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Remembering The Righteous Christians

JTA — Whenever the Anti-Defamation League of B'nai B'rith honors a Righteous Gentile — someone who rescued Jews during the Holocaust — Abe Foxman goes over to the rescuer and, tears welling up in his eyes, clasps him or her in a giant bear hug. In that embrace, Foxman is once again holding a very special person in his life, for each time this happens he is remembering the woman who saved his life when he was a baby.

When he was a year old, Foxman's parents, Joseph and Helen, seeing the Nazi pincers close around the Jews of Poland, entrusted him to the care of his Catholic nursemaid, Bronislawa Kurpi, who raised him as her own son in Vilna, where they fled from their home in Baranovitz.

For his, and her family's protection, she baptized him as a Catholic and brought him up in that religion with the name Henryk Stanislaw Kurpi.

In 1946, when Foxman was six years old, his parents, who had

survived the war through different means — his father in a series of camps in Latvia and Estonia; his mother, an escapee from the Vilna ghetto, with Aryan papers and a job that supported the nursemaid and boy — reclaimed their son, and brought him up as a Jew.

"My father was very wise. He knew how to substitute one religion for the other without forcing," Foxman recalled with a smile. But the enormity of the Catholic woman's favor stayed with him.

In 1950, the Foxmans came to America, where they settled in Brooklyn. There, he attended Yeshiva of Flatbush.

The Duality Of Backgrounds

This duality of backgrounds — a profound understanding of two different religions and cultures and an overwhelming gratitude to a Christian woman who had risked her own life to allow him his — never left Foxman. Rather, he has made use of this depth of feelings and compassion in his everyday life.

Since 1965, Foxman has worked for the ADL, beginning as assistant in its law department, then, from 1968-73, as head of the Middle Eastern Affairs department, and in 1973 as head of ADL's International Affairs department, and closely affiliated with the ADL International Center for Holocaust Studies.

Recently, Abraham Foxman was appointed ADL national director, succeeding the late Nathan Perlmutter, who died July 12 after a long bout with cancer. Perlmutter — who always said "Call me Nate" — continued working throughout the duration of his illness, writing and talking about it, drawing people close to him as he reached out to them. Foxman was certainly one of his closest associates during his trying times.

Foxman's accession to the directorship is "bittersweet," he told JTA. "Nate's passing leaves me very sad." Foxman plans to continue at the helm of ADL in

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USSR To Make Some Concessions To Soviet Jews

by Gil Sedan

(JTA) — Foreign Minister Shimon Peres told the Knesset on July 22 that the Soviet Union had agreed in principle to several significant concessions with respect to Soviet Jews demanded by Israel before it granted visas to the Soviet consular delegation which arrived here July 12.

Three senior members of the delegation left Israel for Cyprus last Tuesday night, reportedly enroute to Moscow for consultations. But they will return, the head of the delegation, Yevgeny Antipov, said before his departure.

The delegation is the first official Soviet mission to Israel since Moscow broke off diplomatic relations 20 years ago. Its stated task is to inspect Soviet property in Israel and renew the passports of about 2,200 Soviet nationals here. The latter are functionaries of the Russian Orthodox Church and Russian women married to Israeli Arabs. The property is mostly Church property.

But the visit raised speculation here and abroad that the delegation could be the vanguard of a permanent Soviet diplomatic presence in Israel in the future. Peres said that in return for Israeli visas, the Soviets agreed to increase the number of exit visas granted to Soviet Jews, to release Prisoners of Zion and to expand religious freedom for Soviet Jews.

He told the Knesset there was an "improvement" in all of those areas. He expressed confidence that the Soviets eventually would allow a reciprocal visit to the USSR by an Israeli consular delegation, though Moscow has rejected this so far.

Soviet Official Dismisses Speculation

Antipov, who heads the consular division of the Soviet

Foreign Ministry, said before leaving that no other Foreign Ministry officials would be joining the delegation for the time being. He dismissed speculation that the delegation might be enlarged and authorized to discuss broader issues of bilateral relations when he returns.

Shortly after his arrival in Israel, Antipov told reporters that his delegation would return to the USSR before their 90-day visas expire but he was sure they will be replaced by "other officials" of "a consular nature."

Leaving with him last Tuesday night were Alexei Chestyakov, a Middle East affairs expert, and Vladimir Kruglyakov, First Secretary of the delegation. Another senior member of the delegation, Genryk Flachin, was a member of the Soviet group that met briefly with Israeli representatives in Helsinki last August.

The Soviet delegation is staying at the Tel Aviv Hilton Hotel. It rented a temporary office in Ramat Gan to conduct its business here. Its only known contact with Israeli officials was a short meeting July 14 with Yaacov Aviad, head of the Foreign Ministry's consular division. Aviad described their talks as "extremely positive" and a "good beginning" but did not elaborate. There was no other official comment here on the visit until Peres's remarks in the Knesset last Wednesday. Earlier, the Foreign Minister had urged that the visit "not be blown out of proportion."

Last week, Haaretz quoted the Foreign Ministry's Political Director General, Yossi Beilin, as suggesting that the Soviet delegation was sent to Israel to test Arab reaction to a possible improvement in Soviet-Israeli relations.

US Jewish Leaders Concerned About Changes In Law Of Return

by Margie Olster

(JTA) — American Jewish leaders becoming increasingly alarmed at the prospect of the Israeli government passing legislation which would alter the definition of a Jew under the Law of Return have mounted an intensive effort to stem such changes.

A delegation of American and Canadian leaders from the top fund-raising organizations for Israel, the United Jewish Appeal and United Israel Appeal, led by Shoshana Cardin, president of the Council of Jewish Federations (CJF), left for Israel last Sunday, three days in advance of a scheduled vote in the Knesset on the issue.

Cardin told the Jewish Telegraphic Agency Wednesday that should the measure pass, Reform and Conservative Jews

would very likely reevaluate their political, financial and psychological support for Israel. In practice, she said, this could mean less travel to Israel and less encouragement for their youth to go on programs in Israel. But Cardin stressed that "we don't want to talk about the what if, we want to avoid that." She added, "No one voice speaks for the totality."

The decision to send a delegation immediately was taken Wednesday afternoon in a closed-door session at CJF headquarters here by representatives of UJA, UIA, CJF, the National Jewish Community Relations Advisory Council, the Jewish Agency and four of the largest local Jewish Federations. The move reflects the profound concern in the North American Jewish community over the "Who

is a Jew?" debate within Israel.

A Political, Not A Religious Issue

Small, ultra-Orthodox parties in the Knesset have attempted for years to push through amendments to the Law of Return which grants automatic Israeli citizenship to all Jews. The small parties want the law to stipulate that a convert must go through a halachic conversion to qualify for the automatic citizenship.

Following the numerous defeats, the latest of which came when two bills failed to gain a majority vote in the Knesset on July 8, the small parties have introduced a "back door" amendment which would give the rabbinic courts the authority to determine validity of conversions. This amendment is scheduled for a vote Wednesday.

The issue has become political rather than religious, said Cardin. The smaller religious parties, threatening to pull out of their traditional alliance with the Likud and vote with Labor to dissolve the unity government, have effectively pressured Likud into supporting the proposed changes. This was reflected in the July 8th votes when Likud almost unanimously voted for the two amendments. The amendments were narrowly defeated.

Shamir had pledged to the ultra-Orthodox Shas party several months ago that Likud would "do all in its power" to pass a bill introduced by Shas to empower the Orthodox Chief Rabbinate to approve conversions.

"The number of votes for the amendment has increased over the years," Cardin told the JTA following the closed meeting. "It is possible that special pressure now

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Dictator Franco Saved Jews In WWII

by Daniel M. Santacruz

(JSPS) — Rabbi Chaim Lipschitz has traveled so much to lecture and research that a few years ago a New York newspaper nicknamed him "the flying rabbi." He has been executive in many Jewish organizations; cofounder, managing editor, and columnist for the *Jewish Press*; contributor to several encyclopedias; and author of four books on Talmudic subjects.

He now lives in Jerusalem where, he says, he "sits and learns Torah." He came to New York recently to promote his new book, *Franco, Spain, the Jews and the Holocaust*, published by Ktav in 1984. It took him thirteen years to finish what many consider to be the most definitive study on the rescue of European Jews by Francisco Franco, Spain's dictator, during World War II.

Lipschitz says that while researching the book he traveled more than one hundred thousand miles and talked to everyone, including ambassadors, government officials, Holocaust survivors and the ordinary — and extraordinary — people involved in the rescue.

A 1970 magazine article briefly mentioned Franco's role in saving Jews. That was what began Lipschitz's exhaustive investigation. "I am not the average individual," he told his wife after reading the piece; "I have never heard of this, so let me try to find the truth."

His goal was not simple: to find out all the details involved in Franco's liberation of more than forty-five thousand Jews during the Holocaust. "Every Thursday, for almost two years, I flew from

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Dancing The Night Away



American Jewish youth learn Israeli dances as part of their summer-in-Israel experience sponsored by the American Zionist Youth Foundation. A record 6,500 young people are in Israel this summer under AZYF auspices.

Local News

Plantations Unit Sponsors Kosher Cookout

Come one, come all to Plantations Unit No. 5339 B'nai B'rith's second annual "Kosher Cookout" at the home of Sandy and Larry Waldman, 61 Woodbury St., Providence, R.I. at 6:30 p.m. on Thursday, August 27, 1987. New members are most welcome. If interested, please call 831-7967 or 861-0888 before August 21, 1987. The cost is \$3.50 per person.

Tisha B'av Services At Sons Of Jacob

The following services will be held at the Sons of Jacob Synagogue for the Fast of the 9th Day of Av, "Tisha B'av":
 Monday, August 3 — services at 8 p.m.
 Tuesday, August 4 — services at 6:15 a.m.
 Tuesday, August 4, Minchah — services at 7:30 p.m.
 Tuesday, August 4 — Fast ends at 8:45 p.m.

Open Board Meeting At Plantations Unit

There will be an open Board Meeting of Plantations Unit No. 5339 B'nai B'rith that you are invited to attend at 7:30 p.m. on Thursday, August 6, 1987, at the home of Paula and Marty Waldman, 51 Stadium Road, Providence, R.I. Prospective members are most welcome, and refreshments will be served.

Tay-Sachs Testing To Be Held

The Jewish Community Center of Rhode Island will be the site of a community Tay-Sachs testing for adults over 18 on Sunday, September 13 from 1 to 4 p.m. Tay-Sachs is a dreaded genetic disease which takes the lives of infants of Jewish descent. There is no known cure and death always occurs by three or four years of age.

Tay-Sachs disease can be prevented, however. A simple and safe blood test can determine whether or not an individual is a carrier of the Tay-Sachs gene. Carriers are normal in every respect, but they are capable of passing on the gene for the disease to their offspring.

The Tay-Sachs Prevention Program is sponsored by Jewish Family Service and The Miriam Hospital. The community screening is co-sponsored by the Jewish Community Center of Rhode Island, the Providence Hebrew Day School, the Solomon Schechter Day School, Temple Beth-El, Temple Emanu-El and Congregation Beth Shalom.

All adults over 18 who have not been tested are urged to participate on September 13. To schedule a time or for further information, call Tay-Sachs Prevention at 331-6962.

