Denmark, Greece and Turkey.

## Plan to Restructure UJA and CJF

The second article in a series of two

by Larry Yudelson

NEW YORK (JTA)—A new proposal to reorganize the central institutions of the American Jewish fund-raising structure is raising profound questions about the centrality of Israel in American Jewish life.

Some experts and communal leaders fear a restructuring plan now being considered by the United Jewish Appeal and the Council of Jewish Federations could weaken American Jewry's ties with Israel.

But defenders of the proposal, now under discussion by a joint UJA-CJF task force, say the relationship is unlikely to change, because Israel will remain at the center of the American Jewish community's fund-raising efforts.

The plan under consideration is the first concrete proposal to emerge from a two-year "Study of the National Structure" that UJA and CJF jointly launched last year.

It calls on UJA, traditionally responsible for raising money to aid Jews overseas, to take on all fund-raising responsibilities, operating a unified national campaign for the federation system that would cover local, national and overseas needs.

CJF, the association of Jewish federations in North America, would concentrate on community building. But it would also have an increased role in the governance of UJA, controlling at least 40 percent of the UJA board.

UJA is now owned jointly by the American Jewish Joint Distribution Committee, which provides humanitarian relief for Jews around the world, and the United Israel Appeal, which funds the social services provided by the Jewish Agency for Israel.

Under the task force blueprint, the Joint would relinquish control of UJA, and the United Israel Appeal would cease to exist altogether, with UJA picking up its duties.

The proposal would theoretically save money by bringing UJA and CJF into the same building, centralizing administrative services and eliminating overlapping programs.

From its creation, Israel has been the driving engine of American Jewish philanthropy.

A chart of UJA revenue mirrors a graph of the Jewish state's drama: Peaks of income came in the wake of Israel's creation and initial absorption of refugees, the 1967 Six-Day War, the 1973 Yom Kippur War and the mass immigration of Jews from the former Soviet Union in this decade.

UJA owes its existence to local community federations, which in 1938 successfully urged the two major appeals for overseas Jewry — the joint and what was then called the United Palestine Appeal — to conduct a joint campaign.

The problem is that in recent years, this percentage, which once surpassed 50 percent, has

## Rabbis & Morality

(Continued from Page 1)

the process of being clarified, said Rabbi Joel Meyers, executive vice president of the movement's Rabbinical Assembly.

For the mainstream Orthodox rabbinical group, the Rabbinical Council of America, the ethics policy is "the laws of the Torah," said Rabbi Steven Dworken, the group's executive vice president.

"We presuppose that an Orthodox rabbi doesn't need more of a policy than that," he said.

But the current case involving allegations that a rabbi of the Pupa Chasidic sect and his assistant sexually abused a teenage girl while flying from Australia to Los Angeles, suggests that not every Orthodox Jew follows the Torah so closely.

The case is clearly getting more attention in the media than it would have had the alleged assailants been nonreligious.

Rabbis of several denominations interviewed said the attention is justified.

According to one Orthodox rabbi, Irving Greenberg, "It is legitimate to expect more" moral behavior from someone presenting himself as religious than from someone who does not, though he noted that "no system, no matter how good, will not have individual failures."

The fact that Yehudah Friedlander, the rabbi's assistant, had allegedly pleaded guilty to sexual abuse several years earlier, yet retained a position of importance and stature within his community, was of concern, Greenberg said.

"Was that behavior treated with the seriousness it deserves or did the 'old boys' close ranks behind him? It raises that question."

"In the Orthodox community there is too much closing ranks and a 'no one rock the boat' mentality," said Greenberg, president of CLAL — the Jewish Institute for Learning and Leadership.

"There is authoritarian leadership, and dissent is not tolerated. Criticism is seen as disloyalty," he said.

In another widely publicized case in New York, Rockland County District Attorney Kenneth Gribetz, an Orthodox Jew, quit his post last month shortly before pleading guilty to two misdemeanor counts of defrauding the government in a deal he worked out with the U.S. attorney.

been dropping significantly in city after city, as federations allocate more money to fund Jewish education and pressing social service needs.

In effect, after UJA convinces donors to write a check to federation, it then has to convince the federations to send more of that check on to UJA.

Critics are saying the blueprint now being debated could dilute support for Israel, by broadening UJA's mandate and diversifying its governance.

In the end, any proposal will require the full consent of all four concerned parties: UJA, CJF, the Joint and the United Israel Appeal.

Although married, a father and grandfather, Gribetz was, in part, done in by his former mistress, who went to the media with information about Gribetz, who had aspirations of becoming a congressman and had been admired by many of his area's religious Jews.

Rabbi Moshe Tendler, Gribetz's longtime rabbi, said in an interview that he had often cited Gribetz in his speeches as an illustration of how a devout Jew can remain faithful to the laws of kashrut and Shabbat while pursuing any career — even one in law and politics.

But evidence police collected from Gribetz's ex-lover's home included whips, a dog collar, sex toys and pictures of Gribetz modeling women's clothing. Three three-year affair apparently included trips they took together funded by taxpayers' dollars.

Tendler, who organized a meeting of community rabbis to levy social sanctions against Gribetz just before his breaches became public, described the former politician's behavior as a "chilul haShem," or desecration of G-d's name.

When a pulpit rabbi is implicated in a breach of ethics, as was the case with Rabbi Fred Neulander, the spiritual leader of Congregation M'kor Shalom, a Reform temple in Cherry Hill, N.J., it often shines a light on the congregants' expectations of rabbinic behavior.

Neulander resigned from his position in March, four months after his wife Carol was bludgeoned to death. He has not been arrested, but the police have not ruled him out as a suspect in the on-going investigation.

In addition, the widespread coverage it has received in the local media "has brought to light Neulander's involvement in marital infidelities," according to the *Jewish Exponent* in Philadelphia.

His congregation is reportedly still reeling in shock from the shocking murder and subsequent upheaval.

Is it right to be more profoundly disappointed by rabbis' failings than those of lay people?

According to Reform Rabbi Eugene Borowitz, "All Jews are expected to behave to a high standard of human conduct. The commandment not to desecrate G-d's name falls on all Jews."

But "if that's true of all Jews, it's certainly true of clei kodesh," or holy vessels, said Borowitz, meaning that those who, when they present themselves as religious Jews and rabbis, have a responsibility for representing the highest ethical standards.

Leila Gal Berner, a Reconstructionist rabbi and expert on Jewish ethics, said all religious Jews, and especially rabbis, have to guard against "the hubris that comes with the moral authority that people give them."

"When we allow ourselves to fall into a sense of self-importance, moral lapses can happen. In this situation, those involved could have thought that 'no one would believe I would do such a thing,'" said Berner, director of the Center for Jewish Ethics at the Reconstructionist Rabbinical College in Wyncote, Pa.

# WORLD AND NATIONAL NEWS

## Jewish Activists Fight Immigration Cuts

by Matthew Dorf

WASHINGTON (JTA) — Proposals to slash America's refugee program and close the borders to hundreds of thousands more immigrants would "eviscerate" the program for refugees from the former Soviet Union, according to at least one Jewish activist.

A plan currently being considered by the Senate would cut the total number of refugees allowed in the United States each year from about 110,000 to 50,000.

This year, about 25,000 Jews from the former Soviet Union alone are expected to come to America.

Jewish activists fear that if the government cuts the total number of refugees allowed that would result in the reduction of the number of Jewish refugees allowed into the country.

Immigration issues have long been high on the organized Jewish community's agenda, not only because of Jewish immigrants and refugees coming to the country today, but because most American Jews come from immigrant families.

Refugees are afforded special access to the United States and special benefits because they are presumed to be fleeing persecution. Most Jews from the former Soviet Union arrive under refugee, rather than immigrant, status.

Of about 100,000 Jews expected to emigrate from the former Soviet union this year, some 25,000 are expected to arrive in the United States. The rest are expected to go to Israel.

A full 32,000 are permitted entry into this country, but due primarily to bureaucratic shortfalls at the Immigration and Naturalization Service, the actual number is lower.

In the current climate of budget cuts and anti-immigrant sentiment, there are at least two proposals for reducing the number of refugees.

Under his budget proposal, President Clinton has recommended reducing the annual number of refugees allowed in the United States from 110,000 to 90,000.

Sen. Alan Simpson (R-Wyo.), who chairs the Senate's Judiciary Subcommittee on Immigration and Refugee Affairs, is urging Congress to cap the number of refugees at 50,000 annually.

Simpson's subcommittee is expected to vote on the proposal as early as the end of this week. The subcommittee will then send its bill to the Senate floor.

Activists fighting to preserve refugee access to the United States suffered another blow recently when a bipartisan Commission on Immigration Reform recommended cutting immigration by one-third.

The commission, which is headed by former Rep. Barbara Jordan, a Texas Democrat, has proposed a gradual reduction over the next decade, from the current level of about 830,000, to an eventual 550,000. In the interim, an estimated 650,000 would be admitted annually.

The commission is expected to take up the refugee program in the coming months.

Despite the drastic reduction in immigration being proposed, the changes could benefit some immigrants and refugees already in the United States, depending on which relatives they are awaiting.

Under the commission's recommendations, which were set to be presented to Congress soon, spouses and children of legal aliens would get visa preference. At the same time, the commission recommended eliminating the backlog of visa applications already filed on behalf of these categories.

For U.S. citizens, immediate relatives — including parents, spouses and children younger than 21 — would continue to be allowed to immigrate with no waiting period or limits to the number admitted annually.

The commission was also expected to recommend that Congress eliminate immigration preferences for other close relatives, such as brothers, sisters and adult children of U.S. citizens.

Jewish activists caution that this is only one of many battles ahead on immigration.

## 45 Hamas members arrested; most-wanted terrorist killed

by Naomi Segal

JERUSALEM (JTA) — Israeli security forces have arrested some 45 members of the Islamic fundamentalist Hamas movement.

Those arrested were suspected of planning to detonate a car bomb in Jerusalem, kidnap Israeli soldiers, shoot at army roadblocks, and hijack an Israeli bus, according to an Israel Defense Force statement.

The group was led by Mohammed Daya, a leader of the military wing of Hamas from the Gaza Strip, Israel Radio said.

He was said to be responsible for planning last October's kidnapping of Cpl. Nachshon Waxman, who was later killed during a shootout between his kidnapers and an elite Israeli commando unit attempting to rescue him.

Most of those arrested were from villages surrounding Jerusalem, Israel Television said.

The arrests, which were carried out over several days, came after a shootout in the West Bank town of Hebron in which Israeli soldiers killed a Hamas terrorist who was on Israel's most-wanted list.

Israel Radio reported that the terrorist, who was later identified as Hamed Yamour, was found by Israeli security officials in a suspected hideout of Muslim militants.

A gun battle ensued when Yamour refused an order to surrender. Israeli troops ended the siege by firing anti-tank missiles at the house.

Yamour's body was later found in the demolished building.

The head of the IDF's central command, Maj. Gen. Han Biran, told Israel Radio that Yamour was one of the most wanted members of Hamas. He added that Yamour had been involved in a number of terror attacks against Israelis.

A curfew was imposed in Hebron and in nearby Halhoul on June 2 as Israeli security forces conducted searches for other suspected terrorists.

Meanwhile, Jordan has expelled two senior Hamas activists.

The expulsion was in accordance with a Palestine Liberation Organization request, media reports said.

The two men were identified as Mussa Abu Marzuk, an important leader in Hamas' international leadership, and Im'ad al-Almi, who is Hamas' ambassador in Tehran, Iran.

## Israel Considers Iraqis' Appeal

by Naomi Segal

JERUSALEM (JTA) — Israel's High Court of Justice is considering the appeal of 31 Iraqis seeking temporary asylum.

At a recent hearing, the state argued that some of the Iraqis posed a security threat and asked that they all be kept in jail until they could be deported.

The hearing was expected to be the final one on the fate of the Iraqis, who were jailed after sneaking into Israel across the Jordanian border. Some have been in prison for as long as two years. United Nations officials said most of the Iraqis fled Iraq in search of a better economic life, leaving families behind.

A lawyer representing the Iraqis said fleeing to Israel makes it impossible for them to return home.

"The fact they chose Israel as a place of asylum automatically

converted them into traitors who can be prosecuted by Iraq," said Zvi Reich, a lawyer for the Association for Civil Rights in Israel.

In January 1994, Prime Minister Yitzhak Rabin established a special commission composed of security and government officials to consider the Iraqis' plight.

A government brief filed with the Supreme Court said the special commission found that six of the detainees committed unspecified "subversive acts" and recommended that they be imprisoned until they are deported.

Some of the other prisoners, according to the government brief, pose a "lesser danger," but should be detained for an unspecified time in order to allow security officials to do a complete background check on them.

## Amman Opens Kosher Eatery

by Naomi Segal

JERUSALEM (JTA) — Jordan's first kosher restaurant opened recently in the capital city of Amman.

The Istanbul restaurant, which seats 110 people, was the brainchild of Israeli businessmen. It will be jointly run by a Jordanian, Khaled Mohammad Ali, and a three-partner Israeli firm.

A day before the June 8 opening, the restaurant unofficially opened with the slaughter of chicken and sheep, according to strict Jewish rules.

The restaurant is decorated with pictures of Jerusalem and has a menu written in English and Hebrew.

## World Airways Launches Regularly Scheduled Non-Stop Flights to Tel-Aviv

World Airways will begin scheduled service from New York to Tel Aviv as of July 2.

World Airways will offer three non-stop roundtrip flights per week. Flights will depart from the Delta 1A terminal of New York's Kennedy International Airport on Tuesdays, Thursdays and Sundays at 9:20 p.m., arriving at Tel Aviv's Ben Gurion International Airport at 2:55 p.m. the following day.