Tisha B'av At Beth Sholom

Congregation Beth Sholom will be observing the fast of Tisha B'Av on Monday, August 3 and on Tuesday, August 4. Tisha B'Av commemorates the destruction of both the first and second temples in Jerusalem. The first destruction occurred in 586 B.C.E. when the Babylonian army of Nebuchadnezzar captured Jerusalem and killed and exiled its inhabitants. The second destruction took place in 70 C.E. at the hands of the Roman general Titus and his legions.

The Mincha service prior to the fast will be at 6:30 p.m. and the evening service for Tisha B'Av will be held at 8:15 p.m. on August 3. The Book of Lamentations, Megillat Echa, will be read in the traditional manner. Shachrit services on Tuesday, August 4 will begin at 6:45 a.m. The traditional Kinot, mourning dirges, will be read. The Mincha afternoon service will take place at 7:30 p.m. on Tuesday evening.

Congregation Ohave Sholom

This Shabbat morning, Shabbat Chazon services at Congregation Ohave Sholom will begin at 9 a.m. followed by Kiddush. Friday evening services begin at 7:50 p.m. Saturday evening Rabbi Jacobs will give his Mishnah class at 7 p.m. Mincha will be at 7:40 p.m. followed by the third sabbath meal. Ma'arvn will be at 8:40 p.m. Havdalah will be at 8:50 p.m.

This Monday evening August 3 is Tisha B'av. The whole Jewish community is invited to commemorate Tisha B'av with us at 7:50 p.m. We extend a special invitation to Temple Beth-El and Temple Harbonim of Barrington to join us. The rabbi of Temple Habonim, Jim Rosenberg, will lead a discussion group after services. Tisha B'av day morning services will be at 6:30 a.m. Mincha will be at 7:30 p.m. The fast concludes at 8:45 p.m.

Services this coming week are as follows:

Mornings — Monday and Thursday 6:40 a.m., Tuesday 6:30 a.m., Wednesday and Friday 6:50 a.m., Sunday 8 a.m.
 Evenings — 7:50 p.m. except Tuesday 7:30 p.m.

The congregation is embarking on a membership drive. Anyone interested in a small but growing congregation with a youth group, teenage seminar, young couples club and adult education, come look us over. We are only a little over a mile from day schools, Mikvah and the JCC of R.I. For information call anyone of these numbers 724-3552, 725-3886, 723-2669.

JWV Dinner-Dance

Due to circumstances beyond our control the Dept. of R.I. Jewish War Veterans will hold the business meeting and dinner dance on Sunday, August 23 at 8:30 a.m. and 7:30 p.m., respectively, at the Inn at the Crossings, Holiday Inn, Warwick, R.I.

Anyone wishing to attend may call Chairman Lois Weiner 941-3779 or Eli Leftin 941-3093.

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Dateline B'nai B'rith

On July 16 the executive board of Hope Lodge, Cranston met at the home of member Mark Lake, in Warwick to discuss and plan the coming year's events, activities, and policies. President Ken Tolchinsky presented the month-by-month breakdown of events to the board for review. Tentatively, the year ahead appears to be shaping up as follows: September-October: Deli dinner meeting with major sports figure; Joint Hope Lodge/Temple Torat Yisroel Friday evening service event. November: ADL anti-Semitism awareness event. December: Discussion: Growing up Jewish at Christmas time. January: Jewish Home for the aged/community involvement. February: Dinner and speaker from Trinity Square Repertory Theater. March-April: Passover: Historic parallels with Russian Jewry. May: Event: Israel's 40th Birthday. June: Installation banquet; picnic. We all wish Hope Lodge member Paul Gilman a speedy recovery from his recent hospitalization.

Plantations Unit of Providence spent their July 4 on board the Bay Queen and cruised Narragansett Bay to the beat of two swinging bands and the entertainment provided by singing and dancing waitresses. Fireworks were viewed at three different locales, Newport, Rocky Point and Narragansett Park. Plantations Unit financial secretary Larry Waldman also reports that a cookout is planned for August.

Henry Friedman Lodge of Pawtucket President Leon Sloane tells us that an August 12 cookout is planned for his lodge. It will be held at the Four Seasons East in East Providence. Next board meeting is scheduled for September.

Conference On Religion, Science And Magic At Brown

A conference in which internationally known scholars will focus on the relationships between religion and magic as well as science and magic will be held at Brown University from August 9 through 13.

The conference is entitled "Religion and Magic, Science and Magic: The Distinctions as Cultural Indicators." According to Ernest S. Frerichs, co-chairperson of the conference and Brown professor of religious studies, "Either of these relationships has had frequent scholarly discussion, but this is the first time the two relationships have been treated in one conference." He added that he and Jacob Neusner, professor of Judaic studies and the other conference co-chairperson, see the meeting as another stage in their work on how groups understand both themselves and various "outsiders."

Support Group For Displaced Homemakers

The R.I. Displaced Homemaker Program will sponsor a Support Group, starting Monday, August 3, for women who are divorced, separated, widowed or caring for a disabled spouse, and single parents. The group will meet for six weeks, Monday through Thursday each week, from 8:30 to 12:30, at 275 Westminster Mall, Providence, R.I.

The first three weeks will focus on building confidence and self-esteem. The next three weeks will concern career development, including occupational testing, resume-writing, and career-related issues. Sessions are free and open to all displaced homemakers regardless of economic background.

For more information and to register, call Florence Fish at the Displaced Homemaker Program, 277-2862.

Rabbi White Succeeds Rabbi Leibovitz



Rabbi H. Scott White will be the new spiritual leader at Temple Am David.

Rabbi H. Scott White, assistant rabbi at the Jewish Theological Seminary (JTS) synagogue in New York City, has been elected spiritual leader of Temple Am David in Warwick.

Rabbi White succeeds Rabbi Richard Ben Leibovitz who will become a full time active duty chaplain in the U.S. Navy. He has served for several years as a Naval Reserve chaplain.

Paul Finstein, congregation president, announced the change in the spiritual leadership of the Temple. He said Rabbi White's appointment is effective August 1 and that he will be installed formally at a special service before the high Holy Days.

Rabbi White was ordained and received his Master's degree in 1986 from the JTS. He earned his undergraduate degree in 1979 from the University of Kansas and studied at the Hebrew University in Jerusalem from 1982 to 1984.

While preparing for his ordination, Rabbi White held a monthly pulpit for two years at Congregation Tree of Life in Clarksburg, West Virginia. In Jerusalem, he served a weekly pulpit at Congregation Moreshet Yisrael in Rishon L'Tzion. At the JTS, Rabbi White was active as a teacher and administrator as well as a student. He was an instructor in Talmud for rabbinical school freshmen, was Kashruth supervisor of the Seminary cafeteria and a staff member of the Seminary Communications Office.

His teaching background also includes two years on the high school level for the Jewish Education Counsel in Kansas City, Missouri, and at Camp Ramah in Conover, Wisconsin.

Rabbi White and his wife Civia, who will be teaching on Sundays in the Temple's Religious School, will move to Warwick just prior to August 1.

Nursery School At Beth Sholom

Congregation Beth Sholom will again be conducting its K'Ton-Ton Nursery School for the coming school season of 1987-88. Children who will be three or four are eligible for the school. The K'Ton-Ton meets every weekday morning from 9 a.m. until noon. The school has achieved an enviable reputation in the community during its years of functioning. It combines an intensive Jewish learning environment together with a thorough secular nursery school education. Anyone interested in the school should contact Rabbi Singer at the Beth Sholom office, 331-9393.

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Bureau Holds Teachers' Conference



The Bureau of Jewish Education held its annual Bureau Bouquet recently. The Bouquet is a time for teachers and principals to become learners, to study Jewish texts, to share teaching techniques and to rub elbows with Jewish professionals across the state. From left to right: Lillian Schwartz, Temple Emanu-El; Reini Silverman, Temple Beth-El; Hana Berman, Temple Torat Yisrael; and Rina Holtzman, Providence Hebrew Day School and Temple Beth-El were among the educators who attended.

Israel and "Security Risk" Tourists

by Gil Sedan

JTA — Israel will establish a body of rules and procedures for processing American tourists who may be security risks or are likely to overstay their visas, it was announced Monday.

The decision by a panel of senior officials was apparently in response to expressions of "serious concern" by the U.S. State Department that Americans of Palestinian origin and Black Hebrews from the U.S. were subjected to harassment by Israeli authorities when they arrived in the country and that many were denied admission after interrogation.

The panel, headed by Yossi Beilin, Political Director General of the Foreign Ministry, consisted of representatives of the Interior and Tourism ministries and the security services. The State Department has indicated it might issue a travel advisory warning Palestinian and Black Americans that they could face difficulties entering Israel. Such a warning could have adverse effects on Israeli tourism in general.

The panel decided that a senior government official would be put in charge of interrogation, that the room where tourists are interrogated at Ben Gurion Airport will be renovated and that tourists held there will have the opportunity to telephone their families, lawyers or the American Embassy in Tel Aviv. The same rule apparently will apply to tourists entering Israel via the Allenby Bridge from Jordan.

It was also decided that the U.S.

Embassy will be asked to appoint a liaison officer to deal with disputes arising from the cases of American tourists denied entry to Israel.

Security sources were quoted Monday as saying that the changes may result in an increase of terrorist activity in Israel. According to those sources, "the security checkup of suspects including Americans, has prevented terrorist activities."

The Interior Ministry claimed that more than 2,000 American citizens of Palestinian origin who arrived here as tourists remained illegally after their visas expired. Most Palestinian Americans who come to Israel as tourists are on visits to their families in Israel or in the administered territories.

Black Hebrews are denied admission because they claim the right as Jews to remain under the Law of Return. The religious authorities have determined that Black Hebrews are not Jews.

The State Department said in Washington last week that about 40 Arab Americans and 35 Black Hebrews have complained that they were denied entry to Israel or had their passports confiscated. "We have continued to express our deep concern to Israel about discriminatory, arbitrary treatment of some American citizens," State Department spokesman Charles Redman said.

Israeli sources were quoted as saying that Israel's treatment of American visitors was lenient compared to the tough handling of many Israelis by American immigration authorities.

Large Rise In Jewish Studies Noted

(JTA)— The field of Jewish studies has grown remarkably in the past 20 years. Dr. Ismar Schorsch, chancellor of the Jewish Theological Seminary (JTS), told leading scholars from around the world who attended a conference here last month on the future of Jewish studies.

Schorsch noted that the growth was evidenced by "new books published, new journals founded, the emergence of new sub-fields and the appearance of new centers of scholarly productivity around the world." According to the chancellor, "Over 1,000 courses in the field of Jewish studies are presently taught in institutions of higher learning outside Israel."

Dr. Jaroslav Pelikan, professor of history and humanities at Yale University, spoke of the importance of historical

scholarship focusing on the community, since the community preserves understanding of religious tradition and continues the relationship among the dominant religions of the western world.

The scholars attending the conference, sponsored by JTS, participated in sessions on biblical studies, ancient Judaism, medieval Judaism, modern Judaism, modern Jewish literature, modern Jewish thought and Jewish educational implications.

They also discussed the teaching of Jewish studies in the secular university versus the theological school, the interplay between Jewish scholarship and Jewish religious commitment and the prospects for the future of Jewish studies.

5.8 Million Jews In U.S.

(JTA) — An estimated 5.814 million Jews lived in the United States in 1986, approximately 2.5 percent of the general population and about the same as in 1985, according to the "1987 American Jewish Year Book" released last week by the American Jewish Committee.