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# THE GAY JEWISH COMMUNITY

## Orthodox Gay Jews Struggle to Bridge Gap Between Worlds

by Debra Nussbaum Cohen  
NEW YORK (JTA) — Chaim is 32 and every Orthodox Jewish mother's dream: successful in a prestigious profession, committed to observance and nice-looking.

He dodges the questions of his family members who wonder why he's not yet married. Until very recently, he occasionally dated women.

Typically, when an Orthodox Jew realizes that he or she is gay, they feel ostracized by their community...

No one in his professional or personal life suspects the truth, says Chaim, who is gay. Like everyone else interviewed for this article, he asked that his real name not be used.

"The yarmulka is the greatest cover on earth," he said. "People think I'm the perfect Jewish boy."

Chaim is part of a new group called the Gay and Lesbian Yeshiva/Day School Alumni Association, which was formed recently by homosexual Orthodox Jews who say that their sexual orientation is undeniable and their observance steadfast.

It is apparently the first time that Orthodox gay and lesbian Jews have organized as a group. Their goal is to create a sense of community and to bridge the chasm that has divided the worlds in which they live.

After four monthly meetings at Manhattan's Gay and Lesbian Community Center, the association has 75 members. Organizers say this represents "just the tip of the iceberg."

The group's members were raised in strictly Orthodox homes, spanning the range of affiliations from centrist to fervently Orthodox.

Many come from particularly prominent families, say the organizers, with fathers and uncles who are leading rabbis and lay leaders of synagogues and communal organizations. They are graduates of well-known yeshivas and day schools. Some are ordained rabbis.

Although only about 10 percent of its members are female, the group's organizers said they hope that eventually they will attract enough women to meetings so that the membership will be equally split between the sexes.

Typically, when an Orthodox Jew realizes that he or she is gay, they feel ostracized by their community and that they must leave observance altogether. However, some want to be able to integrate both parts of their identity.

The new group has been formed, said Moshe, who is one of its organizers, because "I could not more give up being an observant Jew than I could give up being gay."

Moshe is 25, a member of a Young Israel synagogue in the New York area, and works in commercial real estate.

The group's primary purpose is to create "a safe place" and "sense of community" for gay and lesbian Orthodox Jews, according to Moshe.

"We're told 'If you follow the rules everything will be fine.' But then we realize that we can't follow the rules and suddenly, we have no rules to follow. The community we grew up with threw us out and we don't know where to turn," he said.

The group is considering several other goals. Leaders expect to conduct a session about the

issues specific to being gay and Orthodox at the International Conference of Gay and Lesbian Jews, which will take place in July in New York.

Some members want the group to become an educational resource for day schools and yeshivas and an organization that can help gay and lesbian Orthodox teens who feel isolated.

David, another of the group's organizers, hopes to convene a group of experts in halachah, or Jewish law, who can "scour the literature and develop a case with a more favorable view" of homosexuality.

"These people can't have it both ways."

Rabbi Steven Dworzen  
Executive Vice President,  
Rabbinical Council of America

"It may not make a difference to the Orthodox community, but it will in our lives," he said.

Orthodox Judaism holds that, according to the Torah, homosexuality is an abomination. Sexual relations between men can be punishable by death.

Rabbi Steven Dworzen, executive vice president of the Rabbinical Council of America, a mainstream Orthodox group, said, "These people can't have it both ways."

"They are saying that their [sexual] orientation is something they can do nothing about and saying that they want to be observant to Torah and still engage in behavior which is abhorrent to Orthodoxy," said Dworzen.

When told of the new group, he said, "They're banding together because they want to equate what they're doing with a

legitimate movement, but what they're doing is illegitimate."

Family members of gay and lesbian Orthodox Jews are often devastated to learn about their child's sexual orientation.

Although the news may be difficult for any parent who has long cherished the idea that their child will grow up to find happiness in marriage and parenthood, for people in the Orthodox world it is much more so.

The stigma of having a gay or lesbian child is considered a blot on the entire family, making them the focus of community gossip and derailing the efforts of siblings who want to marry someone from within the same circles, said those interviewed.

For some, the religious and social dictates against homosexuality in the Orthodox community are so strong that they spend years trying to quell their impulses and "go straight."

"I thought if I found the right girl it would convert me. I thought it would be enough" to stop feeling attracted to men, said Chaim.

"My whole life I thought I'd get married at 21 and start having kids at 23," he said. "A part of me still wants those things."

Several men interviewed who have "come out" to their parents and the rabbis who have guided their studies and personal decisions for years said they were urged to get married despite their homosexuality.

David said that when he turned to his rebbe for guidance and told him he was gay, "he urged me to get married and take care of my 'urges' on the side."

That is, in fact, what many gay Orthodox Jews do.

Ted is 34, married, the father of six children and lives in a New York suburb with a large religious community.

He came out to his wife when she was pregnant with their fourth child.

Though he knew he was gay long before that, his desire for "a normal life," as he puts it, led him to try and put it out of his mind. "I wanted to get married to have the closeness. I didn't want to be alone, and I wanted a family, a Jewish home," said Ted, who says that his wife also wants to stay together.

He, like some other gay Orthodox men interviewed for this article, said that he abstains from anal sex because that is what is specifically prohibited in the Torah. He said he tries to avoid oral sex because he fears contracting AIDS.

"I try to minimize what I do that may be what I shouldn't. When it comes to spilling seed, those times are few and far between. I try very hard not to do it because it's a transgression," he said. "It makes what I'm doing not seem as bad."

David said that when he turned to his rebbe for guidance, "he urged me to get married and take care of my 'urges' on the side."

The core of his gay life these days, said Ted, is going to gay bars with a friend who is also Orthodox, gay, married and a father. There, they are able to relax and talk about their lives, and meet other men for quick sexual encounters.

Ted says he has the life he wants, centered around his children. If anyone ever questions him about his sexuality, he said, being gay in his community "is easy to deny."

## Younger Homosexual Jews Seek Mainstream Integration

by Debra Nussbaum Cohen  
NEW YORK (JTA) — Eric Cohen, a 33-year-old health care consultant and a Jewish gay activist, is switching synagogues.

He has been a member of Manhattan's gay and lesbian congregation for the past few years, but he is soon planning to start attending a mainstream Conservative synagogue with a gay and lesbian club.

Cohen is one of many Jewish homosexuals who are moving out of the synagogues founded specifically to serve the needs of gay and lesbian Jews to join mainstream congregations.

Cohen is also a member of JAGL, Jewish Activist Gays and Lesbians, a two-year-old New York group devoted to political and social action.

Most members of JAGL are in their late 20s and early 30s, as are the organizers and many members of a newly formed group for gay and lesbian Orthodox Jews, called the Gay and Lesbian Yeshiva Day School Alumni Association.

Members of the new groups say they want to be able to feel comfortable as Jews outside of gay and lesbian synagogues. One of their goals, they say, is to

make the larger Jewish community aware that they do not want to be ghettoized into solely homosexual environments.

There is a generation gap of sorts between young gay and lesbian Jews, who expect to integrate into the larger Jewish community, and older homosexual Jews, who founded the first gay and lesbian synagogues and came of age in a time when such a concept was virtually unimaginable.

The differing expectations are due both to changes in communal and religious attitudes toward Jewish gays and lesbians and changes in society at large since the birth of the gay rights movement some 25 years ago.

When homosexual Jews attend college today, they find themselves in an environment where multicultural tolerance extends to gays and lesbians, according to Bob Goldfarb, 43, a member of JAGL.

"When they come out of college they find the rest of the world is not so supportive. They think it ought to be, and that they can help change things so that being homosexual is not an automatic source of exclusion," he said.

For Beth, a lesbian raised in an Orthodox home who began acknowledging her sexual orientation about 15 years ago, "If there is one Orthodox rabbi who is quietly receptive and accepting — to me, that feels like a really wonderful thing because when I was dealing with 'coming out' I didn't know of any."

Members of the new groups say they want to feel comfortable as Jews and they do not want to be ghettoized into solely homosexual environments.

The creation of the first gay and lesbian synagogues in 1973 — Beth Chayim Chadashim in Los Angeles, and Beth Simchat Torah in New York — meant that Jewish gays and lesbians for the first time had someplace to go to relate to their Jewishness communally.

Just more than two decades later, much has changed about the acceptance of gays and les-

bians within the wider Jewish community. Some Jewish community centers have programs designed for gay and lesbian members and Jewish boards of family and children's services reach out to provide counseling and other services.

"Even Jewish repertory theater groups put on shows with gay and lesbian themes," said Rabbi Allen Bennett, who was the first rabbi to make his homosexual orientation publicly known.

"Twenty years ago nobody would have touched this stuff," said Bennett, who was the first rabbi of San Francisco's gay and lesbian synagogue, Shar Zahav, and is now director of the Jewish Community Relations Council of the East Bay, in Oakland, Calif.

When he entered the Hebrew Union College in Cincinnati in the late 1960s, each candidate had to undergo a psychological evaluation before being accepted into rabbinical school. One of the questions asked was about homosexual tendencies. If the candidate answered that he had such tendencies, he was not accepted, said Bennett, who acknowledged that he lied at the time.

In contrast, HUC and the Reform movements' rabbinical placement commission recently adopted a policy of not discriminating on the basis of sexual orientation.

There are at least 36 gay and lesbian congregations and havurot in North America, six of which are affiliated with the Reform movement and one which is connected to the Reconstructionist movement.

The Conservative movement passed a resolution in 1991 welcoming gays and lesbians as members of its synagogues, but also has a policy prohibiting homosexuals from working in rabbinic and other leadership positions.

However, the movement's Jewish Theological Seminary and the Rabbinical Assembly have, for the last two years, invited homosexual Jews to speak to their students and convention attendees about what it means to be Jewish and gay.

And rabbis connected with the liberal movements — even some in the Conservative movement — are increasingly comfortable performing commitment ceremonies for gay and lesbian Jewish couples.

# THE GAY JEWISH COMMUNITY

## Gay and Jewish: A Reform Perspective The Jewish Community Should Speak Up

by Rabbi James B. Rosenberg  
Temple Habonim, Barrington

As a Reform rabbi, I am proud of the fact that our Reform Movement has long been in the forefront of the struggle for gay rights. For a number of years both the Union of American Hebrew Congregations and the Central Conference of American Rabbis have been on record as opposed to discrimination against homosexuals in such matters as housing, public accommodations and credit.

In addition, the Central Conference of American Rabbis formally endorsed the ordaining of openly gay and lesbian rabbis at its annual convention in June, 1990, in Seattle. It should come as no surprise, then, that the vast majority of Rhode Island's Reform Jewish community is solidly behind the recently passed state Gay Rights Bill.

The Reform Movement's attitude towards homosexuality has evolved in response to the

growing conviction that for the most part, homosexuals do not choose their sexual orientation; rather, their homosexual orientation chooses them. As one young Jewish gay man put it to me, "I would have to be crazy to choose being gay. There is so much prejudice, so much discrimination. We gays and lesbians are treated so poorly by the rest of society. We are the lowest of the low."

In other words, this young man has had as much choice in determining his sexual orientation as I have had in determining that my eyes are blue. Therefore, many Reform Jews would argue that homosexual activity between consenting adults, provided it is not promiscuous, is every bit as moral as heterosexual activity.

But isn't it true that our Torah in Leviticus 18:22 and 20:13 specifically condemns homosexual behavior? Yes. Isn't it true that our Torah labels homo-

sexual activity a *to'eyvah*, an abomination? Yes.

As Reform Jews, we have had the courage and the intellectual honesty to say that with respect to homosexuality our Torah is simply wrong. Like the overwhelming majority of contemporary Jews who choose to think about it, we Reform Jews understand our Torah to be a human document; we cannot believe that our Torah is the word of G-d, but we can affirm that our Torah is the record of our ancestors' struggle to understand Who G-d is and what G-d demands of us. Therefore, to paraphrase Mordecai Kaplan, our Torah has a vote but not a veto.

Why should those of us who are heterosexual care how homosexuals are treated? The answer is obvious. Discrimination against one citizen is discrimination against every citizen. We are all in the same boat. We are each other.

## Welcoming Gay and Lesbian Jews

by Rabbi Gail Diamond  
Temple Agudat Achim, Attleboro

"The reality of Jewish life today is that most communities include gay, lesbian and heterosexual people." So begins one of the introductory paragraphs of the 1992 document, *Homosexuality and Judaism: The Reconstructionist Position*. Drafted after two years of study by a commission of lay leaders and rabbis, this paper provides a guide for Reconstructionist congregations and leaders.

Gay and lesbian Jews have brought their own concerns to the fore in the Jewish community for more than 15 years. The publication, in 1982, of *Nice Jewish Girls: A Lesbian Anthology* (Trumansburg, N.Y., The Crossing Press) brought the voices of lesbian Jews into the public.

Shortly thereafter, in 1984, the Reconstructionist Rabbinical College established a policy of nondiscrimination in admissions on the basis of sexual orientation. This decision not to discriminate paved the way for the Reconstructionist Movement as a whole to examine the question of gay and lesbian Jews and their acceptance within Judaism and the Jewish community.

Reconstructionist principles provided the framework through which our movement studied homosexuality. Reconstructionism sees Judaism as an evolving religious civilization. In each generation, Jews as participants in this evolution are called to explore the teachings of our tradition as well as the findings of our own age. Traditional texts and values are considered along with contemporary concerns and research in our efforts to form our Jewish religious standards.

The Reconstructionist Commission on Homosexuality highlights 15 "values fundamental to Reconstructionism," that formed the basis for their findings. These include community and communal responsibility, *kedushah*/holiness, equality, and Jewish continuity and adaptability.

The last value cited is the

value of pursuing justice: "...a major theme of Jewish tradition is the obligation to be sensitive to the needs of 'the stranger in our midst,' those that society views as an outcast. The Jewish people has a special concern about just and fair treatment for those needing protection."