As in 1985, New York was the state with the largest Jewish concentration in 1986 — 1,911,300, 10.8 percent of the total population. It was followed by New Jersey, with 420,850 Jews (5.6 percent) and Florida and Massachusetts, with 518,990 and 273,060 respectively (4.7 percent each).

Locally, the Jewish populations in three cities were reported in 1986 to be at least 150 percent larger, according to a year book article, "Jewish Population in the United States 1986," by Dr. Barry Kosmin, Dr. Paul Ritterband and Jeffrey Scheckner.

Palm Springs, Calif., and Howard County, Md. (between

Baltimore and Washington, D.C.), nearly doubled, and Houston grew by 50 percent.

Other fast-growing Jewish communities were: Honolulu (40 percent), metropolitan Boston (34 percent), Orange County, Calif. (33 percent), Atlantic County, NJ (32 percent), Sacramento, Calif. (17 percent), Birmingham, Ala. (13 percent) and Palm Beach County, Fla. (11 percent). Kosmin noted that the increases took place over the past decade.

In hard numbers, metropolitan Boston's Jewish community grew the most, up 58,000 to 228,000. Orange County, up 20,000 to 80,000 Jews, and Houston, up 14,000 to 42,000, followed.

The researchers noted that the estimates are in line with long-term trends in Jewish population distribution — movement to the Sunbelt, declining numbers in the central U.S. and stability or growth in the Northeast.

They concluded in another article in the year book, "Changing Patterns in Geographic Distribution, 1930-1986," that Jews are more

willing than the general population to relocate for economic opportunity.

"Those parts of the country that were part of the post-industrial 'high-tech' economy and that showed the greatest economic growth also had the highest increases in Jewish population," they write.

"Those areas whose economies were based on extraction, agriculture and heavy manufacturing showed the slowest rates of economic growth, as well as the greatest absolute and relative losses in Jerusalem population."



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Shulman Receives MacArthur Fellowship

A Hebrew University professor of Indian Studies and Comparative Religion has become the first professor in Israel to receive a fellowship from the prestigious MacArthur Foundation of Chicago.

The MacArthur Foundation Fellowships, which have been described as the "genius" awards, are given each year to U.S. citizens or residents who are considered "exceptionally talented and promising individuals" in a variety of fields. The awards are unrestricted and range in size from \$150,000 to \$375,000 over five years.

The Hebrew University professor awarded one of the 32 MacArthur Fellowships this year is Iowa-born Prof. David Shulman, who teaches Sanskrit and Indian philosophy, culture and literature in the University's Department of Indian, Iranian and Armenian Studies. He serves also as Chairman of the University's Institute of Asian and African Studies. His grant is for \$245,000 over five years.

The MacArthur Foundation Fellowships, established in 1981, are intended for those who have "given evidence of originality, dedication to creative pursuits and capacity for self-direction." The Foundation hopes that the freedom from financial constraints provided by the grants "will lead to discoveries or other significant contributions to society that otherwise might not be made."

Prof. Shulman, who was born in 1949 in Waterloo, Iowa, and came to Israel at the age of 18, has a B.A. degree in Islamic Studies from the Hebrew University and a Ph.D. in Tamil literature from the University of London's School of Oriental and African Studies. He has been a member of the Hebrew University faculty since 1976 and is a past chairman of the Department of Indian, Iranian and Armenian Studies. He also has served as a visiting scholar at the University of Wisconsin.

Prof. Shulman described himself as "stunned by the whole thing," when asked about how he reacted to receiving the award. He said that awardees have no prior indication that they are even being considered for the Fellowships since nominations are made exclusively by a panel of 100 nominators from a variety of academic and professional fields in the United States. The identity of these nominators is not revealed.

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Editorial

South Africa: A Jewish Perspective

by Irving Greenberg

In my mind, the strongest analogy to the South African blacks' situation is the condition of Jews in pre-World War II Germany. Between 1933 and 1939, there was no mass murder yet, but Jews faced legal discrimination and systematic degradation, spilling over into violence and murder. I feel a burning resentment at Americans and other tourists who entered Germany in the 1930s (or who attended the Olympics there) and never noticed or even asked what was going on.

However, recently I went to South Africa to participate in a conference organized by the Jewish community. I went reluctantly, but the community argued that it needed contacts with other Jews to strengthen its own ranks in a very difficult situation. I decided that as long as there was a Jewish community living in South Africa, it was legitimate to show solidarity and help it deal with its own situation and dilemmas. At the same time, I was determined not to give aid or comfort to the apartheid system. When the conference ended, I left the country at once without doing any touring.

I have to admit that the visit disarmed some of the most horrible images that I held. The segregation was not as absolute as I expected. Waiting for a plane to fly inside South Africa, there were blacks and whites on the same lines. We stayed in very exclusive hotels, with extraordinarily developed shopping malls and areas around them. I walked through some of the stores and restaurants and discovered that blacks have access in public accommodations — if they can afford it.

The blacks were economically better off than I anticipated. One day, we drove through Soweto for two hours. I had mentally envisioned scenes like from the Sharpeville riots — shacks and absolute poverty. In fact, I saw miles of what appeared to be closer to suburban working class or even middle class neighborhoods. I asked the driver, who was supplied to us by an organization totally opposed to apartheid, whether this was the worst of Soweto. He said it wasn't the worst, but it was reasonably typical of the entire city. I did not get to see the "homelands," which are of course hundreds of miles away and which are characterized by abysmal poverty. But it was obvious that the hundreds of thousands of urban blacks were in an economically better condition than 80% or more of the blacks of Africa.

The South African English-language press was full of criticism of the government as well as of reports on the current black unrest in the townships. Although television was more regulated and more prudish — in accordance with Government values — it was far from the kind of television one sees in Eastern bloc countries. At the conference I attended, there was open, detailed criticism of the Government and of apartheid policies with visiting lectures by leading opponents of the Government, from the black, colored, and white communities. On the other hand, none of the banned or prohibited organizations were represented in the speakers before us. At one point, someone said to me, "It's almost like a democracy, except for the black issue." I replied, "That's like telling somebody you're healthy, except for cancer in one limb — but I have to admit that the analogy had crossed my mind as well."

The Jews that I met were universally liberal, overwhelmingly opposed to apartheid, but committed to a pace of change that was slow as well as peaceful. None of the liberals that I heard were in despair. They spoke with confidence of change within the government, and they saw great hope for a fundamental transformation of the apartheid system.

Yet, the more we talked and met people, the deeper the sense of the outrage of apartheid grew. The sheer amount of human indignity and cruelty inflicted by the system makes it unforgivable. Two stories among many stand out. One, told by a colored opponent of the government — whose own facial features were hardly distinguishable from whites' — was of the

moment that his fiancée had registered when she came of age. He escorted her to the station, and had to wait for over an hour. When she came down, she was crying, and informed him that if he wanted to marry her he would have to move with her to England. What happened? She was so fair-featured that the white registrar convinced her to register as white. (In recent years, as the pressure has grown, the whites — the Afrikaans — feel so outnumbered that they have been trying to widen the circle of their numbers. Therefore, people who can "pass" for white are encouraged to do so, so that there will be more whites against the others.) Facing the torment of a lifetime of discrimination, exclusion, and psychological risk, she yielded to the temptation of registering white. But that very decision meant that she could not marry her fiancée and live with him in South Africa. For his part, he decided that he did not want to leave South Africa; he wanted to fight to change the system. The cost: two lives broken apart.

The second story was told by a man recalling when the family was uprooted and ordered to move to a different neighborhood. The order was given in the home in front of the entire family. The father just bowed his head and accepted it. Afterward, the children leaped upon the father with anger, asking why he had not spoken back in any way. The father had to say that legally he stood no chance of resisting. The shame and the humiliation of the respectable, hardworking, dignified man whom they had idolized as their father — in the presence of the children — would never be forgotten. The current thrust of black resistance in South Africa is coming from the teenagers, overwhelmingly. Their radicalism, in particular, comes from the psychological experience of the humiliation of parents and black adults which goes on every day continuously — in a forced going home at night, in a papers check, in a search of homes, in a thousand incidents.

I also came to see that while the Jewish community is overwhelmingly liberal, its members are inescapably beneficiaries of the system as it now exists. I was proud that the Jews had not forgotten what it was like to be on the receiving end — many of them were refugees to South Africa in the 'thirties from Europe. Still, the standards of living were high, on average, and the availability of cheap South African labor made life considerably pleasanter. This meant that resistance was restricted by the risks, and the inescapable compromises with the system day to day were everywhere. All the Jews that I met were committed to change and hoped for it. Most of them were psychologically 'sitting on their suitcases' and fully aware that the future was at best shaky.

I came back with an overwhelming sense of grief. The contrast of the absolute physical beauty of South Africa — the magnificent ocean setting, the extraordinary accomplishments in the cities and in the economy, the possibilities of paradise on earth — all contrasted with the base of oppression and suffering on which all was built. Still the real issue, it seems to me, is how to deal with the future. The rise of the Afrikaans to political power since 1948 had led to a more systematically enforced apartheid system in the last couple of decades. The recent gestures by the government to make changes appeared to most blacks in the cities to be too little and too late. How, then, shall we deal with the future?

The leadership of the African National Congress has concluded that the only way out is violence; war to the finish. There is no room for further political compromise. Given the daily humiliations, degradation, and oppression, one understands. The government itself must take responsibility for this development; it banned the original head of ANC, Nelson Mandela, for more than twenty years, thus making him inaccessible. Yet Mandela is committed to the path of non-violence.

Still, the African National Congress' decision was a wrong one. The violence

needed to overthrow the system can only lead to a future dictatorship such as ruled Uganda or Mozambique after independence. Any group that comes to power out of such violence will likely be as oppressive to everybody in South Africa as the whites have been to blacks. Furthermore, the decision to resort to violence cuts off connections to the West and continuously pushes the ANC into the arms of the Russians and the PLO. In turn, this had led to further violence and anti-Western attitudes. Moreover, the Afrikaans' community has nowhere to go. All-out war means that their back is up against the wall. The Afrikaans can hardly return to Holland after three centuries. They are strong enough to hold out for quite a while. So the decision to follow the path of force condemns the present black community to remain under apartheid — militarily upheld — for at least its own lifetime. The sense of 'no choice' hurts the chance of any moderate groups within the Afrikaans coming to the fore.

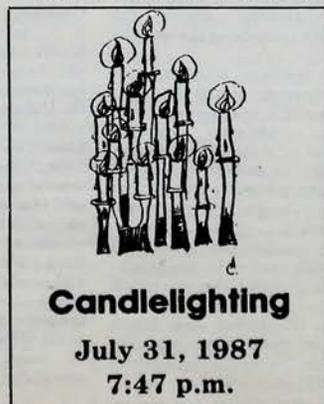
On the other hand, moderation in facing apartheid runs the risk of continuing to collaborate with the system. The overriding need, then, is pressure enough to change the system, combined with a commitment to peace.

The current ANC's message is war. Bishop Tutu has been giving a slightly mixed message — freedom through peaceful methods, but some sympathy for violence. It is an interesting reflection of the continuing double standard in international relations that Bishop Tutu received the Nobel Peace prize despite holding a more ambiguous attitude toward violence than Martin Luther King. (Tutu was generous enough to say that the award belongs to all those in South Africa who oppose apartheid.) Chief Buthelezi of the Zulus, and most white liberals, affirm freedom through non-violent methods, but they are dismissed as Uncle Toms or irrelevant by the world community.