The Reconstructionist position paper continues with an extensive study of historical Jewish sources, contemporary scientific understandings and Jewish positions, along with an assessment of discrimination and prejudice against gay and lesbian people in American and

personal identity... a significant percentage of all people are gay or lesbian in orientation."

The report concludes that gay and lesbian Jews must be accorded the rights and privileges that apply to all Jews. "We regard the Jewish values that affirm the inherent dignity, integrity and equality of human beings as having primacy over historically conditioned attitudes based on the biblical, rabbinic and medieval texts that condemn homosexuality as an abomination."

The Reconstructionist Movement affirms the right of gay and lesbian Jews to form stable families, with or without children. "We believe that gay and lesbian Jews do not undermine the Jewish family unless oppression or ostracism prevents them from forming family units inside the Jewish community. Support of gay and lesbian families helps to strengthen the Jewish family in its diversity."

The Reconstructionist position paper encourages the inclusion and welcoming of gay and lesbian Jews as well as a commitment to addressing the needs of such Jews. Before the publication of this paper, many Reconstructionist congregations already welcomed gay and lesbian members. Hopefully, the publication of this "unequivocal stance," has encouraged more gay and lesbian Jews to seek out Jewish life with the assurance that they will not be turned away because of their sexual orientation.

The Reconstructionist movement continues to be a model of how heterosexual and gay and lesbian Jews can work, live, learn and form Jewish community together. While many gay and lesbian Jews have experienced rejection in the Jewish community, many have found acceptance in synagogues and communal institutions, where aspirations for a full Jewish life can be realized. This can only be of benefit to the Jewish community, as more Jews become part of the important task of learning and serving in our holy communities.

by Marc Paige

Despite the advances made since a group of gay men and lesbians began the modern gay rights movement by fighting back against a routine police raid on a Greenwich Village bar 26 years ago, our world in 1995 is still rather hostile to its gay inhabitants. As a gay man, it frightens me to see the hatred and mean-spirited sentiments of many of our political leaders directed towards the gay community. As a Jew, it terrifies me, for I am well aware of where the demonization of a group of people can lead.

When Dick Armey (R. Texas), the majority whip in the House of Representatives called Barney Frank "Barney Fag," I also heard "Barney Kike." When Jesse Helms (R. North Carolina) spoke of Roberta Achtenberg during Senate debate over her nomination to be under-secretary of Housing and Urban Development as "that damn lesbian," I also heard "that damn Jew."

Putting aside the coincidence that both of these victims of homophobic tirades by knowing politicians happened to be Jewish as well as gay, my experience has shown me that when "fag" and "queer" is voiced, "kike" or "hymie" isn't that far behind. I was disheartened to observe that both of these slurs against gays were met with very little protest outside of the gay community.

As a person who is both Jewish and gay, I have been at various times both proud and ashamed of my Jewish community's response to attacks against my gay community. During the battle for sexual orientation civil rights protections in New York City, the legislation passed, despite contemptuous and slanderous vocal opposition from some in the Orthodox and Hasidic communities. It was particularly painful to see and hear fellow Jews using the same language of hate that has been used to persecute Jews for thousands of years.

But in Palm Beach County, Fla., recently, the Jewish vote was credited by gay publications as being the deciding factor in stopping the radical right's attempts to turn back civil rights protections won by the gay community. And here in our own state this year, I was very proud of the many representatives of

the Rhode Island Jewish community who helped to finally secure civil rights protections for the gay community after an 11-year struggle.

To many straight people, both Jewish and non-Jewish, the gay community represents a great challenge to their moral and social belief systems. But when people realize that there always has been and always will be a small percentage of the population that is gay, and that most gay men and lesbians want what most straight men and women want — a loving family, a mate to share their life, access to good employment and housing, fulfillment of their religious and spiritual needs; in short, the basic necessities of life — then we will see greater condemnation of the radical right's attempts to force gay people back into the suffocating and demeaning recesses of the closet.

Hostility towards gays is not going to make the world straighter; it only makes the lives of gay men and lesbians more difficult.

For many Jews, family is paramount in their lives. I am blessed with a close and loving family in Rhode Island and Massachusetts, who love me for who I am. Unfortunately, I also know gay Jews who are either "in the closet" within their families or rarely discuss with them this most basic part of who they are. Their spouses may not be invited to family gatherings, weddings, or bar/bat mitzvahs.

To me this is very sad, for when gay family members are not accepted for who they are, everyone loses. The gay member may tend to pull away, and the other family members never really get to find out who this person is. To me, affirming the value and personhood of gay family members is really what "family values" are all about, and what Jewish values are about as well.

I look to the Jewish community to which I am very proud to belong, to help society understand that hatred against any group of people, forcing those people to hide who they are, must be deplored and condemned.

In Hitler's Europe, both the yellow Star of David and pink triangle become symbols of hate and evil. Both must never be worn as badges of persecution again.

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# THE GAY JEWISH COMMUNITY

## When a Family Member Is Gay

by Stacy Weiner

The following is an excerpt from a story that appeared in the May edition of Jewish Monthly, the magazine put out by B'nai B'rith International. The title of the article was "A Gay in the Family."

Thirty-two years ago, at age 18, Marilyn Green got married. Today, she still cries when she describes her wedding, her 20-year-old groom, and the horrific circumstances surrounding the demise of her marriage just six months later.

"The day I got married I thought I would die. I felt like I was in shock. As I was walking down the aisle I looked at the rabbi and I looked at the woman I had strong feelings for and I knew what I was doing was wrong. I thought, 'What am I doing here?'"

This was before the word 'gay' existed. Or at least before I ever heard it... I knew I shouldn't get married. I knew from the time I was young there was something wrong with me."

Green has faced humiliation, terror, rejection, denial and self-loathing because she is gay. She was locked out of her home, slapped in the face and accused of committing sex acts she had never even heard of.

She thought she was sick, thought her family was right when they made her find a therapist who vowed to cure her. She obediently swallowed the pills they gave her and the lies they told her and then gorged herself on hatred for them. And then finally, slowly, she began to forgive them. And herself.

Green's story is like that of so many other gay and lesbian Jews who grew up terrified that their homosexuality would crush their parents and cut them off from family and community.

Today, three decades after Green "came out," there is greater awareness and acceptance of homosexuality, yet Jews continue to grapple with the place of gay members at the family table.

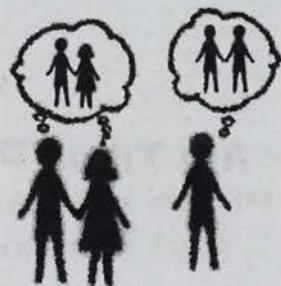
The Torah prohibits male homosexuality, calling it "an abomination," and the Talmud

condemns female homosexuality as well. Each of the different religious movements in Judaism has tackled the issue in recent years, and each affords different levels of acceptance to homosexuals.

Still, the majority of American Jews choose their lifestyles as freely as they choose their traditions and more and more gay and lesbian Jews are asking to be seen as equal members of the community and integral parts of their families. Theirs are the stories of wrenching revelations, gradual adjustments and, sometimes, acceptance and reconciliation.

Although she has found acceptance from some members of her family, Green still feels a need to hide her sexual identity from others. In fact, all except one of the families interviewed for this article requested anonymity.

As Green's wedding day drew nearer, she did the only thing she could bear to do: She wrote her mother a note saying she couldn't go through with it.



"They thought I had a case of wedding nerves," said Green of her family. "My mother felt that you go to high school, you become a secretary until you get married, then you get married and stopped working... They didn't know how to deal with it... I had had my shower, I was engaged, the whole world knew I was getting married. So I went through with it."

Just a few months later, Green found herself locked out of her new apartment. "I asked my father to help me to get my stuff.

He didn't want to go. My mother told him he had to go. They let me get my pajamas. That was it... My mother was worried — she didn't want it to be in the public records that I was 'queer.' The lawyer worked it out. I had saved up a lot of money but I walked away from my marriage with \$700 and my pajamas."

Coming from a fairly conventional, middle-class Jewish background, Green wanted so desperately to squeeze herself into an acceptable mold. "It was just not the way things were supposed to be. It horrified me the same as it horrified them. They wanted to run away. But I couldn't run away."

"They insisted I go to a psychiatrist. I had to find one myself. I called the Jewish Family Guidance Council. I couldn't even bring myself to say what I was going for."

"They set me up with a well-known psychiatrist who later lost his license for having sex with his patients. He would kiss me when I came in. He would talk to me blatantly about sex and I would clam up..."

"I started having panic attacks. I guess I had a breakdown. I couldn't go out of the house for six months. And at the same time my parents were still trying to fix me up [with men]."

"I kept my feelings about women hidden... I had strong feelings for one friend who made advances... It was like love at first sight for me. [My parents] wouldn't let me see her. I remember getting down on my hands and knees, but they wouldn't let me get on the phone when she called. I never saw her again."

"Four years later I saw her wedding announcement. She was marrying a lawyer at a synagogue I knew. It made me physically sick. I wrote her a note. She wrote me back saying she wished for me that I would find someone like her husband."

Over the years, Green found a therapist who helped her ease into a comfortable life and, ultimately, won a measure of re-

spect from her family.

"My mother would still say, 'Your family hates what you are but they love you.' I'd have screaming, hysterical crying arguments with her. 'How can they love me if they hate everything about who I am?' I'd ask."

Holidays can be particularly difficult. "About five years ago, it was Yom Kippur and the family was going to get together. I was with my lover. She was a 50-year-old, upper-middle-class therapist. But I wasn't allowed to bring her."

"I felt, 'I am a person too. I am

"I had become so alienated because being Jewish meant being married and having kids."

Marilyn Green

a whole person.' It was the Jewish High Holy Days. This was a Jewish woman whose family is not here. A humble Jewish heart should open itself up. They told me it was just for family. But my sister brought a date."

"I wish I felt more included in Jewish things," added Green. "I don't always want to feel alienated from being Jewish. We have a terrific culture. There is something there that's very special. I once went to Beth Simchat Torah [a New York gay synagogue]. But it was so strange. Here I was in a synagogue and I still didn't feel Jewish. I had become so alienated because being Jewish meant being married and having kids."

"I feel there is no place in some Jewish hearts for somebody like me. I still feel angry that the Jewish hearts of my family were not more supportive. And if people go by Jewish teachings, it's an abomination. But I do feel more Jewish these days than ever before because there are some accepting Jewish communities."

Green also said being gay has made her more sensitive to others. "I know how awful it feels not to have empathy from anyone. So I try to be understanding and I get angry at all kinds of injustice that I still see."

When Cecilia Marcus learned 19 years ago that her son, Eric, was gay, she was so stunned that she barely remembers what happened.

She cannot remember if she cried. She cannot remember if she immediately called a friend, took an aspirin or went to lie down. She cannot even remember most of what she said. But she does remember feeling that her son, her talented, successful, darling son, was no longer a normal child.

"When a parent learns that a child is gay, suddenly we feel that the person standing in front of us is not the person we thought we knew. Suddenly, there is a whole other person standing there, someone we feel we don't know at all."

But today, Cecilia said, she is

certain that "Eric is still the same son I always loved. He is still the same wonderful son and wonderful person I knew and loved before he came out."

Today, she said, "all I want is for Eric to be accepted for who he is as a person. All I want is for people to treat him with dignity, and for all homosexuals to be protected by the laws of our country."

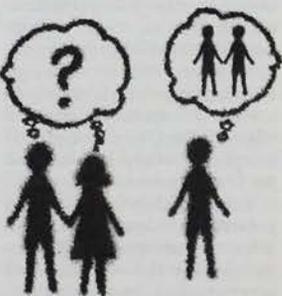
How does Marcus understand this evolution, what she calls her "journey" from "ignorantland" to being a gay-rights activist, a woman who marches in parades, teaches classes for parents of gay children at the 92nd Street Y, and leads an AIDS bereavement group at a Manhattan men's clinic?

"I was brought up in a [Jewish] immigrant community in Brooklyn," said Marcus, 64. "I know, looking back, that there were some people in the community who were gay. But back then the attitude was, 'that's another world. That's 'them.' We're the real world.'"

After Eric's revelation, Marcus felt a need to see who these "others" were, so she went to a meeting of a gay-rights group. "I just wanted to look around and see them, see who they were," she recalls.

But then she was drawn into their stories of rejection and isolation. "I was so touched," she said. "On an impulse, I put my hand up to say that I was the mother of a gay son — I don't think I would have said 'a proud mother' then — and I said that I wanted them to know that there are parents out there who would not abandon their kids as some of their parents had done."

The meeting was a turning point for Marcus, but it was certainly not the only factor in her gradual acceptance of Eric's homosexuality.



"Eric would bring friends home with him," she said. "I saw that they were lovely young men and lovely people. I've always had a great deal of respect for Eric. And I trusted him."

Understandably, Eric remembers the process with a bit more sadness, even bitterness. And, though he is thrilled by his mother's acceptance and gay-rights activism, he has yet to completely heal the hurt she caused him.

He was 18 and away from home, at college. He had just emerged from what would be his last relationship with a woman.

(Continued on Next Page)

### Gays and Lesbians: A Clinical Perspective

by Julie Gutterman, MSW, LIC. SW,

Director of Professional Services of Jewish Family Service

Not that long ago, many mental health professionals agreed with the diagnostic manual that homosexuality was a disorder, something to be cured. Now most of us see sexual orientation as just one more aspect of a person's identity or behavior.

Recent research finds that significant percentages of people are primarily, but not solely practicing heterosexuals or homosexuals. Bisexuality is now "coming out" as a separate sexual preference.

In the midst of this complexity, Jewish Family Service serves an ever-expanding continuum of what family is, starting from any two people who are in a caring relationship, whether by birth, by adoption, or by choice.

Helping professionals have come a long way in working with gays and lesbians. As a result, many gays and lesbians have come to feel that their therapists do not need to be of their sexual orientation to be helpful to them. Our clinical social workers work toward the same comfort level with people representing varying class, age, educational, ethnic, and religious groups.

When gays and lesbians want to deal with relationships, the issues are not all that different from those of heterosexual clients. When concerns center on problems with parents or children, the fundamental aspects of family dynamics are familiar. Moreover, we ask our clients to teach us about the special parent/child dimensions that gays and lesbians experience, especially the effects of homophobia and oppression. I have witnessed the courage of more than one client going through the long and complex "coming out" process.

The Jewish community needs to do more toward accepting our gay and lesbian parents, siblings, and children. Jewish Family Service is at the forefront of this effort, providing non-judgmental counseling to gay and lesbian clients in a supportive and accepting atmosphere.

# THE GAY JEWISH COMMUNITY

## Family Member

(Continued from Previous Page)

And he was terrified of his mother's reaction.

"She said she was disappointed," Eric recalled. "How could she be disappointed?" he asked with lingering incredulity. "I was the child who had done everything right. I'd done well in school. I'd made her proud. She was disappointed? It was like saying she was disappointed that I had brown hair. It was something that I couldn't do anything about."

"She wanted me to go to a therapist. I wanted her to go to PFLAG (Parents, Families and Friends of Lesbians and Gays). I said no. She said no. But the truth is she really needed PFLAG and I really needed a therapist."

Cecilia did, in time, turn to PFLAG despite her early resistance. She gives a number of reasons for changing her mind: the silence that would fall when people learned her son was gay, the condescending, sympathetic pat on the shoulder, the awkwardness and the quick change of conversation. And there was her increasing rage that some people considered her son an abomination.

"Not only have our kids been in the closet," she said, "but we as parents have been in the closet. We really resent that our children are labeled as deviants. It offends us."

As Eric pointed out, even the most supportive family members may unwittingly cause pain. "Sometimes they say stupid, hurtful things. Like the time a while ago his mother asked him, 'Who plays the wife?' And, he noted, 'there are times when you feel like an outsider in your own family.'"

In fact, Eric said, in some ways it may be harder for Jewish families to accept a gay relative. "Family is so central in Jewish life, especially since 6 million of us died. We feel it's our responsibility to have children. But," he added, "one of the blessings of being gay was that I could separate my desires from those imposed on me by my culture. If I were heterosexual, I might have had children before I had a chance to realize that I didn't want them."

"Being gay, Eric said, has also meant that he finds himself hated by some fellow Jews.

"I was at a gay-rights hearing in 1985," he recalled. "I was sitting behind a group of Hasidic men. They yelled, 'Burn them! Burn them!' How could they say that, as Jews, with so little sensitivity to what happened to Jews during the war? As a Jew, I couldn't believe that my people feel that way, that my own people are my enemies."

But such experiences have not completely alienated Eric from Jewish culture. He and his partner will "marry" this fall, and their ceremony of commitment will likely conclude with the traditional breaking of the glass. Except, he said, there will be two.

Sara Friedman's room is decorated with pictures of cats in baskets, cats lounging amid red roses, and cats tip-toeing past fine china. She's got plush beige carpeting, a match-

ing bedspread and loads of awards for fitness and academic excellence. In fact, her room looks pretty much like that of any 13-year-old American girl.

Except that Sara's room is in the house she shares with her dad and his gay partner.

Sara also shares another house with her mother, Gail, just a few blocks away. Gail, Sara's dad Marc, his partner Rick, Marc's parents—and even Sara—all say this arrangement works well. In fact, it's worked nicely for some 10 years.

"Marc is such a wonderful, good-hearted person," said Gail. He's a very good father. He's tremendous as a role model. And he and Rick have created a very loving home."

Sara agrees. Like many adolescents, she's not exactly loquacious when asked about her parents. But she does say she's pretty comfortable with her father's gayness and it's just not a big deal to her.

As a teenager, Marc said, he had had homosexual stirrings. "I didn't like having the feelings, didn't act on them, denied them," he explained. So when Gail "kind of came on to me," he recalled, "I was delighted. I thought, 'Oh good, this will put aside whatever thoughts I had.'"

Before they married, though, Marc felt a need to share with Gail that he had had what he calls some "touching" experiences at summer camp. "She totally dismissed them as strictly adolescent [experimentation]," said Marc, who remembers hoping she was right. "But," he said, "I felt in my heart of hearts that it might mean more to me."

In a short time, Gail and Marc's relationship began to fray. "The sexual component of our marriage was not good," said Marc politely. But, he noted, "it was still difficult for me to accept who I was, with society as tough as it is. I loved the idea of being married and having a child," he added. "I would have stayed with that. Fortunately, Gail said we had to find out who I really was."

"I think part of me knew," Gail said, calling Marc's recognition of his homosexuality "a gift." She noted that "a lot of intelligent people stay in marriages where the husband is gay. The women would stay for the security and they would say, 'Go do your thing [with men]. That wasn't right for me. I wanted the whole package.'"

In fact, Marc was reluctant to leave even after he acknowledged his sexual identity. "I wanted to stay not just for the sake of my daughter—that was probably the main thing—but I just couldn't imagine, and didn't want to imagine, a split custody situation."

Rick moved in with Marc almost 10 years ago, when Sara was just four, and at first they were unsure about how to present their relationship to the sweet toddler in their midst.

"On nights when we had Sara, we'd sleep in different rooms," Marc recalled, but, in time, he said, they decided that dishonesty was a greater concern than any confusion Sara might experience over their relationship.

Sara understands well the

## The Orthodox Community Responds to the Homosexual Community

Rabbi Chaim Marder  
Congregation Beth Shalom,  
Providence

I was asked to briefly share my thoughts on the JTA piece concerning the "Gay and Lesbian Yeshiva/Day School Alumni Association." According to the article, the organization was formed "to create a 'safe place' and 'sense of community' for Jewish homosexuals

from Orthodox backgrounds who have found that world unwelcoming, perhaps even hostile.

It is my belief that the Orthodox community must indeed recognize the existence of homosexuals within our ranks and respond accordingly.

That response must take on two forms. Firstly, the Orthodox community must continue to make clear the position that acting on one's urges in a way that runs counter to our Torah cannot be condoned. We must continue to insist that long for things forbidden might be quite natural; each of us, I am sure, has found himself drawn in the many different directions where

our hearts might steer us.

Yet the obligation to resist the temptation to follow desire's lead, and to seek ways to overcome those desires is not diminished by the naturalness of the phe-

we must reach out to individuals who find themselves conflicted by their sexual attractions on the one hand and their commitment to the Torah on the other. Such individuals should be made to feel welcome in the synagogue and valued as Jews and as members of our community.

If we recognize that everyone is engaged in inner conflicts of all sorts

throughout life—and yet a place exists in our family for those who struggle with those conflicts—these persons should be no different. It is the job of religious leadership to help them through their battle as we would any other Jew caught between allure and law.

If this new group is seeing legitimacy for the choices its members have made, it will not find it in an Orthodox environment. If, alternatively, it seeks support for its members struggling to overcome their sexual attractions, longing for a caring community, yearning for G-d—that the Orthodox community has a responsibility to provide.

We must reach out to individuals who find themselves conflicted by their sexual attractions on the one hand and their commitment to the Torah on the other.

nomenon. This position is not very popular in a society where the call to recognize "sexual identity" has won the day, where the notion prevails that today's great human struggle lies in finding ways to free ourselves from the oppression of eternal values and mores.

As committed Jews we remind ourselves of the need to think otherwise; "Do not explore after your hearts and after your eyes," are words we read at the end of the Shema prayer upon awaking and before we climb into bed—for a reason.

But stating our commitment to these values is only one response that our community must have. At the same time,

## Am Tikva Provides a Place for Lesbian, Gay and Bisexual Jews

Am Tikva is Boston's community of lesbian, gay and bisexual Jews and their friends. The name in Hebrew means People of Hope.

Am Tikva has been serving the L/G/B Jewish community for nearly 20 years, providing a place for gay, lesbian and bisexual Jews to affirm important aspects of their identity, their gayness, and their Jewishness. It serves the spiritual, cultural, educational, and social needs of the diverse community.

With several hundred participants, High Holiday services are certainly the highest-profile event of Am Tikva's calendar. This is but a small part, however, of the wealth of activities sponsored throughout the year:

- Shabbat evening services twice monthly. The first Friday a contemporary service, and the third Friday a more traditional service.
- Weekend activities for adults and kids, such as apple picking, ice skating, ski trips and beach parties
- Chanukah and Purim parties
- A walking tour of historic Jewish Boston
- A Holocaust memorial service
- Prominent participation in city-wide charity programs like the Yuletide Stride and the AIDS Action Committee AIDS Pledge Walk and Dance-a-Thon
- Shalachmanos visits to elderly Jews in nursing homes during Purim
- A Passover seder

- A unique "Erev-Pride" Gay Liberation Seder
- Adult B'nai Mitzvot and Hebrew classes

Am Tikva is run by volunteers organized in committees focusing on religious services, programs, membership, social action, volunteers and outreach.

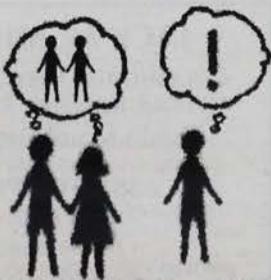
There is neither a rabbi nor a president. A steering committee comprised of seven elected members coordinates the work of these committees and speaks for the organization. In addition, an advisory committee made up of former steering committee members that helps guide the organization. Am Tikva services are held at 8 p.m. at the Temple Sinai Schoolhouse, 50 Sewall Ave. in Brookline, Mass.

A bi-monthly newsletter, *Kol Am Tikva*, which includes a calendar of events, is available to members by mail and at services. It is sent to a number of organizations and non-members as well. For more information, call the Am Tikva information line at (617) 926-2536, or write to Am Tikva, P.O. Box 11, Cambridge, Mass. 02238.

### From the Editors

The Conservative Movement, unfortunately, is not represented in this section. The *Herald* contacted five local Conservative rabbis. Four declined the opportunity to submit an article, the fifth never returned our phone calls.

We thank everyone that did take the time to contribute to this special feature.



# SPORTS FEATURE

## Senior Bowlers Prove Money Isn't Everything

by Neil Nachbar  
Herald Associate Editor

**B**y the end of the summer, Rhode Island will have hosted some major sporting events this year, including the U.S. Figure Skating Championship, the NCAA Men's Hockey Final Four, ESPN's Extreme Games and the U.S. Amateur Golf Championship.

Ordinarily, a tour of professional athletes would be a notable addition to this list. However, when the Professional Bowlers' Association Senior Tour stopped at the East Providence Bowling Center on June 4 to 8, it received little attention.

Perhaps the lack of exposure should come as no great surprise, considering most of the tour members actually lose money by staying active.

"Most of us are not treating this like a job," explained Mel Wolf, who has bowled on the tour for four years. "There's a lot of camaraderie, until the (lane) lights go on. Then afterwards, we go out to dinner together."

The tournament in East Providence started with 144 bowlers and the top prize was \$8,000. The tour consists of 13 or 14 tournaments, including stops in Indiana, Nevada, Idaho,

Pennsylvania and Florida.

When Wolf isn't knocking down pins, he's working in private practice as an optometrist in his hometown of Jackson, Mich. That income allows him to go on tour.

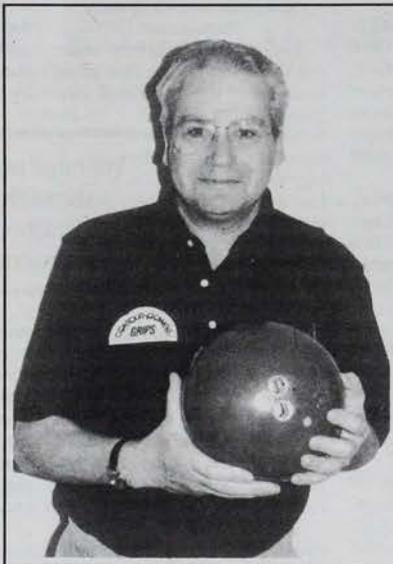
"People don't come out here to make a living," said Wolf. "I'm fortunate to have my own practice."

Wolf turned professional at age 50. He's found his decision to go from a local bowler to the Senior Tour a positive one. Even though some of his competitors have been inducted into the Hall of Fame, everyone has been down to earth.

"Nothing told me I would be in the category of the Hall of Famers, but I've always been competitive," said Wolf. "Everyone has been very friendly and the Hall of Famers are not aloof."

In fact, one of the top bowlers, Dave Davis, gave some advice to Wolf one week in Montreal and Wolf ended up winning the tournament. According to Wolf, Davis is the second best left-

handed bowler ever, behind Earl Anthony. Since Wolf is also a lefty, the tip was especially appreciated.



Dr. Mel Wolf

"Lefties look toward lefties," said Wolf. "The win in Montreal made me hungrier than ever."

### Brooklyn Beginnings

Wolf lived in Brooklyn until the age of 10, when his father's job led the family to Michigan.

"When I lived in Brooklyn, everyone was Jewish," recalled Wolf. "Then when I moved to Michigan it seemed like nobody was Jewish."

Wolf belongs to a Reform synagogue which has 75 families — Jackson has a population of 50,000. The congregation is so small, "everyone has taken a turn serving as president, including me," Wolf said half-jokingly. When Wolf got married, his wife converted to Judaism. Now she's more active in the synagogue than he is.

At home, Wolf maintains an impressive 225 bowling average. On the tour, where the lane conditions vary each week, his average is 214. Although he's found success on the lanes, Wolf's favorite sport is golf.

"Golf has always been my first love," said Wolf. "Unfortunately, the golf tour is a closed shop. You have to

go through major qualifying (to be eligible)."

One thing golf has going for it that the Senior Bowlers' Tour doesn't is corporate sponsorship. Without financial backing, the tour won't be televised and prize money will continue to be low. A few years ago, 11 or 12 tournaments were televised. Now, the tour receives little exposure.