There is a Jewish litmus test on policy attitudes. Because ANC has gone all the way to terrorism, it has begun to pick up the other PLO attitudes, which start with being anti-Israel and increasingly develop overtones of anti-Semitism. Buthelezi and the liberals show understanding for Israel's policies vis-a-vis South Africa as well as for the Jewish community, recognizing that self-interest and idealism must be modulated in some responsible, if morally limiting, way. Bishop Tutu, who stands between the two poles of policy, shows warmth for the Jewish community and a severity of criticism for Israel which borders on the double standard, although he continues to affirm its right to exist.

Only the United States and the West can supply the needed combination of outside pressure and condemnation of apartheid with commitment to peaceful development. The South Africans are affected by the judgements of world opinion — especially those they perceive as not having consigned them to perdition. In this light, the Reagan policy of "constructive engagement" can be a correct approach — i.e., South Africa should not be treated as if all is totally lost and only violence can work; nor is every method legitimate in moving toward freedom. The proper criticism of the Reagan policy is that the right principle has been given the wrong application, i.e., the United States did not make crystal clear its condemnation nor has it kept the pressure up sufficiently. The recent demonstrations in the United States are salutary. However, the desire to protest injustice and renew the black-Jewish alliance should not distract Jews from stressing the need for a course combining firm prodding toward justice and a process of non-violent change.

A legitimate anti-apartheid case can be



made for or against disinvestment in South Africa. The liberals and the trade unions, the beneficiaries of investment, are against disinvestment by and large. The unions are an important new force in South Africa for economic and political development of blacks with peaceful methods. The unions are convinced that the application of the Sullivan principles, which require that businesses practice important levels of equality and upgrading of black status, is the most constructive use of an economic weapon. They believe, in the long term, economic improvements for blacks and whites will create forces of moderate change that will end up transforming the system. On the other side, people like Tutu as well as the ANC are for disinvestment, believing that only that pressure that hurts in the pocketbook will keep the system moving. Probably, both viewpoints are necessary; neither adopted alone will do the trick.

Following the path of an unequivocal commitment to achieving the goal by the political and non-violent process results in some moral implication in the evils of the system. The everyday ongoing injustice of the apartheid system is maintained in part by those who compromise in fighting with it. The justification is the belief that, from the long-term point of view, the system is changeable. Were this like the Nazi system, i.e., not changeable at all, then the only legitimate answer would be total boycott and total war in South Africa. That tragic outcome may yet be inescapable if the situation continues to deteriorate. The time to press for a better choice is now.

There is a Jewish footnote to this matter. If change is achieved peacefully, it will be possible for the Jewish community to go on living in South Africa and the political victors will have a positive relationship to Israel as well. Any group which comes to power by force and violence will make the Jewish community of South Africa unwelcome and will be allied with Israel's enemies.

In the interim, it is no accident that the South African Jewish community is so overwhelmingly Zionist and identified with the State of Israel. There are many positive reasons, including Jewish dignity, Jewish culture, and Jewish religion, to be a Zionist and to settle in Israel. However, since the Holocaust, there is one minimum achievement of the entire Jewish people. If it comes to that, the South African Jewish community will have a place of guaranteed haven.

Irving Greenberg is President of the National Jewish Resource Center.

Robert Israel is taking a leave of absence. His column **From The Editor** will reappear when he returns.

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■ **ASSOCIATE EDITOR:**
TERRY RAKY

■ **ADVERTISING DIRECTOR:**
BRUCE WEISMAN

■ **ACCOUNT REP.:**
MARY FITZPATRICK

Mailing Address: Box 6063, Providence, R.I. 02940
Telephone: (401) 734-0200
PLANT: Herald Way, off Webster St., Pawt., R.I. 02861
OFFICE: 172 Teunton Ave., East Providence, R.I. 02914

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Waldheim, Demjanjuk & Barbie

by Eric Rosenbaum

Late last month the trial of John Demjanjuk, accused of being "Ivan the Terrible," the sadistic guard and gas chamber operator of Treblinka, resumed in Jerusalem. Early this month Klaus Barbie was convicted in a French court of crimes against humanity as the Gestapo's "Butcher of Lyons" during Nazi occupation.

In between, Kurt Waldheim — prohibited from entering the United States because of accusations that as a lieutenant in Hitler's army he participated in deportations and atrocities against Jews and others in the Balkans — was welcomed to the Vatican by Pope John Paul II and to Jordan by King Hussein.

A senior Vatican official tried to clarify the Pontiff's reasons for hosting Waldheim, former U.N. Secretary general and current President of Austria, saying, "The Pope is convinced that you either understand events at a moral level or you don't understand them at all."

Israeli President Chaim Herzog pierced that obfuscation: "None of the explanations is satisfactory. . . The fact that there are still no diplomatic relations between the Vatican and Israel says it all." According to the *Jerusalem Post*, Herzog noted that his father, the late chief rabbi of Ireland, visited the Vatican several times during and after World War II to request intercession for persecuted Jews, but to no avail.

In a *Post* Op-Ed piece on June 29, Alexander Zvielli suggested a realpolitik explanation for the Vatican's invitation. He alluded to John Paul II's status as the first Polish Pope, and to Waldheim's scheduled meeting with his Soviet counterpart in Vienna, then asserted:

"The USSR was highly critical of Jewish attacks on Waldheim's reputation and he is still regarded as a Soviet friend and ally. The invitation to Waldheim, then, was a pragmatic step taken by the Vatican to further its East European policy by ingratiating itself with Soviet leaders." Zvielli added that behind-the-scenes negotiations have been going on to improve relations between the Warsaw government and the Church.

Political considerations may also explain King Hussein's

reception for the former U.N. chief. As a *Post* editorial on July 3 noted, "Dr. Waldheim is very popular throughout the Arab and Moslem world today, precisely because he is anathema to Jews."

By helping the Pope break Waldheim's year-long diplomatic isolation, the King could signal the Arab world that — those alleged secret meetings with Israelis notwithstanding — he knew how to stick it to the other side.

Hussein went beyond the ceremonial rhetoric praising Waldheim's "patriotism, integrity and wisdom" to single out the "noble human values for which he stands." As a number of Israeli observers noted, if the King meant to convince waververs that a Jordanian-Israeli meeting of the minds at an international peace conference is impossible, he could not have chosen his words better.

The Jordanian paper *Al-Dustur* explained Waldheim's warm welcome was "in direct response to the unwarranted slander campaign against him led by the Zionists." Egypt's *Al-Ahram* claimed that Waldheim's Jewish critics created a scandal over the trip for no reason.

What Arab editorial writers in even comparatively moderate Jordan and Egypt may be unable culturally to understand, the Pope should. The Holocaust and the rebirth of Israel were historical divides which changed the way educated Westerners apprehend reality — including politics.

Thanks in part to King Hussein and Pope John Paul II, Kurt Waldheim now reportedly has invitations to visit Iran, Iraq, Libya and even Egypt. As for the first three countries and Waldheim, they deserve each other. Egypt may be using the Austrian card, like Jordan, to score pan-Arab points.

Adolph Eichmann — put to death after a Jerusalem war crimes trial in 1962 — has been described as an executive in the corporate machinery of the Holocaust, and Ivan the Terrible as a murderous but lowly assembly-line worker. If so, Kurt Waldheim quite likely was a foreman. That he too is not in the dock, charged with capital crimes, but being welcomed by certain leaders, is a grim reminder to all who insist, "Never again."

The Cause Of Freedom For Soviet Jews

by Karen MacPherson

On a windblown day last February, a tiny Soviet Jewish refusenik named Inna Meiman was laid to rest in a cemetery in a neglected corner of our nation's capital.

A small band of mourners, including her stepdaughter from Boulder, paid their respects to Meiman, who had won long-sought permission to come to the United States for medical help — only to find that it was too late.

But Inna Meiman and the cause she represented — freedom for Soviet Jews — have not been forgotten. Among those carrying the torch for Soviet Jews are the wives of Colorado's two senators, Wren Wirth and Ellen Armstrong, who recently returned from a European trip designed to keep the spotlight on the issue. Both Wirth and Armstrong are long-time members of Congressional Wives for Soviet Jewry.

The broad support in the United States for Soviet Jews is headed by the Soviets. Wren Wirth says Soviets at the meeting in Vienna were impressed that three of the congressional spouses — Joanne Kemp, Jane Gephardt and Jeanne Simon — are married to presidential candidates with wildly-varying political philosophies. That doesn't necessarily mean the Soviets are ready to

make major concessions on the Soviet Jewry issue. Wren Wirth says there actually have been some new restrictions against Soviet Jews under Mikhail Gorbachev's *glasnost*.

"As usual, there is good news and bad news," Wirth told the *Rocky Mountain News*. "The good news is there is a loosening up. The KGB is keeping a lower profile."

In fact, Wirth met with two groups of Soviet refusenik women, groups that wouldn't have been allowed prior to the *glasnost* era, which began earlier this year.

"But at the same time, we also know that the regulations are being tightened up," Wirth says. Soviet Jews can only begin emigration efforts after they receive an "invitation" from family members abroad. Under Gorbachev, those invitations now must come from immediate family members, which drastically limits the hopes of many.

Glasnost, which has allowed Soviets greater freedom of speech, has had another unforeseen effect — it has contributed to increased anti-Semitism in the Soviet Union, adds Wirth, who first visited Moscow and then flew to Vienna.

"The notion here is a very interesting one: If you go through a loosening up process like *glasnost*, you are letting feelings and thoughts surface for the first

time. . . So you have a lot of bad stuff surfacing as well as good stuff." Neither talks in Moscow nor Vienna produced any significant results, but Wirth says it's important just to show support for Soviet Jews.

"We're saying, 'Look, it's not just the government of the United States to whom this is important. . . Here we are, political wives. We know our constituents. We know they care deeply.'" Wirth says the congressional wives hoped not only to pressure Soviet leaders but to let Soviet Jews know that people outside care about them.

In addition, "the more attention on the outside on these individuals, the safer they are in the long run. . . Soviets are more hesitant to treat them badly. At least that is the theory, and there is considerable evidence there is truth in that," Wirth says.

"The Soviet economy is in profound trouble. The most important word is *perestroika* — restructuring of the economy. *Glasnost* is what Gorbachev has figured is necessary to get *perestroika*. What he needs to achieve success is a lot from the West. . . particularly technological exchanges.

"Before we accede to his requests and demands, we have to be sure we get the appropriate concessions from them in the human rights area," Wirth says.

Professor Neusner Is Right —

However Wrong

by Avi Shafran

While it is certainly refreshing to hear someone from the non-Orthodox camp, and no less a personage than Professor Neusner, deal honestly with the fact that the only credible, authentic interpretation of the halacha (Torah law) of the ages is that of what the ignorant general Jewish press labels the "Ultra-Orthodox," he is, however, in his projection of the Jewish future, very wrong.

The professor writes as if he were the first Jew to wonder about the pertinence of the Jewish law of the ages to contemporary times and secular ideals. The Torah (and I use the term in its "Ultra" sense — the way it has been used without break for the past few thousands of years) was declared impertinent to modern concerns by thinkers of nearly every age. The gods of politics, economics and science, before which Professor Neusner reverentially lays his word processor, have been paid repeated homage in the distant past as well as the recent, all to no lasting avail. The Sadducees were certain that political realities had to take precedence over religious fastidiousness and the early Zionists were sure that an viable economy would solve the "Jewish problem" once and for all. The early German reform movement (to which the modern one is nearly hared by contrast) hallowed science, culture and secular knowledge above all else, though the very culture they tried to monkey, within a few decades, turned around and tried to erase all Jews from the European continent. All bets have repeatedly been placed against the perseverance and success of the Orthodoxy of the ancient past. And all bets have thus far been lost. The frustration of that gambling record, coupled with more than a modicum of cockiness, leads those like Professor Neusner to insist on stubbornly laying odds once again on one or another of the old losers. "We will fossilize Orthodoxy yet," they mumble under their breath, as they await history's next judgment.

That attitude, though, is — in both the word's senses —

common. It ignores not only the fascinating history of the Jewish people, but the facts of the matter itself. Even a mind as made up as the professor's should realize that the concepts, guidelines, and yes, laws, of timeless Torah do very much have impact on the "critical matters" of politics, economics, and science — though not, perhaps, the exact impact the professor's circles have preconceived in their own minds.

Granted, the relationship between those concerns and halacha is hardly fundamental to the latter; they are entirely peripheral to the concerns of Jewish law, and of no more importance than the kashrut of a wounded hen or the permissibility of a questionable act on the Sabbath. And, granted too, the Jewish concern with philosophy, et al., came from without Judaism, and were adopted only as new tools for it. It would, however, be myopic to see that as a flaw in Orthodoxy; it is, au contraire, its very strength. Torah, as the true student of Judaism seems to realize, transcends all seemingly crucial human concerns, for it — and it alone — is, Godly, after all. Our Creator, we may rest assured, knew from the start what we needed for our existence and meaningful growth; He provided us, to those ends, with a body of laws and clear rules for its development. Orthodoxy takes that gift very seriously, hence its appeal to Jews even today.

And that appeal is a wide one. The only Jewish group which is truly growing (not by the expedient of accepting large numbers of non-Jews with only selective commitments, as converts) today is the Orthodox

one. The majority of olim to Israel (though that may matter little, one suspects, to Professor Neusner) are Orthodox, putting their bodies where their prayers are. The Orthodox youth movements are vibrant and grow, in numbers and in commitment, yearly. All of which is not to gloat, but to suggest that Torah's appeal is not to "the romantic" in us, but to the Jewish; that appeal will, as always it has, ensure the existence of a Jewish people and a Jewish future.

By characterizing the fully committed Orthodox as backward and as desiring of all Jews' embracing of an "Amish" lifestyle, the professor, in his eagerness to frighten, does honesty a sad disservice. Any non-observant Jew need only knock on any observant one's front door, introduce himself, and get to know his fellow Jew, in order to see through that pejoration. Most of us (like most of the professor's crowd) are quite normal, I can assure you.

Time will, of course, tell whether we "Ultras" were barking up a dead tree, or the Professor Neusners of the world, a barren one. But all Jews should try to respect the fact that some of us have made, and are making, the strenuous and demanding choice of holding fast to what has kept the Jewish people alive and whole for three thousand years.



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Social Events

Barbara Share To Wed Barton Berkowitz

Harold and Barbara Share of Clifton, N.J. announce the engagement of their daughter, Susan, to Barton Berkowitz, son of Marvin and Bernice Berkowitz of Newton, Mass. Miss Share is the granddaughter of Mrs. Evelyn Krasnoff and the late Eli Krasnoff of Cranston.

Miss Share graduated from Boston University with a degree in Communications and is employed by Amnet in Framingham, Mass.

Mr. Berkowitz is employed by Stratus Computer in Marlboro, Mass. and attends Central New England College.

A spring 1988 wedding is planned.

Events At Plantations Unit

Members of Plantations Unit B'nai B'rith held its annual cruise on the Bay Queen on July 4. An evening of dinner, dancing, an excellent show and fireworks in Newport was enjoyed by all.

A kosher barbecue is being planned for August.

Any man or women interested in joining Plantations Unit, contact Paula Waldman at 831-7967.

Pawtucket Hadassah Plans Fashion Review

Members of Pawtucket Hadassah recently met at the home of Roz Bolusky to make plans for its annual fall fashion review. An elegant fashion show will be held on October 26 at Temple Beth El in Providence. The clothes will be presented by Montecello's and Lady M's of Mineral Spring Avenue.

Roz Bolusky, Gert Max, and Jan Ziegler are co-chairing the event.

Committee members are as follows: Sara Coken, gifts; Reeva Curran, secretary; Beverly Schwartz, treasurer; Paula Waldman, publicity; Shirley Kestenman, fashion coordinator; Lenore Gorodetsky, Esther Alter, Arlene Rogol, Trudy Marks, Ruth Blustein, and Miriam Plitt, ex-officio.

Elegant prizes and desserts will be enjoyed. Proceeds from the event will benefit Pawtucket Chapter of Hadassah's Youth Aliyah.

For further information, call Paula Waldman at 831-7967.

JCC

Kosher hot dogs, hamburgers and watermelon are on the menu of the All-Center Barbecue to be held at the Jewish Community Center of Rhode Island, 401 Elmgrove Ave. in Providence on Wednesday, August 12 at 5:30 p.m., rain or shine.

The community will have the opportunity to meet the Stern Street Exchange teens from both Rhode Island and Israel who will be guests at the event.

An open swim in the JCCRI pool will begin at 6:30 p.m.

The fee for the evening is \$4 for adults, \$3 children under 13, \$15 maximum per household.

Reservations must be made by calling Judith Jaffe at 861-8800 before August 7.

Support Group For Families

The Stars of David, the national support group for Jewish and partly Jewish adoptive families, has grown in its first three years to a network of more than 500 families. More than 30 chapters are in the beginning stages across the country.

For information on membership, the bulletin "Star Tracks," and the members nearest you, please write to coordinators Rabbi Susan Abramson or adoptive parent Phyllis Nissen at Temple Shalom Emeth, 16 Lexington St., Burlington, MA 01803.

Volunteers Needed

Looking for a chance to work with children and adolescents? Bradley Hospital in East Providence, R.I., is seeking volunteers 18 and over to work in all of our units, with children from toddlers to teens.

We will train you, and you're bound to find the work challenging and rewarding. For complete details call Penny Elias, 34-3400, extension 195.

Black Ships Cruise To Benefit Crisis Center

The Rhode Island Rape Crisis Center is holding a "Black Ships Cruise" aboard the Viking Queen, Saturday, August 1st, 1987, at 8:45 p.m. in Newport harbor. The fundraiser will be departing from Goat Island to view the Japanese "Black Ships" which will be visiting the area.

There will be entertainment on board the Viking Queen, provided by the East Bay Jazz Band, and complementary hors d'oeuvres. In addition, there will be a fireworks display at nightfall, over the harbor.

Limited seats are available for a donation of \$35 a person, by calling 941-2400. The cruise is a benefit for the Rhode Island Rape Crisis Center, Inc., which is a non-profit agency providing services throughout Rhode Island to people who have been sexually assaulted. In addition, the Center provides educational programs for the public, and prevention workshops for children of all ages.

For more information about the fundraiser, or about the Center, call 941-2400 today.

Rhode Islanders Need More Exercise

Bad news for Rhode Islanders — according to Dr. Paul Thompson, Director of Cardiac Rehabilitation at The Miriam Hospital in Providence, and the Rhode Island Department of Public Health, approximately 65.6% of Rhode Islanders do not exercise regularly — three or more times a week for more than 20 minutes at a time.

Dr. Thompson co-authored the national study, *Physical Activity and the Incidence of Coronary Heart Disease*, that was reported by federal health officials last week. The study states that idleness is the greatest threat to heart disease. More Americans risk heart disease because of physical inactivity than because of high blood pressure, high cholesterol or smoking. The study revealed that about 59% of Americans do not exercise

regularly. Rhode Island has one of the highest incidents of heart disease in the country. It was estimated that in 1980, 539 men between the ages of 45 and 64 died from heart disease. There were 162 heart disease related deaths among Rhode Island women. Prior to the national study conducted by Dr. Thompson and his associates, the reasons for these alarming statistics were only speculative. The study seems to suggest that Rhode Islanders ought to commence a more active lifestyle or be prepared to face potentially dangerous consequences.

Dr. Thompson co-authored the study on idleness and heart disease along with Kenneth E. Powell, Carl J. Caspersen and Juliette S. Kendrick, all from the Centers for Disease Control in Atlanta, Georgia.

Foxman New ADL Director

The Anti-Defamation League of B'nai B'rith has announced the appointment of Abraham H. Foxman as National Director. Mr. Foxman, who had been associate national director and head of the league's international affairs division since 1978, succeeds Nathan Perlmutter, who died July 12.

The Anti-Defamation League was founded in 1913 to fight anti-Semitism and has a national headquarters in New York City, 31

regional offices in the U.S., offices in Jerusalem, Paris and Rome and Liaison offices in Latin America.

The death of Nathan Perlmutter is a loss not only to the B'nai B'rith membership, or the larger Jewish community, Jews and non-Jews alike have lost an eloquent and forthright spokesman against bigotry and hatred wherever it struck. His message was universal. He will be missed.

"Glasnost" Both A Plus And A Minus



Ida Nudel talks with B'nai B'rith Women President Irma Gertler at meeting in Moscow. As a result of Gorbachev's Glasnost policy, Nudel was allowed to travel from Moldavia for the meeting with a group of women refuseniks, Gertler, and four U.S. Congressional wives. "In addition to the positive aspects of Glasnost, it has resulted in an escalation of the traditional Russian anti-Semitism, with more anti-Semitic stories appearing in print," Nudel said.

The new Gorbachev policy of Glasnost has allowed Jewish women to meet and form informal support groups, B'nai B'rith Women President Irma Gertler reported on her return from a trip to Moscow and Vienna where she met with some 40 refuseniks, including Ida Nudel.

Nudel, who had been granted permission to travel from Moldavia to Moscow for a meeting with one of the groups, said that this would not have been allowed before Glasnost. She expressed a fear, however, that anti-Semitism is on the rise in the Soviet Union. The increased number of publications under Glasnost has seen an increase in print of the traditional Russian anti-Semitism, she reported, and many teenagers are voicing anti-Semitic sentiments.

The refuseniks told Gertler and a group from the Congressional Wives for Soviet Jews about the psychological oppression they and their children are suffering due to the random and capricious way that they are denied emigration on

the grounds of "holding state secrets."

"The whole scene is out of Kafka," Nudel said. "Glasnost is not changing our situation. More people are being denied now on grounds of secrecy."

Adult children, now applying for emigration on their own, are being turned down on the grounds that their parents hold state secrets. "Can't there be a statute of limitations?" the refuseniks asked. "They are treating secrecy as though it were genetic. What the parents knew is now obsolete."

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Remembrance Day

by Dvora Waysman

(WZPS) — There is just a split second that separates the end of Remembrance Day (Yom HaZikaron) from the joyful ushering in of Independence Day. But it is a second poignant with meaning. It is when Israelis acknowledge the overwhelming debt they owe to those who fell on active service in all of Israel's wars beginning with that of 1948, and without those sacrifices there would be no Independence Day to celebrate... for there would be no Israel.

Remembrance Day is observed for a full 24 hours on the Hebrew date of 4th Iyar. It is a solemn day of civil, military and religious ceremonies beginning with the lighting of remembrance candles in army camps, schools, synagogues and public places. Flags are lowered to half-mast and in the morning, the whole country comes to a standstill as two minutes of silence are observed. It is as though everyone and everything is suddenly frozen. Traffic grinds to a halt. People stop in mid-sentence. Everything is suspended for those two long minutes which encapsule so many bitter and tragic memories.