"Things have been very pessimistic the last couple of years," said Wolf. "We hope to have four of five tournaments on TV next year. Bowling is hurt a lot when it's not on television."

In August, Wolf will organize the national championship of the Senior Tour in his hometown. The proceeds will go to the local Hospice and the tournament will air on ESPN. This will be the fourth year Michigan will host the championships.

To the cynics who say bowling does not qualify as a sport, Wolf responds, "It takes a lot of endurance, training, strength and technique. It meets the criteria of a true sport."

So what is the incentive to play on a tour in which most of its participants lose money? "You have to love the sport," explained Wolf.

## Noah and His Ark or Bike

by Mike Fink

Herald Contributing Reporter

"People put us up, gave us money, food, blessings. Crowds formed around us. We were heroes, stars."

You may have seen Noah Schattner behind the counter of a coffeehouse a year ago, but not since September. With his friend Tom the young man about town bicycled 4,000 miles across the country, from Woodstock to Los Angeles, through late fall and winter. They pedaled through hurricanes, blizzards, desert heat waves, and the thick and thin of good and bad health. They climbed hills and crossed plains,

pitching their pup-tents anywhere they stopped.

Noah told me about his trek at the counter of a cafe, and I went to the bike shop where he repairs and fixes our two-wheelers up Branch Avenue to get more details of the odyssey. We decided to meet to pore over his photo album at, appropriately, California Coffee Co. Alas, it was closed. We folded his bike into my jeep, and looked for another place to sit.

"I'm not great at telling my story, but I can explain the pictures," Noah shouted over the din of voices and music. His dad died when Noah was nine. He spent his small inheritance

on the bike and camping gear.

"I was a stressed, competitive biker, until Tom and I decided to take off. Mostly, it was a relaxing chapter in my life," said Noah. "And now, I'm ready to major in biology at RIC and take each day as it comes my way. I have no long range plans. I'm not hungry for money. I know how to survive."

Noah doesn't make his giant step sound like an ordeal, but rather an idyll. "We got along very well together. I called my mother often so she wouldn't worry about me. I had a bout of sickness but I recovered quickly. I visited my father's family in Florida. I'm glad to be back in Providence."

Noah has two brothers, Ezra and Aaron. "We have biblical names, and Jewish parents, but no religious education." "Yet your voyage of the absurd has something of Noah's quest for peace and calm in a sea of troubles," I responded. Noah answered me with an almost Yiddish, or Yinglish word, "meant to be." He kept saying that the events of this past year were all meant to be.

Noah and I spoke about the bike path in Providence, and the way racing has speeded up the whole concept of riding along a trail. "The serious bikers bother



Noah Schattner  
Herald photo by Mike Fink

the joggers or the strollers," Noah counters when I try to compliment him for turning simple wheels instead of complicated machines with engines.

Starting in July Noah will study writing to get ready for school in the fall. "You'll have a fine story to work on," I try.

"But about 500 or even 600 people bicycle cross-country every year and write books about it," Noah disclaims.

"You're the only Jewish kid I know who's done it," I say with a smile, and I snap his photo as he sets up his bike and goes back into the night.

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### Specials on WLNE

On June 24, WLNE-TV, Channel 6, will air two specials, beginning at 9 p.m. The first, called "Going to Extremes," offers viewers a guide to the first-ever ESPN Extreme Games. At 9:30, WLNE will present "The Devil and Mr. Jones," focusing on the championship boxing match that pits local fighter Vinny Papienza against Roy Jones.

$E=mc^2$

SCHOOL



BEAT

$a^2 + b^2 = c^2$



### Off to Neverland

On June 16, the fourth grade students at Alperin Schechter Day School performed the Hebrew version of "Peter Pan." The play was directed by Wendy Garf-Lipp and Rina Wolfgang. Peter was played by Rebecca Gold, Wendy by Elana Kieffer and Tinkerbell by Brooke Saltzman.

Herald photo by Neil Nachbar

## Clip This One Out!

### Zeiterion Presents Crazy, Hazy Summer Shows

The Once Upon a Time, Summer Youth Festival '95 at the Zeiterion Theatre is the place to be to beat the heat with shows including plays, puppetry, storytelling and concerts for the whole family.

The festival begins on July 5, and runs for nine Wednesday mornings, through Aug. 30. All shows start at 10:30 a.m. Subscriptions and single tickets are on sale.

Once Upon a Time opens July 5 with "Pinocchio" performed by the Gingerbread Players and Jack. The company performs this classic fable with a combination of humor, drama and spirited singing and dancing.

"The Real Stories of Little Red Riding Hood and the Three Pigs — A Tribute to the Wolf" comes to the Zeiterion on July 12 with a new twist — the stories are told from the wolf's viewpoint. In an effort to turn around his reputation as the villain, the wolf will explain the stories as he believed they happened. The Gingerbread Players and Jack present this show.

Child's Play Touring Theatre returns to the Zeiterion stage on July 19 with their show, "The Really Good and Funny Summer Show," a new collection of plays written by children. These "greatest hits" get the whole audience involved from curtain up to curtain call.

Al Simmons performs "Something's Fishy at Camp Wiganishie," a Concert for Kids, on July 26. Simmons has captured the fun and adventures of summer camp, combining magical stories, preposterous props and a creative mix of blues, swing, folk and rock music.

The Shoestring Players will take their audience around the world in their show, "Pasta With Chopsticks," a collection of plays, on Aug. 2. The journey will include a trip to Italy with the "Magic Pasta Pot," then off

to Japan to wrestle with "Three Strong Women," on to Ireland for "Black Horse," and finally "Talk," an adventure story from the Ashanti tribe of Africa.

Everyone's invited to bring their favorite teddy bear to "The Teddy Bear Jamboree" with singer/songwriter Gary Rosen on Aug. 9. Composer of songs for such "Sesame Street" characters as Oscar the Grouch and Big Bird, Rosen plays music ranging from rock n'roll to gentle ballads and Caribbean rhythms.

Puppeteers Marshall Izen and Jim West come to the Zeiterion on Aug. 16 with their innovative production "Aesop's Fables." These puppeteers create a world of discovery for children using the simplest of objects for their puppets.

The comedy duo of Gould and Stearns present their version of "Jack and the Beanstalk" on Aug. 23. Involving the audience as they go, Gould and Stearns combine dialogue, slapstick, mime and song in their retelling of this favorite story.

Das Puppenspiel Puppet Theatre presents "The Snow Queen" on Aug. 30. This Hans Christian Andersen classic is brought to life with child-size puppets... a tale of little Gerda's quest to find her friend, Kal, who has been taken to the far North by the Snow Queen.

Subscription and single tickets are on sale. Single tickets are \$5 each, with seating in a special family section. Subscribers can receive 50¢ up to \$1.50 off each ticket for buying for more than one show.

Group rates are available. Subscriptions and single tickets are available at the Zeiterion box office, 684 Purchase St., downtown New Bedford, which is open Mon., Tues., Thurs., and Fri., from 10 a.m. to 5 p.m., and on Sat., from 10 a.m. to 3 p.m.

To charge subscriptions over the phone, call the Zeiterion box

office at (508) 994-2900. Single tickets are also available at any Ticketmaster "cash only" outlet, and can be charged over the phone by calling Ticketmaster in Massachusetts at (508)/(617) 931-2000 or in Rhode Island at 331-2211.

### Coast Guard Academy Accepting Applications

The U.S. Coast Guard Academy is now accepting and processing applications for appointment to the U.S. Coast Guard Academy, Class of 2000.

Appointments are tendered solely on the basis of an annual nationwide competition with no congressional nominations or geographical quotas.

Applications must be submitted to me the director of admissions prior to Dec. 15. Candidates must arrange to participate in either the SAT I or ACT prior to or including the December 1995 test administrations.

Appointments are based on the candidate's high school record, performance on either the SAT I or ACT, and leadership potential as demonstrated by participation in high school activities, community service and part-time employment.

Most successful candidates rank in the top quarter of their high school class and have demonstrated proficiency in both mathematical and applied science.

Candidates must be unmarried at the time of appointment, have no legal obligations, and must have reached the age of 17 but not 22 by July 1, 1996. Candidates must be assured of high school graduation by June 30, 1996.

### Schechter Students Reap Rewards

In a ceremony held on June 8, Middle School students were honored for their achievements.

Academic awards were given to those students who have achieved high honor roll each term.

#### Grade Six

Jessica Fain  
Rita Goman  
Rishona Goodman  
Eitan Hersh

#### Grade Seven

Jonathan Liss  
Daniel Sternberg  
Natasha Ushomirsky

#### Grade Eight

Shayna Kulik

Math League Awards were presented to those students who scored 30 or above on the New England Mathematics League test: Judah Jacobson, Alexander Kantarovsky, Daniel Sternberg, Benjamin Tilchin, and Arkady Yerukhimovich.

Judah, Alexander, Daniel and Benjamin were members of the seventh grade math team, which placed second in the state of Rhode Island on the test. Math League awards were also presented to the other members of the seventh grade winning team — Inga Lermontov and Natasha Ushomirsky.

All-Around Athlete Awards were given to students who best

combined athletic ability with good sportsmanship: grade six, Jesse Goldberg; grade seven, Merri Ross; grade eight, Josh Rubin.

Creativity Awards were given to students who demonstrate special artistic and/or literary creativity: grade six, Ari Heckman; grade seven, Sanya Kantarovsky; grade eight, Shayna Kulik.

Kochav HaShachar Awards were given to students who demonstrated outstanding effort which resulted in academic achievement: grade six, Taya Feldman; grade seven, Ilana Licht; grade eight, Lee LaMarche.

The Keter Shem Tov Award translated as "Crown of a Good Name," recognizes high character and good citizenship and was awarded to: grade six, Sam Stein; grade seven, Ami Hersh; grade eight, Ramesh Radparvar.

The Klara Lowy Memorial Award, given by the Adler family to the student who best displays an interest in and love for Jewish learning went to Jeffrey Rakitt and Joshua Rubin.

The Simon D. Wegner Memorial Award for Excellence in Mathematics, given by Professors Judith and Peter Wegner in memory of their son, Simon Daniel Wegner, went to Arkady Yerukhimovich.

### URI/CCE Alumni Club Plans Book Signing and Reunion

The University of Rhode Island's College of Continuing Education Alumni Club plans a "Come Home Reception" on June 30. All former students are encouraged to attend. The reception will be held at URI/CCE, 199 Promenade St., Providence, from 7 to 9 p.m.

Alumna Gwynn Lawrence McDougal '72 has agreed to be on hand to sign copies of her recently published book, *The Last Camilles*, a non-fiction account of her triumph over tuberculosis in a sanitarium in Rutland, Mass. She will also read excerpts from the book.

count of her triumph over tuberculosis in a sanitarium in Rutland, Mass. She will also read excerpts from the book.

McDougal's book is available in local bookstores (published by Acropolis Books at \$14.95). The author has offered to donate proceeds of all sales on the night of the reception to URI/CCE's Scholarship Fund.

It is hoped that a large number of former students will attend. Complimentary beverage and desserts will be served.

For more information, call 277-3800.

### 'Snow White' Opens Season at Yates Theatre

The Yates Musical Theatre, a company of professional actors, musicians, and dancers, will entertain audiences with their renditions of favorite children's classics at Watson Auditorium, on the campus of Wheaton College, Norton, Mass., starting July 6. The first show of the season will be "Snow White."

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# SINGLES & THE JEWISH COMMUNITY

## CHAI Productions To Host After Work Extravaganza

Just coming off the success of its first major Boston event, CHAI Productions will host an after work Independence Day extravaganza on June 28, at the Roxy, 279 Tremont St. in Boston.

CHAI Production's first event at the Roxy was a huge success with more than 450 Jewish singles dancing to the tunes of Calypso Hurricane. The second celebration promises to be equally sensational with food, music and entertainment from comedian Chance Langton.

The Leventhal-Sidman Jewish Community Center will serve as a co-sponsoring organization for the event. Advance tickets are available at the JCC

box office, the Allston Squash Club, the B&D Deli in Brookline and Wellesley Athletic Club.

Advanced tickets can be purchased for \$10. Tickets will be available at the door for \$16. Members will receive a \$2 discount and free CHAI Productions membership/Roxy VIP cards will be available at the party.

For this event CHAI Productions will target a 22 to 45 age group. Soon to be announced — a 45-plus event. There will be discounted validated parking at Tremont Street Garage located at 274 Tremont St.

For more information, call Barton Roth at (508) 443-7834.

## SYJP Announces June 25 Event

The Society of Young Jewish Professionals, sponsor of the Matzo Ball®, and the nation's largest and most successful organization for Jewish professionals, ages 21 to 49, announces its June event on June 25 at Avenue C, located at 120 Boylston St., Boston, Mass.

The party starts at 8 p.m. More than 400 people attended last month. For directions, call (617) 423-3832. Admission is free for VP members, \$10 for SYJP members and those with

an invitation and \$15 at the door.

For more information on SYJP's Boston area, call (800) 829-0404. Proper dress and valid identification are required. There will be a DJ, hors d'oeuvres, door prizes, dancing, and much more.

This party is being co-sponsored by the Visual Profile, the nation's newest way of meeting eligible, professional, Jewish singles, through a magazine, in the privacy of your own home.

## Mosaic Offers Activities for the Adventurous

The Mosaic Outdoor Mountain Clubs are dedicated to "bringing Jewish people together to enjoy the outdoors."

Mosaic has a mix of singles, couples and families, and all ages over 21 are welcomed. Minor children may participate in appropriate activities if accompanied by a parent or guardian.

In 1988, Steve Millmond was the founding president of the first MOMC chapter in Denver. He chose the name Mosaic to honor Moses, who climbed a mountain and camped in the wilderness. Since then, 11 more Mosaic Clubs have been created, many of them established directly or indirectly by Millmond.