Throughout the day, soldiers, ex-servicemen and women serve as guards of honor at war memorials and military cemeteries in every town and village. "Youth city," someone remarked bitterly to me once when I visited just such a cemetery in Jerusalem. The tombstones, row after row, recorded the ages of boys who had made a man's supreme sacrifice... Avi aged 20; Yigael aged 21; Alon aged 18. Some were a bit older —

they had lived to marry and father children, now orphaned, whose only memory is often just a photograph.

Two special psalms are recited in synagogues on Yom HaZikaron: Psalm 9: "...When mine enemies are turned back, they shall fall and perish at Thy presence... the Lord... a refuge in times of trouble" and Psalm 144: "Blessed be the Lord my strength, who traineth my hands for war and my fingers to fight... that our sons may be as plants grown up in their youth..."

Yes, Israel is a country where parents have often been called upon to bury their children and the earth is saturated with tears on that day. In the whole land, there is barely a family who has not been affected in the past 39 years, who has not lost a husband, or a father, or a brother, or a cousin or a sweetheart.

When the long day of mourning draws to a close, as sunset merges with night, a siren is sounded — a long, mournful note fraught with sorrow. Then the stars appear and suddenly there is laughter and music and fireworks as Israel celebrates Independence Day.

It is fitting that it should be so. Before the celebrations, before the affirmation that we have survived, that — despite all odds — "Am Israel Chai" — the people of Israel live — we must first acknowledge and pay tribute to those magnificent young people who gave their lives to make it happen. And there is only one way to make some meaning out of the tragic loss of young lives robbed of their promise... Israel must go on surviving!

Dictator Franco Saved Jews In WWII

(continued from page 1)

New York to Washington to study State Department archives and documents that dealt with this," he says.

Lipschitz states emphatically that he disagrees with the atrocities committed by Franco during Spain's Civil War. Still, he felt that the regime should be publicly recognized for its part in saving thousands of Jews. "The purpose of my book is to show the world that if anyone does us (the Jews) good, we'll never forget," he says.

When the project was announced in the press, Lipschitz received angry letters objecting to his idea. He decided, nevertheless, to go ahead with it. *Franco, Spain, the Jews and the Holocaust* is a detailed examination of this fascinating episode in Jewish history. Even so, Lipschitz believes a few of the pieces in this event have not been thoroughly researched because Franco's fascist stigma still remains on the minds of Jewish and non-Jewish historians alike.

Unlike other scholarly studies of the Holocaust, his book analyzes in depth not only Franco's political attitude towards the Nazis and the Jews, but also examines the dictator's personal reasons for saving several thousands of Jews, particularly Sephardim, Jews of Spanish and Mediterranean origin.

Lipschitz feels Spain's leader was a very shrewd person who fooled the Nazis to avoid committing himself to their cause. Franco repeatedly assured the Fuhrer that he would bring Spain into the war on the Axis side and help Germany fight the British in Gibraltar. He played "cat and mouse" with Germans for many years, leading them to believe that he would support them in war.

Hitler finally tired of the game and gave up. "Franco's timely resistance to Hitler succeeded," says the rabbi. The dictator never gave in to his demands. In Lipschitz's words, "Franco's ability to resist Hitler's pressure constitutes one of the most incredible chapters in World War II history." Years after the conflict was over, a journalist asked the Spanish leader: "Did you at any moment think of aligning yourself with the Axis?" He answered, "Never."

Lipschitz also believes that since the Germans didn't want to jeopardize their relationship with Spain, "they generally yielded" to Franco's demands, "even on a matter as central to the Nazi program as the destruction of the Jews."

Franco accomplished this using an ingenious argument; he told the Germans that Sephardic Jews living in Eastern Europe still had cultural and linguistic ties with Spain, even though they had been expelled in 1492. For this reason they were under the protection of the Spanish government.

"Why did Franco help?" asks the rabbi in his book. He provides thirteen answers to this question. The most intriguing of them is Franco's alleged Jewish ancestry. The author's findings indicate that the "Jewish lineage" of the dictator from his mother's side "was openly voiced" in government circles. Did he remain secretly loyal to the Jewish people all his life despite being a fervent Catholic? What were his real reasons for aiding the Jews?

Whatever his motives were, "Franco's efforts in favor of the Jewish victims," says Lipschitz, "stood in marked contrast to the apathy and hostility of the Allies towards any attempt to save Jewish lives."

Thanks to the dictator more than forty-five thousand Jews from Greece, Romania, Poland, Russia, Holland, Belgium, Hungary, and Czechoslovakia found a haven in Spain. Most went on to Morocco, Portugal, South America, Palestine and the United States. Franco couldn't retain them due to the poor economic conditions afflicting the country after the Civil War. A few, however, did remain in Spain.

Franco's pro-Jewish activities didn't stop at the end of the war. In 1967 he ordered the Spanish ambassador in Egypt to give Spanish passports to over 700

Jews who were imprisoned after the conflict with Israel broke out. They found refuge in Spain and other countries. This is perhaps the least known aspect of the dictator's policy towards the Jews.

Wondering if Franco's gesture was motivated by his alleged Jewish origins or just by humanitarian reasons, Lipschitz decided to go to Madrid to find out from the dictator himself why he had helped. The 1974 interview with the general was the highlight of the rabbi's investigation. The thirty-five minute audience, however, was a fiasco. The dictator didn't furnish the rabbi with the information for which he had traveled six thousand miles. His answers were repetitive and evasive, especially when the subjects of his "Jewish background" and diplomatic relations with Israel were brought up.

Yet the trip ended on a positive note when the rabbi did something that no other Jew has done before. He presented Franco with a sacramental cup to thank him for helping the Jews when others ignored their plight.

Lipschitz enjoys telling the story of one of his neighbors in Jerusalem who knew he was writing about Franco. He recalls: "This fellow said to me one day: I was saved by Franco from being killed by the Nazis. Had it not been for him I would be dead."

The rabbi's efforts in writing the book, like Franco's in saving Jewish lives, have not been in vain.

Pluralism Gains In WZC Elections

by Margie Olster

(JTA) Results of the American elections to the World Zionist Congress indicate a substantial victory for Zionist parties promoting religious pluralism in Israel and losses for all traditional parties except Friends of Labor Israel.

Two parties running on the platform of religious pluralism — MERCAZ, the newly formed organization for Conservative Judaism; and ARZA, the Association for Reform Zionists of America — made the largest gains of seats in the American delegation to the December 1987 quadrennial Congress. MERCAZ, running for the first time, received 10 seats. ARZA won 33 seats, 19 more than it had in the previous Congress.

Hadassah made the strongest showing in the election, with 48 seats, but that represented a loss of 21. Friends of Labor Israel gained two seats to win 15. The Zionist Organization of America garnered 12 seats, a loss of 10, and Herut Zionists of America won nine, a loss of four.

Religious issues in general seemed to dominate the voting, as more than half of the seats before imposition of penalties on the Orthodox Zionist slate went to the religious parties. The Religious

Zionist Movement (Orthodox) had 56 percent of its ballots disqualified for penalties, leaving it with 14 seats a loss of five.

Only one of the nine slates, the newly created Students for Israel list, failed to gain any seats, which are granted based on the percentage won of the total vote. The students were assessed heavy penalties for irregularities, and 93 percent of their votes were disqualified. The other seven percent of its votes did not meet the 1,387 vote minimum needed to gain a seat.

The Progressive Zionist List was also assessed heavy penalties. About 74 percent of its votes were disqualified, resulting in only one seat, a loss of one from the previous Congress. Penalties for all other parties were minimal.

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Around Town

by Dorothea Snyder



Berry Nice!

Berry nice . . . those baskets of plump, roly berries ripe for fresh good snacking.

Versatile, too, from morn to nite! Wake up, and sprinkle those silvery critters on raisin bran.

Or dot those dress blues on juicy cantaloupe at lunch time.

Color sour cream and yogurt beautiful blue.

Forget the jimmies, and toss blueberries atop a mountain peak of ice cream.

The crop of blueberries, taking center stage at supermarkets and roadside stands, is sadly summer.

Soon, the harvest will end, but for now, the baking is great! Muffins, cakes, pies . . . all blueberry fresh!!

Berry nice!!!

BLUEBERRY BETTY

1 quart fresh blueberries
1 T. lemon juice
¼ tsp. cinnamon
1 cup all-purpose flour
1 cup sugar
½ cup butter or margarine
1 quart of ice cream, or 1 cup whipped cream

Place washed berries in a 1½-quart casserole. Add lemon juice; sprinkle with cinnamon. Sift flour and sugar together; chop in butter until crumbly. Spread over berries. Bake in 375-degree oven for 45 minutes. Serve with ice cream or whipped cream. Serves 6.

Thelma Morris

BLUEBERRY CAKE

½ cup shortening
1 cup sugar
3 eggs
pinch salt
2 cups flour
2 tsp. baking powder
3 cups blueberries

Cream sugar together with shortening and add eggs. Sift salt, flour and baking powder together and add alternately with berries, stirring with a spoon. Bake in 350 degree oven for 50 minutes.

Nina Leboff

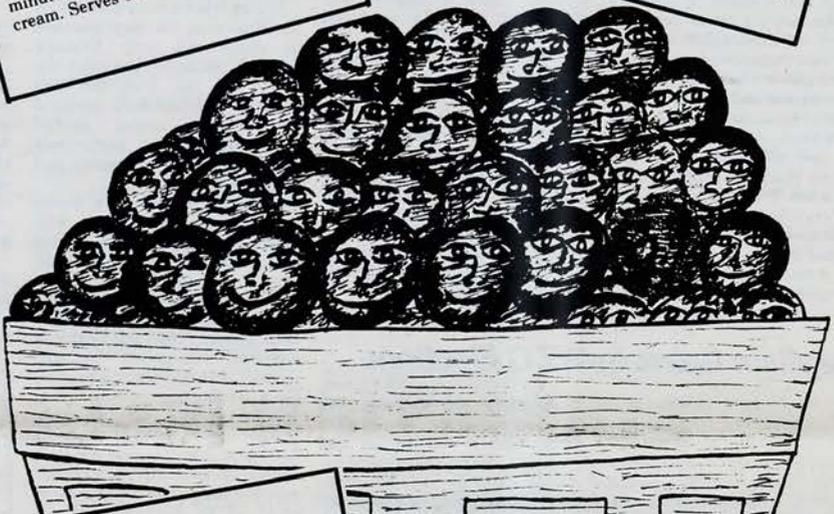
BLUEBERRY COFFEE CAKE

1 cup shortening
¼ cup sugar
2 eggs beaten
1 cup sour cream (½ pint)
1 tsp. vanilla
2 cups sifted flour
1 tsp. baking powder
½ tsp. baking soda
2 cups fresh blueberries

Nut Mixture
½ cup chopped walnuts
2 T. sugar
½ tsp. cinnamon

Cream shortening and sugar. Add eggs, sour cream, vanilla, and beat well. Add flour, baking powder, baking soda, blueberries. Put ½ of batter in 9-inch tube or spring form pan. Sprinkle ½ of nut mixture on top. Then, add rest of batter and nut mixture.