MOMC of Massachusetts,

Inc., was founded in 1990 by Nancy Kaplan. Enthusiasm for a Jewish outdoors club was apparent from the beginning, and they now have about 400 registered members.

Their newsletter, *The Shofar*, contains the schedule of events with activities every weekend, and some weekday evenings, all year. Included are various levels of hiking, from local walks to climbing the mountains in New Hampshire. Other activities are biking, camping, canoeing, horseback riding, skiing of all kinds and many more.

If you are an adventurous outdoors person and would like to join Mosaic, you may call Nancy at (617) 275-0648 for membership information.

## Travel Organization for Singles Reaches All Over the World

Premier Jewish Singles, a travel organization specializing in group tours and cruises for Jewish singles, is offering a wide range of tours in 1995.

• **Alaska Cruise, Aug. 2 to 9** — Cruise from Vancouver to Ketchikan, Juneau, Skagway and Sitka via the Inside Passage aboard Regency Cruise Line's "Regent Rainbow." Optional excursions at each port and options for extensions in Vancouver, Anchorage and Denali Park.

The ship is an older vessel and holds about 1,000 passengers. The cost is \$1,165 per person sharing twin inside cabin, cruise only; and \$1,449 per person sharing twin outside cabin, cruise only. Airfare is not included.

• **Istanbul, Turkey, Aug. 29 to Sept. 6** — Fly from New York and spend seven nights in a first class hotel in Turkey. See the Bosphorus and the bridges spanning the distance between Europe and Asia. Breakfasts daily, tours in and around the region, with time to browse in the 4,000-store covered marketplace.

Three dinners, plus dinner and belly dance show are also included. The cost is \$1,699 per person sharing twin room; includes round-trip air from New York. Add-ons are available.

• **Athens, Greek Isles, Turkey and Israel Cruise, Oct. 18 to 27** — Fly from New York to Athens for a night at a first class hotel. There will be time to shop in the Plaka District. After break-

fast, have a tour of Athens and the Acropolis before joining Epirotiki Line's "World Renaissance" for seven days in the Mediterranean Sea.

Visit Greek Islands and Kusadasi in Turkey, before arriving for a day and a half in Haifa, Israel. Most ports will have optional excursions available.

The cost is \$2,225 per person sharing a twin inside cabin. There is a \$145 supplement per person sharing a twin outside cabin. The price includes round-trip airfare from New York. Port charges are \$120 per person.

• **Singapore and Malaysia, Nov. 5 to 15** — Fly from the west coast to Singapore for three nights. Spend the next six nights in Malaysia, visiting the city of Kuala Lumpur and the Resort City of Penang.

Tours included in Singapore, Kuala Lumpur and from Penang. Breakfasts daily and some other meals also included plus a folklore evening and dinner too.

The price is \$2,295 per person sharing twin room; includes round-trip airfare from the west coast.

• **Acapulco to Aruba Cruise, Dec. 3 to 12** — Fly from the United States to Acapulco, sail for nine days on Royal Cruise Line's "Royal Odyssey." The ship will go through the Panama Canal, in the Caribbean and end the cruise in Aruba for the return flight home.

The cost is \$1,999 per person sharing a twin inside cabin and \$2,159 per person sharing a twin outside cabin. Port charges are \$150 per person and prices include early bird discounts.

• **Paris, Dec. 24 to Jan. 1** — Fly from the east coast to Paris overnight and spend seven nights in a centrally situated hotel with breakfast daily. See the Louvre, Eiffel Tower and the Jewish Quarter. Visit the Rheims, the Champagne region and Epernay. There will be a New Year's Eve dinner and celebration. Some meals are included. Space is limited.

The cost is \$1,995 per person sharing a twin room; this includes round-trip airfare from the east coast.

### Club Med

In conjunction with Single Young Jewish Professionals, Premier Jewish Singles offers departures to certain Club Med resorts. The following is a list of some of the destinations:

July 22 to 29 — Caravelle, Guadeloupe; Aug. 12 to 19 — Sonora Bay, Mexico; Sept. 9 to 16 — Turkoise, Turks & Caicos; Oct. 14 to 21 — Martinique.

For further information on any of the tours, write for specific leaflets on each destination: Premier Jewish Singles, 9378 Olive Blvd. #211, St. Louis, MO 63132. The phone number is (314) 994-9600 or (800) 444-9250. The fax number is (314) 994-9602.

## Jewish Community Center In Newton Centre Offers Several Events for Single Parents

The Leventhal-Sidman Jewish Community Center in Newton Centre, Mass., has a single parent group which is very active. Any single parents from Rhode Island are welcome to get involved in any of the activities.

The following is a list of upcoming events:

**June 25, 7 p.m.** — Join the group for a **potluck dinner**. Call Iva, (617) 444-5694, and let her know what food item you'll be bringing. She can also give directions.

**July 19, 5:15 to 7 p.m.** — The group will meet outside the Red Ticket Office on Long Wharf in Boston at 5:15 for a **sunset cruise**. Pre-purchase your ticket through Bay State Cruise Co., (617) 723-7800 for \$6.50. Rain or shine.

**July 30, 10 a.m.** — The single parent group will be spending the day at **Roger Williams Park Zoo** with the kids. Either meet at 10 a.m. in the Newton Centre JCC lobby to carpool or simply meet at the zoo. Admission to the zoo and park is \$4 for adults and \$2.50 for children (under 3 are free).

**Aug. 12, 9 p.m.** — **Karaoke Night**. Meet at Studio 128, in the Sheraton, Needham, for a grand night of singing and dancing.

**Aug. 24 (Raindate Aug. 31), 6 to 8 p.m.** — Join the group for a **picnic dinner and games**. Come with your kids for an active evening. You supply the dinner, the JCC will supply the dessert and outdoor games. The cost is \$2 per family.

The JCC is located at 333 Nahantton St., Newton Centre, Mass. For more information about the single parent group or directions, call Betsy Schwartz at (617) 558-6443 or call (617) 965-7410.

## The Jewish Social and Sports Club

The Jewish Social and Sports Club offers a variety of activities and events that allow Jewish professionals, ages 22 to 50 to socialize in the course of participating in a variety of sport, recreational and cultural events.

Recently, the club held a boat cruise soiree. The club will soon sponsor a gala at a museum.

Prices for most events range from \$5 to \$20. The Social and Sports Club's office/hot-line phone number is (617) 787-5555.

For information about the singles group at the JCCRI, call Dana Zucker at 861-8800.

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# ARTS AND ENTERTAINMENT



PAUL REVERE, 1768, oil on canvas, by John Copley, is one of Copley's best known works.

## Leaders of American Revolution Meet

The leaders of the American Revolution will be gathering at the Museum of Fine Arts Boston, Mass., this summer. Nationally admired figures such as John Hancock, Paul Revere, Mercy Otis Warren, and Samuel Adams, as well as such local heroes as Jeremiah Lee of Marblehead and Jonathan Jackson of Newburyport were renowned champions of American liberty. But even in the busy years before the Revolution, they took time to pose for John Singleton Copley, New England's premier portrait painter. Their portraits form the core of the landmark exhibition, John Singleton Copley in America, which opened on June 7 in the museum's Graham Gund Gallery and will run until Aug. 27.

Copley (1738-1815) rose from humble circumstances to become the painter of New England's and New York's political and social leaders.

By the 1760s, his talent for rendering luxurious costumes and furnishings won him the exclusive patronage of New England's moneyed classes (whose opulent furniture, silver, and fashions will also be represented in the exhibition). And his genius for capturing a telling gesture made him popular with the politically savvy.

Thus, John Hancock hired Copley to paint Samuel Adams confronting the hated Royal Governor the day after the Boston Massacre. Copley shows an enraged Adams, pointing at the governor and demanding the removal of British troops from Boston — an electrifying image that rallied many to the cause of liberty.

Hancock himself was portrayed writing in a huge ledger book that not only paid tribute to his extensive business empire, but also looked forward to the day when he, as president of the continental congress, would be the first to sign the Declaration of Independence. And silversmith Paul Revere, best known for his ride to Lexington on the night of April 18, 1775, is shown in his shirtsleeves holding an unfinished teapot. Earnest, thoughtful, and hard-working, he represents the democratic values America would embrace after the Revolution. An elegant teapot by Revere as well as his famous Liberty Bowl will be included in the exhibition.



MRS. THOMAS GAGE, 1771, by John Copley, oil on canvas, is on display at the Museum of Fine Arts, Boston, in the exhibit John Singleton Copley in America.

A clever businessman, Copley refrained from expressing political opinions in order to secure clients from both sides of the revolutionary debate. The show will also feature portraits of a number of his prominent Tory patrons. Copley painted General Thomas Gage, the commander-in-chief of British forces in North America, and Gage's American-born wife, Margaret Kemble.

Mrs. Gage is shown in an elegant red silk gown trimmed with pearls and gold braid. The dress was the height of fashion in England (though quite exotic to American tastes). It may have

also been a disguise. Historian David Hackett Fischer has suggested that Mrs. Gage, while appearing to be the dutiful wife

(Continued on Page 19)

## Brown Presents 'Beau Jest': the Story of a Nice Jewish Girl

Brown Summer Theatre, a professional summer stock theatre company, presents its first offering, "Beau Jest" by James Sherman.

A recent off-Broadway comic hit, "Beau Jest" is the story of Sarah Goldman, a nice, single Jewish girl whose parents are about to come to dinner to meet her boyfriend for the first time. The only problem is that Sarah's boyfriend is a WASP; she has invented a Jewish doctor boyfriend, and the charade begins! Directing "Beau Jest" is Rob

Barron.

"Beau Jest" will be performed Tuesday through Saturday evenings through July 1, at 8 p.m. in Leeds Theatre at 77 Waterman St. on the campus of Brown University. Tickets are available at the Leeds Theatre box office, Monday noon to 5 p.m., Tuesday to Friday noon to 8 p.m. and Saturdays 3 to 8 p.m.

Ticket prices are \$12 regular admission, \$10 senior citizens, Brown employees, and students with identification. To charge your order or for more information, call 863-2838.

## Examine the Power of Art to Heal and Transform

The Rhode Island School of Design's division of continuing education is offering a program entitled "Art & Healing: The Power of Art to Heal and Transform the Body, Mind & Spirit" on June 27, from 7 to 9:30 p.m.

The lecture, which will be given by certified holistic counselors Susan E. Fox and Barbara Ganim, will examine the growing nationwide movement to use art to heal the body, soothe the mind, and transform the spirit.

Participants will discover how creating a visual image on paper or canvas, with clay, or through dance and movement, sound, song, poem or prose can produce physical and emotional benefits for the creator.

Susan Fox, an artist and group facilitator, travels throughout the country to conduct workshops focusing on the use of art and imagery to explore personal growth. Along with her workshops and a private counseling practice, she also facilitates support groups for women with breast cancer for the Hope Center for Life Enhancement in Providence.

Also an artist, Barbara Ganim is on the faculty of Salve Regina University where she teaches art

therapy in the holistic counseling graduate program. lished writer, Ganim

Pre-registration is required. Interested participants may sign up by contacting RISD's division of continuing education at 454-6200 or (800) 364-RISD from Monday through Thursday, 10 a.m. to 5 p.m. or Friday, 10 a.m. to 3 p.m. "Art & Healing: The Power of Art to Heal and Transform the Body, Mind & Spirit" is open to the public for a tuition fee of \$25.

## 1995 Narragansett Art Festival

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# THE JEWISH COMMUNITY



EVELYN BLACHOR has been elected incoming president of AMIT.

## Evelyn Blachor Elected AMIT President

By a unanimous vote, Evelyn Blachor of West Hempstead, N.Y., was elected national president of AMIT Women, this country's largest women's religious Zionist organization, at the AMIT national convention.

For Blachor, involvement in AMIT is a family affair twice over. Her mother, Pearl Blatt of Florida, was president of the largest AMIT chapter in Far Rockaway. Her husband, attorney Isaac Blachor, is the grandson of AMIT founder Frieda Resnikoff, z"l. His aunts Devorah Masovetsky and Nathalie Resnikoff, z"l both

served as national presidents of the organization.

Blachor's father, the late Rabbi Shaia Blatt, z"l, was also a Zionist activist. A seventh-generation rabbi born in Poland, he was a founder of the Zionist Tachkemoni schools as well as the first Hapoel Hamizrachi group in that country. The AMIT Youth Village in Petach Tikvah was dedicated in his memory in 1988.

Blachor succeeds Norma Holzer, who has served as national president of AMIT for four years.

## JCCRI Offers Options for Kindergarteners

In response to the tight schedules of professional parents, the Jewish Community Center of Rhode Island, 401 Elm Grove Ave., Providence, offers a variety of choices for kindergarten-aged children. All programs are fully licensed by the state.

The Full Day Kindergarten Program, which runs from 9 a.m. to 3:30 p.m., is state accredited and features a twice weekly gym and swim event, and a curriculum that includes hands-on science, computers and a whole-language approach. The full-year tuition is \$5,600.

The Kindergarten Enrichment Program, led by a certified teacher, includes a weekly gym and swim opportunity and a graduated curriculum including computers and science. The program runs from 11:45 a.m. to 3:30 p.m.; full-year tuition is

\$2,800.

Kindergarten Kidspace offers flexible childcare from 11:45 a.m. to 3:30 p.m. for one to five days a week on a monthly basis. Fees are \$35 to \$175 per month.

Call Eva Silver or Ann Liss Johnson at the center for more information at 861-8800.

## The Sephardic Jews of Newport Are Brown Bag Topic

The Brown Bag Club of the Jewish Community Center of Rhode Island, 401 Elm Grove Ave., Providence, will meet with Rabbi Marc Jagolinzer of Temple Shalom in Middletown on June 27 at noon at the center.

Jagolinzer will speak on the Sephardic Jews of Newport.