Susan Hahn



BLUEBERRY CHEESE PIE

1 recipe graham cracker crust
Topping
2 boxes fresh blueberries
2 T. cornstarch
Sugar to taste
Filling
1 lb. cream cheese
¼ lbs. cottage cheese
½ cup sugar
3 eggs, well beaten
3 rounded T. flour
1 cup sour cream
s squirt of lemon juice
1 tsp. vanilla

Combine filling ingredients until well blended. Pour into graham cracker crust. Bake 20 minutes. Shut off oven, and leave in oven 20 minutes longer. Stew blueberries with a little water, add cornstarch and sugar. Pour over cheese filling. Refrigerate.

Inter-Chapter Hadassah Cookbook

BLUEBERRY BUCKLE

¾ cup sugar
¼ cup shortening
1 egg
½ cup milk
2 cups flour
2 tsp. baking powder
½ tsp. salt
2 cups blueberries;
whipped cream or ice cream (optional)

Topping
½ cup sugar
1/3 cup flour
½ cup cinnamon
¼ cup soft butter

Mix sugar, shortening and egg. Stir in milk. Sift dry ingredients together and fold in. Fold in blueberries and spread batter evenly in greased 9 x 9 inch pan. Combine topping ingredients and sprinkle on top. Bake at 375 degrees for 45-50 minutes. Serve warm, topped with whipped cream or ice cream, if desired.

Simply Delicious

BLUEBERRY MUFFINS

2 cups sifted flour
3 tsp. baking powder
½ tsp. salt
¼ cup shortening
¼ cup sugar
1 egg, well beaten
1 cup milk
1 cup fresh blueberries

Cream shortening with sugar; add egg. Sift dry ingredients. Add to creamed mixture with milk. Fold in fresh blueberries. Fill greased muffin tins 2/3 full with mixture. Bake in 425-degree oven for 20-30 minutes. Yields 15-18 muffins.

Celia Pearlstein

BLUEBERRY CRUMBLE

2 cups blueberries
1 cup sifted flour
¼ cups sugar
Juice of ½ lemon
dash cinnamon
1/3 cup butter or margarine
½ tsp. salt

Mix blueberries with half of sugar. Arrange in a buttered casserole dish. Sprinkle with lemon juice and cinnamon. Blend together remaining sugar, butter, flour and salt. Make a crumbly mixture, and spread over blueberries. Bake in 375-degree oven for 40 minutes, or until brown.

Elaine Comen

Helga Pictures At Museum Of Fine Arts

Tickets for a reserved date and time of entry to "Andrew Wyeth: The Helga Pictures" will go on sale September 8 through Ticketron, Teletron and at the Wyeth Box Office in the West Wing Lobby of the Museum of Fine Arts, Boston.

A suite of over 140 drawings and watercolors of the popular American artist's next door neighbor, Andrew Wyeth's "Helga Pictures" will open to the public October 28, 1987 and remain on view at the Museum of Fine Arts through January 3, 1988.

"Andrew Wyeth: The Helga Pictures" was organized by the National Gallery of Art in Washington, D.C. and made possible by the support of the Du Pont Company.

Ticket prices are \$6.00. No individual reservations by mail or telephone will be accepted by the Museum of Fine Arts, Boston. Six tickets can be purchased at one time.

As of August 16, further information can be obtained by phoning the Museum of Fine Arts at 617-247-4000 at 9 a.m. to 5 p.m. Monday through Friday.

Remembering The Righteous Christians

(continued from page 1)

the footsteps of his predecessor. As a lawyer — Foxman received his law degree from New York University School of Law after graduating from the City College of New York — he has applied his legal acumen to the problem of anti-Semitism. As a Holocaust survivor, Foxman has been constantly active as a member of the United States Holocaust Memorial Council, the advisory council to the New York City Holocaust Memorial Commission and the New Jersey Advisory Council on Holocaust Education. His children attend Hebrew day school in New Jersey. Foxman is also vice president of the American Gathering of Jewish Holocaust Survivors.

A Disease Without A Vaccine

Foxman perceives anti-Semitism as "a disease" for which the vaccine has not yet been developed. "We've conquered time and space. We've reached the moon. We've developed a vaccine for smallpox. And yet, unfortunately, we have not yet come up with a vaccine against this disease. One would have hoped that after Auschwitz and Treblinka were laid bare for the world to see, that all the powers of the world, all the scientists, all the

thinkers, would have concentrated all their efforts to eradicating this evil. Unfortunately, they haven't, and anti-Semitism is here, it continues.

"People say to me, what are you going to do? Unfortunately, the agenda is outlined. We don't have a slow season in our business. What we deal with is words. We've learned that words have the power to kill, that words unchallenged, left in silence, words of bigotry, are part of our tradition. But words also have the ability to bring about good. And in those places where people spoke out and challenged, they offset the evil. "We've also learned that the power of the word to speak out has brought about the freedom of 270,000 Soviet Jews. That the power to speak out and dampen anti-Semitism, bigotry and prejudice when the powers that be, those who set the moral standard, speak out. When they're silent, that only encourages."

'Something In The Wind'

Foxman speaks easily, swiftly, with tremendous humor, peppering his words with Hebrew phrases. His ability to communicate is a cornerstone of his work, and is enhanced by his fluency in Polish, Russian, German, Hebrew and Yiddish.

Foxman senses "something in the wind" regarding cooperation between human rights groups of different special interests. "I don't know what it is yet, but I welcome it." But, he said, "This is a new generation, and we have to reeducate."

In response to a question, he said, "What am I going to be dealing with? That's what I'm going to be dealing with. Am I an optimist? Yes. Otherwise, you can't face the day. If I didn't believe that you could change people's minds, that one can influence their irrational behavior, I wouldn't be here. But I believe you can."

One of Foxman's first and most cherished projects at ADL as director will be the opening September 15 of the Foundation to Sustain Righteous Christians, founded by Encino, Calif., Rabbi Harold Schulweis, and directed out of New York by psychologist Eva Fogelman, and administered by Frank Reiss.

Foxman considers the foundation "part of what the ADL is all about. And it's a way to say thank you to compensate for all that these people did."

...

Changes In Law Of Return

(continued from page 1)

is being brought to bear."

The delegation's goal, according to Cardin, is to convince both major parties to remove the "Who is a Jew?" issue from their political agendas permanently.

Passing the amendments "would delegitimize and disenfranchise hundreds of thousands of Jews," Cardin said. She referred to the numbers of North American Jews affiliated with the Reform and Conservative movements who have the perception that they "do not fit

in" in the Jewish state. "This could well erode support for the State of Israel — something we cannot tolerate," she said.

The delegation leaving Sunday plans to meet with Shamir and other government figures, Cardin said. But they also want to reach the Israeli people through press conferences and meetings.

"We want to help Israelis to understand the issue. We are hoping that there is an understanding of the numbers of people involved and the potential rift," Cardin said.



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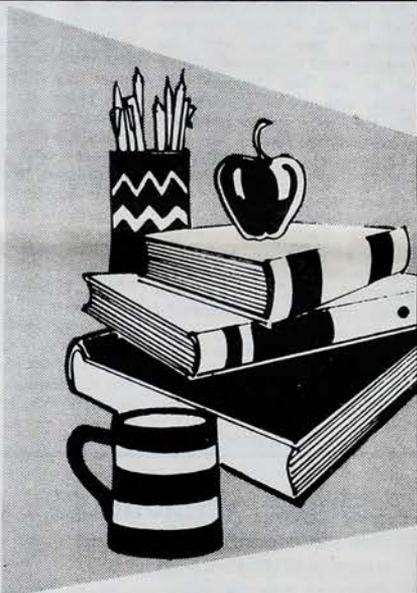
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Business & Financial

Early Retirement: Pot Of Gold At Rainbow's End?

Early retirement is a growing trend. The trend is driven, in part, by the wave of mergers and restructuring that has swept corporate America in recent years. Hundreds of large corporations have found it necessary to offer senior employees significant incentives to step aside.

If you are in your 50s or early 60s, it is possible that you may receive an early retirement offer from your company. Because you may have only two or three months to make your decision, it can pay to give the matter serious thought now. Here are the things you'll have to consider.

Your Present Pension Plan

Retiring before age 65 usually reduces your pension benefits unless you have worked for the same company for 30 years or more. However, early retirement sweeteners often eliminate that penalty, and the most generous offers may add three-to-five years to your age and length of service with the company.

Ask your company's personnel office for an estimate of your pension if you stay with the company until normal retirement age, so you can compare that number with any early retirement offer. Generally the closer you are to age 65, the better an early retirement plan should look to you.

Other incentives of a good package can include "lump sum" severance pay based on the number of years you have been with the company, and "bridge payments" to supplement your income until you are eligible for Social Security benefits at age 62. You may also walk away with a sizable amount of cash from a fully-vested savings or profit-sharing plan that you and

your employer may have contributed to over the years.

Roll Over Lump Sum

Most profit-sharing and savings plans pay a lump sum distribution upon retirement, and many pension plans also offer this one-time payment as an alternative to small, regular pay-outs for a lifetime. Although receiving a large sum of money has a certain appeal, it may be more important to minimize Uncle Sam's tax bite.

The best solution for many is to "roll over" the payment into an Individual Retirement Account (IRA) — which must be done within 60 days of receiving the payment. A rollover IRA allows you to continue to defer income taxes on the distributions, and earnings in the account also continue to grow tax-deferred.

Another alternative is to pay taxes on the money under a forward-averaging formula. Under the 1986 Tax Reform Act, if you were 50 or older on Jan. 1, 1986, you can use 10-year forward averaging, otherwise you must use a five-year averaging formula to determine your tax liability on a lump sum distribution not rolled over into an IRA. Using the 10-year forward-averaging formula, you would owe only 14.5 percent tax on a \$100,000 distribution. In addition, if you are under 55, you would owe a 10 percent excise tax. Furthermore, you would owe taxes on any earnings from these funds in the future.

But, if you rolled the money over into an IRA within 60 days, you'd owe no federal taxes until withdrawal — when you might be in a lower tax bracket. If you place the distribution in an IRA that is separate from any other IRA you

have, and later on you join another company that has a qualified plan, you may be able to roll your "rollover" IRA into their plan. Accountants, financial planners and brokerage firms can help you to evaluate the most tax-effective way of handling a lump sum distribution.

Other Considerations

Better retirement packages also provide continuing health and life insurance to early retirees, although you may have to pay extra for the medical coverage, and the face value of your life insurance policy may be sharply reduced. Any supplemental medical coverage a company offers can provide important protection even after you qualify for Medicare at age 65.

The ultimate question, of course, is whether your early-retirement package — plus your savings, investments and other sources of income — will be enough to finance the retirement lifestyle you want. If you plan to work to supplement your income, check out the terms of your early retirement agreement — some contain provisions that prevent working for competitors.

As a general rule, 60 percent to 80 percent of your former pre-tax income will maintain your current lifestyle in retirement, and may provide a cushion against inflation. Some financial services firms offer computerized programs that analyze your projected income and expenses to help you determine how to best achieve this level of comfort.

Remember, careful financial planning makes it easier to pursue the retirement activities that give you satisfaction and a sense of achievement.

ACoA's Topic Of Lecture And Seminar

The Edgehill Newport Foundation will be sponsoring an evening lecture program and a clinical seminar dealing with Adult Children of Alcoholics (ACoA's) featuring Ms. Cathleen Brooks. The lecture is entitled "Out of Pain and Into Joy: Self-Parenting for Children of Alcoholics" and will be held from 8 to 9:30 p.m. at the McVinney Auditorium in Providence on Wednesday, August 26. Admission fee is \$10. The seminar is entitled "Beyond Survival: The Treatment and Recovery for Adult Children of Alcoholic Families" and will take place from 8:30 a.m. to 4:30 p.m. on Thursday, August 27 at the Sheraton Islander Inn and Conference Center, Newport. The fee for the seminar is \$75 (\$85 after August 6). These sessions are designed for professionals, ACoA's, co-dependents, and interested others.