The Brown Bag Club offers adults an opportunity to enjoy informative speakers and view movies at noon on the second and fourth Tuesdays of every month. Bring a brown bag lunch; dessert and beverage will be provided. A \$1 donation is appreciated. Yiddish Vinkel follows at 2 p.m.

## 10 American Graduates Awarded Wallenberg Scholarships

Ten American recent college graduates have been selected as Raoul Wallenberg Scholars for the 1995-1996 academic year at the Hebrew University of Jerusalem.

The Raoul Wallenberg Scholarship was established in 1986, in the spirit of the Swedish diplomat, a Christian who devoted himself at great personal peril to rescuing Jews from the Nazis. Wallenberg scholars are selected on the basis of superior academic abilities, as well as individual initiative and leadership skills.

The Wallenberg program comprises a unique combination of weekly seminars, internships, tutorials and site visits with Israel's leaders. A major goal of the program is to develop the scholars' aptitude for undertaking and implementing individual and group initiatives within a culturally diverse framework. Through this, the Wallenberg program seeks to perpetuate and promulgate Wallenberg's example of hu-

mane and courageous leadership in preserving democratic ideals.

This year's scholars were chosen from candidates representing 50 different universities.

Each year they design and carry out a group project of social significance. The scholars of 1994-1995 selected the Shalvah Center for Children as the site of their group project. Shalvah, located in the Jerusalem neighborhood of Har Nof, serves as a therapeutic recreation center for more than 80 children who have been diagnosed with cerebral palsy, autism, mental retardation and other disorders. The scholars supervised and coordinated the construction of a sensory stimulation room at the center which will enable therapists to do intensive work with individual children on sensory and motor skills. The sensory room will be formally opened in a ceremony in mid-June.

John W. Bartlett, son of Glen and Carole Bartlett of

Hummelstown, Pa., has been selected as a recipient of a Raoul Wallenberg Scholarship for the 1995-96 academic year at The Hebrew University of Jerusalem.

Bartlett graduated from Brown University in Providence in May with a bachelor's degree in international relations. At Brown, he was senior managing editor of *The Brown Daily Herald* and an active member of the East Timor Action Network, the International Relations Departmental Undergraduate Group and founding president of BALTIKA Brown-RISD Baltic Student Association.

Bartlett also served as co-founder and executive director of The Youth Action Foundation International, a global network of young activists offering logistical and mentoring support to other young activists. He is the editor of *The Global Action Guidebook*, a how-to manual of social and environmental activism for students. He directed a Peace Child international student theater exchange program in Bulgaria in 1992.

## New Engineering Complex Springing Up at URI

the Chester H. Kirk Engineering Technology Center.

With help from Rhode Island voters and private donors, the University of Rhode Island's College of Engineering is working on realizing a long-term goal — the addition of a new building to serve as the centerpiece for the college's work in advanced technology.

With the majority of funding from a 1988 state bond issue, construction on the college's new engineering technology complex began in late April. As part of the campaign, the college has launched an effort to raise \$2.7 million in private gifts to complete and enhance the new facilities.

Thanks to the generosity of prominent URI alumni, the college is now closer to reaching its goal. Coinciding with the formal groundbreaking ceremonies held on June 16, Chester H. Kirk '40 of Amtrol, Inc., Victor J. Baxt '38, and Norman M. Fain '36, of the Teknor Apex Company, have announced significant contributions, adding almost \$1 million to the fund for the new complex.

Chester H. Kirk, founder, chairman and CEO of Amtrol, Inc. and chair of the University's Capital Campaign Steering Committee, has donated \$750,000. In recognition of his history of support and efforts on behalf of URI and the college of engineering, the new engineering facility will be named

Baxt, vice chairman, and Fain, chairman of the board of the Teknor Apex Company of Pawtucket also have contributed \$100,000 to the capital fund in support of the new engineering complex. This contribution marks the company's second major gift to the capital campaign and continues the company's nearly three decades of generous support for the work of URI students and programs. Baxt and Fain have designated their gift to the creation of the new engineering computer center that will be located on the second floor addition of the new technology complex. The facility will be designated as the Teknor Apex Company Engineering Computer Center.

Founded in 1924, the Teknor Apex Company is one of Rhode Island's most successful firms. Originating as a tire retreader and distributor, the company now boasts six major product divisions with operations in 10 facilities across the United States, and serves national and international markets in the plastics, rubber, and chemicals industries. Since the late 1960s, the company has worked with, provided fellowship support for, and hired a number of URI graduates in engineering and chemistry.

"The continued generosity and commitment of these three individuals to their alma mater and to the State of Rhode Island is admirable. We laud and appreciate their many years of dedication and all of their efforts on behalf of our students, faculty and all Rhode Islanders," said URI President Robert L. Carothers.

The addition to the engineering complex has been designed to address the college of Engineering's need for space, equipment, and advanced technology. The construction will add 24,000 square feet of laboratory and research space, most of it concentrated in the new building. The new facilities are expected to be ready for use by the fall of 1996.

The center will house an auditorium, a structures and materials testing laboratory, an environmental and biotechnology laboratory, a special projects laboratory for students, a video conference and learning laboratory, and a gallery.

As part of this capital project, a second floor also will be added to the existing Kirk Applied Engineering Laboratory building with space for a centralized engineering computer center, a fiber optics research laboratory, and an expansion of the existing Thin Film Research Center.

It is of interest to potential donors to note that there are now approximately 2,000 Jewish students attending the university. This represents a meteoric rise in recent years.

p.m.; Dig It, July 24 and 26, 10 a.m. to noon; or Microworlds, Aug. 1 and 3, 10 a.m. to noon.

Children entering grades six through eight may select: Weather Works, July 11 and 13, 1 to 3 p.m.; Junior Curator, July 17 and 19, 1 to 3 p.m.; or Creative Chemistry, July 24 and 25, 1 to 3 p.m.

Each class is \$20 per child. Class size will not exceed 15 children, therefore, early registration is encouraged. For more information, call 785-9457. Registration is on a first come, first serve basis.

## Kids Get To Study Super, Sizzlin', Science

Children's Summer Classes Offered at Park Museum

School's out, science is in — at the Museum of Natural History in Roger Williams Park. Kids may make slime, build a crystal, or uncover an artifact when they enroll in a Sizzlin' Science class this summer.

Each class provides the children with four hours of investigating and fascinating hands-on activities.

Children entering grades two through four may choose from: The World is Not Round, July 10 and 12, 10 a.m. to noon; Creepy, Crawly Critters, July 18 and 20, 10 a.m. to noon; or Rocky Road, July 25 and 27, 10 a.m. to noon.

Children entering grades four through six may choose from: Summer Sun, July 5 and 7, 1 to 3

# MILESTONES

## Protecting Retirees Against Financial Disaster

by Paul Isenberg

It happens all too often. After saving and planning all their lives, a couple settles down to enjoy their hard-earned retirement. One spouse is injured or falls seriously ill, and needs long-term care. Their health insurance won't cover the cost of the nursing home, and because they've saved up that nest egg, they don't qualify for Medicaid. It's only a matter of time before the cost of the nursing home — more than \$5,000 a month — obliterates their life savings.

It's the kind of scenario older Americans fear most: the risk of losing home and independence. Being forced to depend on their children or the government for help. Research shows that 43 percent of Americans who reach the age of 65 will require long-term care during their lifetimes. One in 10 will spend five or more years in a nursing home. Health care plans and Medicare combined pay only about 3 percent of the costs of long-term care, and Medicaid rescues only those families who descend to the poverty level. The lion's share of long-term care funding comes from savings and, increasingly, from private long-term care insurance.

### What long-term care insurance covers

Long-term care, or the daily services required by individuals unable to care for themselves because of prolonged illness or disability, can range from help at home and assisted living facilities to skilled nursing home care. Likewise, insurance policies for long-term care vary in the scope and features available.

Long-term care insurance typically reimburses the owners based on actual costs paid to certified providers, and can cover nursing home care, in home care or both. Most policies offer some degree of flexibility in the terms of coverage; for example, the dollar amount of the daily benefit, the length of time the benefits will continue, and options to protect against inflation.

### When does it make sense to buy long-term care insurance?

Although it's not for everyone, long-term care insurance is a prudent idea for people age 50 and over who have assets to protect but are not wealthy enough to comfortably self-insure. It's especially important, however, if there is a family history of serious illness.

It's wise to apply for coverage while still healthy. Most policies are "guaranteed renewable"; once qualified, the policy owner can count on remaining eligible as long as premiums are paid. Furthermore, some policies initially exclude coverage for "pre-existing conditions." Another good reason to plan ahead: the premium amount, which is fixed for the life of the policy, is based on the owner's age at the time of purchase.

### What it costs

Today's long-term care insur-

ance coverage is far more affordable than its predecessors. For example, a 65-year-old man buying the most common policy — \$100-per-day nursing home benefit, \$80-per-day home-care benefit and three years' coverage — would pay about \$1,500 annually, or about \$125 a month.

### Some features to look for

Because of the range of policies available, it's important to check on several essential features.

Coverage of all types of care — See if the policy covers many type of care, including skilled nursing care and custodial care provided by home health aides.

Inflation adjustment — This feature helps the benefits keep pace with the rising cost of long-term care. Policyowners often have their choice of simple, compound or indexed increase.

Flexibility of options — A policy with flexible options, such as a choice of benefits and waiting periods, can be tailored to provide a good match to individual needs.

Alzheimer's coverage — A good policy will cover care for Alzheimer's disease and senile dementia just like other illnesses.

Guaranteed renewability — The policy should clearly define the conditions of the contract and state the policy cannot be canceled by the company as long as the owner pays all premiums on time.

Long-term care insurance claims must often be paid 10 or 20 years after the policy is written, so it's always wise to check the financial strength of the underwriter. The best way to gauge financial strength is to be sure the insurance carrier has received excellent ratings from the industry's major rating services: A.M. Best, Standard & Poor's, Moody's, and Duff & Phelps. Information on ratings is available from the state insurance department.

As the population ages, the prospect of long-term care poses a growing threat to the financial security many couples have worked all their lives to attain. The new generation of long-term care insurance plans available today offer a practical and affordable way to protect older American's assets — and their independence.

For additional information on long-term care insurance, call John Hancock's Long-Term Care Hotline at (800) 543-6415.

## Elizabeth Gutterman Earns Bachelor of Arts Degree

Elizabeth Claire Gutterman, daughter of Julie and Rabbi Leslie Gutterman of Providence, was awarded a bachelor of arts degree from Sara Lawrence College in Bronxville, N.Y., at commencement ceremonies held on May 26.

Gutterman's areas of academic concentration were theater, psychology and education. Gutterman has directed several plays with the Sarah Lawrence theater department, including "Sunday Morning Jail," which she also wrote.

During her sophomore year, Gutterman was a resident advisor. Gutterman was a member of both Student Senate and the Committee on Student Life, serving as chair of both organizations during her junior year.

During the second semester of her junior year, Gutterman studied at the University of

Glasgow, Scotland. She has taught theater at Bronxville High School and Sunday School at the Riverdale Temple.

## Jason Kawa Honored In Florida

Jason Kawa, grandson of Julius and Selma Nasberg of West Warwick, and son of James and Elaine (Nasberg) Kawa, formerly of Rhode Island, won the 1995 Young Floridian Award in applied Technologies at the Indian River Community College in Fort Pierce, recently.

Kawa and his parents live in Port St. Lucie, Florida.

Kawa was also inducted as an Eagle Scout in April of this year.

## Braude Becomes Presidential Scholar

Yonatan E. Braude, a recent graduate of Classical High School, was honored by President Clinton June 21, at the White House, as one of 141 Presidential Scholars for 1995.

Each student received a Presidential Scholar medallion. The scholars will attend seminars, recitals, and receptions featuring accomplished leaders, including elected officials, educators, authors, and business leaders.

In a congratulatory letter to each scholar, the President wrote, "I commend you for your dedication to excellence."

Braude is a National Merit and Byrd Scholar and has received perfect scores on the National Latin Exam. He is class valedictorian, class senator and a delegate to the U.S. Senate Youth Program. He has won more than 35 state and national debate awards and led the Mock Trial team to win two state championships. He will attend Harvard University.

Each scholar was asked to name the teacher who made the greatest contribution to his or her success. Braude cited Edward Doucette, who teaches English at Classical High School. The teachers will be honored at a June 24 Distinguished Teachers Luncheon.

## State's Bonds Well Received

General Treasurer Nancy Mayer and Governor Lincoln Almond have jointly announced that the state's June 15 General Obligation Bond Offering was well received in the financial markets. The state received four bids for series A and three bids for series B.

"We were delighted that the responses to our competitive bid process fully reflected the recent bond market rally," declared Mayer. "The state received excellent rates on the bond offering, which will keep the state's cost of borrowing down." The interest rates of the series A and series B offerings were 5.5482% and 5.7324%, respectively.

## Providence Resident Graduates Yeshiva University

Yocheved Gold of Providence was graduated from Yeshiva University at its 64th annual commencement on May 31 in Madison Square Garden, New York City.

Gold earned bachelor's and associate's degrees from Stern College for Women, the university's undergraduate women's liberal arts and sciences college.

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## Blithewold Hosts Outdoor Concert

The second concert in the Concerts-by-the-Bay series at Blithewold Mansion & Gardens, 101 Ferry Road, route 114, Bristol, RI, will take place on June 25 at 5 p.m. with an outdoor performance by the vocal ensemble Good Friends.

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# OBITUARIES

## HARRY BOLUSKY

**FALL RIVER** — Harry Bolusky, 88, of 2368 East Main Rd., Portsmouth, an insurance and finance broker for 40 years for the former David's Inc. in Fall River, Mass., before retiring in 1976, died June 15 at the Charlton Memorial Hospital in Fall River. He was the husband of Helen (Greenstein) Bolusky.

Born in Fall River, a son of the late Mayer and Bessie (Dondis) Bolusky, he had lived in Portsmouth since 1985.

He was a member of Congregation Adas Israel of Fall River. He was a life member and former past-president of the Green Valley Country Club in Portsmouth. He was a life member of the Fall River Lodge of Elks No. 118.

Besides his wife, he leaves a sister, Edith Cohen, and a brother, Max Bolusky, both of Fall River, and several nieces and nephews.

The funeral service was held at Congregation Adas Israel, Fall River. Burial was in the Hebrew Cemetery on Fish Road in Fall River. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

## LEE (WEINER) GERTNER

**PROVIDENCE** — Lee Gertner, of Bay Tower Nursing Home, died June 18. She was the wife of the late Samuel Gertner.

She is survived by a daughter, Janice Arnoff of Warwick, two grandchildren and four great-grandchildren.

Graveside funeral services were held June 20 at Lincoln Park Cemetery, Post Road, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

## NONETTE "NUNNY" JAINCHILL

**BLOOMFIELD, Conn.** — Nonette "Nunny" (Jaffa) Jainchill, 76, of 12 Carpenter Lane, Bloomfield, Conn., died April 22 after a long illness. She was the wife of Louis Jainchill.

Born in Providence, R.I., daughter of the late Harry and Rose Jaffa, she was a graduate of Hope High School, and held the position of office manager for Meyers Brothers Parking

Lots, Providence, until moving to Bloomfield in 1961. She was co-founder and co-owner of E-Z Items, a small business that was run out of her home. She wrote and directed many local amateur school and synagogue musical productions. She gave eight years of volunteer service at the Hebrew Home & Hospital, where she was a life member of the auxiliary.

In addition to her husband of 46 years, she is survived by her daughter and son-in-law, Linda and Jerry Friedman of West Hartford, Conn.; a brother, Sidney Jaffa of Naples, Fla.; granddaughters, Sara and Rachel, also of West Hartford, Conn.

Burial was in John Hay Memorial Park, Hartford, Conn.

## SOPHIE LASSOW

**NEW BEDFORD, Conn.** — Sophie Lassow, 99, of 567 Coggeshall St., New Bedford, died June 18 at St. Luke's Hospital. She was the wife of the late Samuel Lassow.

Born in Poland, a daughter of Zundel and Esther (Rosenblatt) Matenberg, she had lived in New Bedford for 83 years. She was smuggled out of Poland and came to New Bedford in 1912. As a young girl she worked for the Wamsutta Cotton Mills in New Bedford. She was a member of Congregation Ahavath Achim and its Sisterhood.

She leaves a son, Arnold Lassow of New Bedford; two daughters, Hilda Smith of West Newton, Mass., and Lita Coleman of Bonita Spring, Fla.; four grandchildren and five great-grandchildren. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

## ROSE L. RICHMAN

**NEWTON, Mass.** — Rose L. Richman, 89, of 160 Stanton Ave., Newton, died June 10 at the Newton-Wellsley Hospital in Newton. She was the widow of Sydney Richman.

Born in Poland, a daughter of the late Abraham and Esther (Rothman) Cohen, she lived in Newton for 14 years. She previously lived in West Warwick and Providence.

She was a member of Hadassah, and was a former

member of Temple Reyim in Newton.

She leaves a son, Justin Richman of Newton; six grandchildren, and three great-grandchildren. She was the mother of the late Ruth Freedman.

A graveside service was held June 11 at Lincoln Park Cemetery in Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

## MURRAY H. TRINKLE

**PROVIDENCE** — Murray H. Trinkle, 82, of West McNab Road, Pompano Beach, Fla., founder of the former Murray Trinkle Floor Covering Co. in Providence, and who retired in 1973, died June 13 at Miriam Hospital. He was the husband of the late Helen (Jacobson) Trinkle. He was the husband of the late Evelyn (Kaplan) Trinkle.

Born in New York, a son of the late Benjamin and Caroline Trinkle, he lived in Florida for 21 years. He previously lived in Providence.

He was a graduate of William & Mary College. He was a member of Temple Beth-El. He was the organizer and first president of the Rhode Island Jewish Bowling Congress, and the first president of the Rhode Island Ten Pin Bowling Proprietors Association. He was a member of Redwood Lodge 35 AF&AM, and a former member of the Ledgemont Country Club.

He leaves a son, Bernard Trinkle of Barrington; two daughters, Roberta Andreozzi of Barrington, and Linda Trinkle Wolf of Alexandria, Va.; two sisters, Florence Tilles of Pawtucket, and Doris Packer of Fall River, Mass.; four grandchildren, and two great-grandchildren.

The funeral was held June 14 at Temple Beth-El. Burial was in Sons of Israel & David Cemetery. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

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## Sotheby's

(Continued from Page 1)

brass chandeliers hung from every ceiling.

They had a particular commitment to Jewish artists of the late 19th and early 20th century, especially those artists touched by the events of World War II, among them Jankel Adler who was also born to a Jewish family in Poland in 1895. A group of works by Adler will include "Flowers and Birds" executed in 1927 (est. \$8/12,000), and "Boy with Striped Shirt Holding a Rooster," 1929 (est. \$15/20,000).

Several works by German Jewish artist Rudolf Levy, including "Die Kleine Arnthal," 1925 (est. \$10/15,000), will also be offered. Levy entered the Art Academy in Munich in 1899 where he met Paul Klee, and in 1903 moved to Paris, where he and his friends were among the first artists, called 'Dômiers.' Levy entered the German Army at the outbreak of World War I and returned to Munich after the war. With the rise of Nazism in 1933, he fled to France, Spain and finally Italy until 1943, where he was arrested in Florence. It is believed that he died on the way to Auschwitz.

A watercolor by Marc Chagall, "David with the Head of Goliath" (est. \$50/70,000); Lesser Ury's "The Seamstress" (est. \$14/16,000); a bronze by Jacques Lipchitz, "Rape of Europa" (est. \$25/35,000); and "Self-Portrait with Palette" (est. \$10/15,000), an oil on board by Ludwig Meidner will also be offered.

An extensive group of Judaica will include an Italian silver Pidyon Haben (Redemption of the First Born) plate, late 18th century (est. \$5/7,000); a Polish brass nine-light menorah (est. \$3.5/4,500); a continental silver temple wall scone (est. \$4/6,000); a miniature Torah scroll, early 19th century (est. \$6/8,000); and a selection of Chanukah lamps in silver, bronze and brass.

Among other highlights are a Roman head of Silenus, circa 200 A.D. (est. \$7/10,000); a Flemish tapestry pane depicting the sacrifice of Isaac (est. \$2/3,000); and a Polish baroque cast brass six-light chandelier (est. \$1.5/2,000) which survived the Nazi

seizure of Zagayski's original collection.

Sotheby's sent us a copy of the catalog for this sale, and we were amazed at the beauty of items in the collection, by the wisdom and dedication of the Zagayskis, and by the family's generosity in donating the proceeds to the Weizmann. If you can invest in Judaica or art at this point in your career, be in New York on the 29th. Sotheby's phone number is (212) 606-7000.

## Trekking Off to Tanglewood

International House of Rhode Island, 8 Stimson Ave., Providence, is sponsoring a one-day bus trip to Tanglewood on July 23.

The bus will leave from International House at 8:30 a.m. and return by 8:30 p.m.

A very special musical program, "The Three Birthdays, a Gala Celebration Concert" is planned for that day and will feature Seiji Ozawa conducting, violinist Itzhak Perlman, and cellist Yo-Yo Ma, on the occasion of their upcoming 60th, 50th, and 40th birthdays.

Musical surprises along with selections from Brahms will highlight the afternoon performance. Shed tickets have been purchased at the most reasonable price available and are included in the fee, but, weather permitting, participants may prefer lawn seating.

The fee for the trip is \$50 per person for members of International House and \$55 for non-members, and includes the bus fare, a continental breakfast at International House before departure, and shed tickets for the concert.

Reservations are limited to 46 people and will be accepted on a first-paid basis. For further information, call 421-7181.

## Scleroderma Support Group To Meet

On June 28 at 7 p.m. at Roger Williams Hospital, Chalkstone Avenue, in Providence (1st floor Day Treatment Room), there will be a meeting of the Scleroderma Support Group.

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## Unveiling

The Greenberg Family will have an unveiling for Faye Greenberg on July 2, 1995, at 11:30 a.m.

Friends and family are invited. Lincoln Park Cemetery, Warwick, R.I.

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### Escape From Happiness

Alias Stage will present *Escape From Happiness*, by George F. Walker, from June 22 through July 23 at its new facility at 31 Elbow Street, in Providence. Call 831-2919 for reservations.

## Roses Not Roosevelts

by Mike Fink  
Herald Contributing Reporter

"I ran a motel right across from Hyde Park, the Roosevelt estate. Sometimes the Roosevelt children would stay at my place. One of the sons got so drunk I had to take off his shoes. They were bigots and snobs. They never helped the Jews of Europe in their time of need, but they let in plenty of Nazis after the war. You American Jews, you think better of them than we do."

Ollie Schuh stood before us while we sat on the stairs in the cool corridors of Temple Beth-El. In the hall music blared. In the quiet passageway we heard Ollie's odyssey. This dapper, smiling, compact person had survived slave and death camps, the wars of Israel, and the hardships of immigration. "I was born a Czech. After the war I was alone. We got married out of loneliness. My wife was a wonderful woman. When she died, it took her five minutes, in the middle of the night. I had kissed her just hours before. She was 60. My second wife, Magda, came from the same place, even went to my school. But we had never met before. It was fated. She, too, had lost her spouse. We share a good life together in Florida."

Ollie met us on the happy occasion of the bar mitzvah of Gregory Rose, on the warmest

and longest day of spring. This young man, the grandchild of fellow Czech survivor Lenka Rose, had read his Torah portion in a strong, sweet voice, with a goodnatured, confident, poised manner. He acknowledged everyone in his family and among his friends, but chose to shape his bar mitzvah address around the relatives who could not be there among us. He read a poem written by her 6-foot-tall twin sons. In shirtsleeves they pick up the chairs like thrones to show off Gregory, then his dad Harold, and finally his kid brother Mitchell. Mitchell takes over the dance floor to slide and make the right moves in a solo that has all the small fry following in his footsteps. "He was born to be a leader," says his grandpa Max Rose as he visits our table. "He's a card shark and a winner."

This was more than a bar mitzvah. It was a declaration and a dedication. Lenka, in a champagne suit and hat, had given the Bible to Gregory. Now, in a royal purple dress, straight, with only a very slight limp the signet of her Auschwitz past, she read a poem about the freedom of the hummingbird. "Gregory, you were born free as a bird."

But the bar mitzvah was not about freedom from responsi-

## Monkeys

Cotton-top tamarins are similar to the "family of the '90s" because everyone takes care of infants. Fathers, brothers and sisters are all observed to carry infants on their back. In fact, this early infant caretaking experience is critical for the future reproductive success for both males and females because parental care in cotton-tops is not instinctual — it is learned. If an animal is hand-reared or is removed from its family prior to carrying infants on its back, it will not successfully rear its own young.

With more than 20,000 to 30,000 cotton-top tamarins exported to the United States for biomedical research, and with the current rate of forest destruction in Colombia, it is estimated that there are 2,000 to 3,000 cotton-top tamarins remaining in the wild. Cotton-tops are listed as endangered.

A reintroduction program for this species does not appear warranted at this time. Given

the high rate of forest destruction and decrease in resources, the reintroduction of captive animals to Colombia may put an even greater stress on the long-term survival of the wild population. Moreover, we must carefully consider the high incidence of colon cancer that has been seen in the captive population and never observed in the wild population. A thorough analysis of the etiology of the disease must be available prior to the release of animals to Colombia.

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## RISD Museum Goes on Shorter Hours

Beginning on June 30 and continuing until the day after Labor Day, Sept. 5, the Museum of Art, Rhode Island School of Design will operate on a summer schedule.

Museum-goers are welcome from Wednesday through Saturday, from noon to 5 p.m.

For a listing of exhibitions at the museum, call 454-6500. The museum will be closed on the Fourth of July.

The Museum of Art, RISD, is located at 224 Benefit St. in Providence.

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This was a great day for the Roses.

Herald photo by Mike Fink

bility, but about freedom to take responsibility, to listen to stories and pass them on, to hold onto the world even as it swiftly changes beneath our wings.

Lenka about the slaughter of over a million children in her time. With survivors, family means more than veins of blood. The ties of community and the bonds of loyal friendship pull together the congregation gathered in the airy realm of Temple Bethel. My wife and I had shared a handkerchief as we listened in tears within the deep silence of the crowd to the words of this remarkable boy.

Afterwards, among the festivities, I made my way to the table where Ollie sat with his wife Magda, a smiling, lovely woman not at all shy. "I was one of 11 children. We lost our parents, but seven of us came out alive."

We dined at a table with Desi Chernov and Rosalind Hirsch, and talked about American values, the gadgets of the postwar world that promise to help us live better but only rob of us simple comforts like peace and quiet. "I like to get up early and walk in the calm dawn," says Desi, who lost her family to Hitler. Rosalind, also a survivor, and I clucked about teenage love of loud sounds that drown out the words of a simple song. Kurt and Joyce Wilner live by Indian Lake, a serene mirror. Nevertheless, this is the world we have in all its racket, and it looked joyous with youngsters and their elders whirling to a hora. Gregory danced with his mom Eileen. My wife went to school with Gregory's aunt Robin, who stands 4'8" beside

her 6-foot-tall twin sons. In shirtsleeves they pick up the chairs like thrones to show off Gregory, then his dad Harold, and finally his kid brother Mitchell. Mitchell takes over the dance floor to slide and make the right moves in a solo that has all the small fry following in his footsteps. "He was born to be a leader," says his grandpa Max Rose as he visits our table. "He's a card shark and a winner."

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