For further information and a registration form, contact the Edgehill Newport Foundation at 847-2225.

The Ins And Outs Of Refinancing A Home Mortgage

Five years ago you would have been hard pressed to find a mortgage of any kind with an interest rate of less than 16 percent — today they are available in single-digits. If your present home mortgage carries a 14 percent interest rate or higher, you may be able to cut your monthly payments substantially by swapping it for a new mortgage. You can reduce your long-term costs dramatically, too: A decline of only 1 percentage point on a 30-year, \$100,000 mortgage will save you about \$26,000.

When To Refinance

Whether refinancing is cost-effective for you also depends on how long it will take to offset the costs involved. If you can find a mortgage 2 or 3 percentage points lower than you're paying now, and you plan to live in your home at least two more years, you're a likely candidate for refinancing.

Let's say, you currently have a \$100,000, 30-year mortgage at a 13 percent, fixed rate. Your monthly payment is \$1,106. If you refinance this same mortgage at 10 percent, your monthly payment will drop to \$878, a savings of \$228 per month. If your refinancing costs are \$5,000, it will take 22 months to recoup your expenses and begin to see net savings. If your calculations show you won't recoup your expenses for, say, five years, you might be wiser to keep your present mortgage and invest the \$5,000.

Because of the many variables — interest rates, points, closing — no two lenders are likely to offer you the same refinancing deal. So it's essential to shop around. But you should always begin with your present mortgage lender, because they may be willing to negotiate on costs or on the interest rate.

Many lenders offer a trade-off — you pay more points and get a lower interest rate, or fewer points at a higher rate of interest. If you have the cash to pay more points in the beginning, you may save on long-term costs. Other strategies to consider:

- **Choose an adjustable rate mortgage.** Interest rates on adjustable rate mortgages (ARMs) can fluctuate with the prime rate or some other indicator. ARMs are currently 2 or 3 percentage points below the rate on a fixed-rate loan. The case for this type of loan, with its enticingly low rate and payments, is strongest if you expect to own your home for less than five years.

- **Consider a shorter-term mortgage.** A 15-year mortgage usually carries a lower interest

rate than a 30-year loan. It also builds equity faster and it cuts total interest costs over the life of the mortgage. Shorter-term mortgages may be beneficial for middle-aged homeowners who want the loan paid off before they retire.

Monthly payments on a 15-year mortgage usually are only slightly higher than those on a 30-year mortgage. For example, the monthly payment on a 30-year mortgage of \$100,000 at 10 percent is \$878, for a total cost of more than \$316,000. If you refinance with a 15-year loan at 9.5 percent, the monthly payment will be \$1,044, for a total cost of just under \$188,000.

When considering the closing costs, check to find out if you are liable for a stiff prepayment penalty just to get out of your present mortgage. Some conventional fixed-rate loans require the borrower to pay 1 or 2 percent of the outstanding balance, or up to six month's interest, if the loan is paid off early. Check your mortgage to see if it contains such a provision.

Also, find out about "points" the lender levies. Each point represents a one-time charge of 1 percent of the total amount of the mortgage. It's not uncommon to pay 3 to 5 points for refinancing, or \$3,000 to \$5,000 for a \$100,000 loan. The IRS takes the position that the cost of points, when refinancing, is not fully deductible in the year you take out the new mortgage — instead, you must deduct the fees over the term of the new mortgage.

If you pay 3 points to refinance a 15-year, \$100,000 mortgage, for example, your out-of-pocket cost will be \$3,000, but your annual deduction only \$200. However, if your refinancing also includes funds for home improvement, then the points paid on that portion are fully deductible in that tax year. Of course, under the new tax act, home mortgage interest is still fully tax-deductible.

You must also pay other costs — as you did when you first bought the house — including title insurance, property appraisals, legal fees, recordings and state and local taxes.

The whole combination can run as high as 5 or 6 percent of your new mortgage. Fortunately, many lenders will let you roll the bulk of these costs into the loan.

If you don't consider refinancing, you may be missing an opportunity you seldom get with any other investment — a second chance.

U.S.-Israel Free Trade Agreement

Tucked away in the enormous omnibus trade bill approved by the Senate last week, is a provision that maintains the integrity of the U.S.-Israel Free Trade Agreement. The provision, sponsored by Senator Bob Packwood (R-OR), mandates that in any case where a provision in the trade bill conflicts with the Free Trade Agreement, the Free Trade Agreement provision prevails.

The U.S.-Israel Free Trade Agreement gradually eliminates all tariffs between the United States and Israel, and it

neutralizes almost all non-tariff barriers to trade between the two countries. Senator Packwood was chairman of the Senate Finance Committee when the Committee approved the implementing legislation for the U.S.-Israel Free Trade Agreement in 1985.

"It is appropriate that just about two years after Congress enacted legislation implementing the historic free trade agreement, we have once again reaffirmed our support for this agreement that strengthens the ties between our two countries," Senator Packwood said.

The omnibus trade bill that the Senate approved last week makes fundamental changes in many of the principal U.S. trade laws. The Israel provision was added because there was concern that some of the new trade provisions might inadvertently conflict with the Free Trade Agreement and subsequently override in the agreement. The Packwood provision ensures that the provisions in the Free Trade Agreement will not be endangered by the trade bill.

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Rabbi Kook Still Inspirational

by Larry Kwass

(JSPS) — Fifty years after his death, Rabbi Abraham Isaac Hacoen Kook is still a key figure in present day Jewry. Born in 1865, the first chief rabbi of Palestine distinguished himself as a pioneering early Zionist, a poet, a thinker, a religious figure, a mystic — the list goes on. It is not surprising, therefore, that arguments over his thought rage not only scholarly symposia, but also within the religious Zionist camp, and their parties in the Knesset.

From his earliest years on, Rabbi Kook stubbornly charted his own path. He expressed his intellectual talents early in his study of Jewish law. At Volozhin, the pride of the Lithuanian yeshivas, despite the strong anti-Zionist feelings of the student body, he insisted on speaking Hebrew rather than the Yiddish dialect. Beyond his scholarship, he was gripped by an exceptional emotional intensity: his tears over the Temple's destruction two thousand years ago were real.

His intellectual life deepened. A firm belief that there is truth in many places coupled with an acute intellectual curiosity led Rabbi Kook to expand on his foundation of Talmudic learning stressed by his yeshiva, to include Jewish philosophy and mysticism, Hasidic thought, and Zionist ideologies. Although secular studies were seen as a break from tradition (Volozhin eventually closed because the government insisted that students be taught Russian), he was interested in poetry, philosophy, and the sciences. He did not depart from his own orthodoxy; he tried to "sanctify the secular" by incorporating modern knowledge and culture into his religious framework. All honest intellectual quest was for him a path towards understanding of God.

Consequently, he was able to deal with modern issues other Eastern European rabbis were unequipped for. The theory of evolution, for example, he saw as "in consonance with the secrets of Jewish Mysticism more than all other philosophical theories." since it stressed the constant ascent of man and creation, a climb directed in his view towards God.

Similarly, dialogue, however tenuous, between a very traditional rabbi and his Marxist or secular Zionist co-religionists was at last possible. Rabbi Kook saw beyond the rebellion from traditional Judaism, to the religious ideas of redemption inherent in Socialism. He acknowledged the sincerity behind what others viewed as a rebellious flight from tradition.

Rabbi Kook was not merely a theoretician and romantic thinker-dreamer. The bearded, caftaned rabbi with warm eyes was a doer, a man who acted out his beliefs (or at least tried to) and eventually became a visible, vocal political force. In the words of one modern student, "the man had guts."

A natural outgrowth of his Zionism was his aliya (immigration) to Israel in 1904 as chief rabbi of Jaffa. In 1921, Rabbi Kook was elected to the newly-created post of chief rabbi of Palestine. He envisioned the post as the beginning of a revived central world rabbinic authority, though it developed into merely a wing of the government delegated certain areas of jurisdiction.

Much of the ultra-Orthodox community looked askance at his loving relationship with the secularist Zionist settlers of the kibbutz. A firm believer in the Jewishness of their pioneering efforts, he regularly visited them, trying to cultivate their spirituality and renew their ties to traditional Judaism. He gained their respect, though he didn't

change their ways.

It was not his intellectual sympathy for the new settlers that endeared him to them, as much as his all-encompassing love for everyone, particularly his fellow Jews. A story is told that when Rabbi Kook was dying of cancer there was a knock on the door one midnight. Who could it be, asked the people around Rabbi Kook. Was it safe to open the door? Rabbi Kook said yes — perhaps it was someone who could not visit another time. They opened the door. In walked an ultra-Orthodox rabbi who had reviled Rabbi Kook publicly. "You see," said Rabbi Kook, "the visitor could not have come earlier, because if it was known he was visiting me, his life would have been ruined." The visitor requested a letter of support for financing an expensive operation a family member needed. Rabbi Kook was adamant about not letting the man leave until he handed him money on the spot.

Rabbi Kook's writings have become a staple in the modern religious Zionist high schools and yeshivas. His writings serve as legitimization of disparate — and conflicting — contemporary religious Zionist ideologies.

One, centered in Merkaz Harav, the yeshiva Rabbi Kook founded and his son, Rabbi Zvi Yehuda Kook, led until his death in 1982, is that of the Gush Emunim (Bloc of the Faithful) movement. Gush Emunim relies on the teachings of Rabbi Kook for an intense belief that the events in the modern Israeli state are an unfolding of the process of Messianic redemption. They are best known for continuing the process begun by the early Kibbutzniks, settling the land. Because their settlements in the West Bank are seen as being the precursor of the redemption, it is quite possible that some would violently resist any effort by the Israeli government to dismantle them to gain peace with the Arabs.

According to Rabbi Shalom Carmy, instructor in Philosophy at Yeshiva University, "People think religious Zionism requires human action to bring redemption, but this mystical activism is different. There is an emphasis on action, but without the sense of danger and responsibility that normally accompanies the activist outlook. Acts (such as establishing settlements) are performed for their mystical effect, in full confidence that God will make everything turn out well."

The attitude Rabbi Carmy describes scares other followers of Rabbi Kook. They sense an ambiguity within Rabbi Kook's philosophy that has not been transferred to this mass movement. At times, they claim, Rabbi Kook reflected skepticism about his historical interpretation and shock at the rift between reality and his ideals. Tension also exists between his views on Jewish chosenness and intrinsic importance, and his overflowing love towards all nations of the world.

Rabbi Yaakov Filber, who has edited some of Rabbi Kook's writings, worries that may quote Rabbi Kook, and "act in the name of his thought, but few truly learn it."

He gives an example: "Several years ago it was a common conception in [the religious Zionist] camp that the blood of Arabs is free. So, at least, thought many of our youth."

But when Rabbi Filber approached the writings of his teacher without preconceptions, he discovered that Rabbi Kook's "true opinion is the opposite of those quoting in his name. He wants the Jewish nation to make all efforts for peace. When he read of an Arab whose shoes were stolen, he was aghast. When he

saw school children mocking an old Arab, he sent a letter and rebuked the principal of the school."

It is this strain of Rabbi Kook's philosophy that forms the basis for the religious Zionist peace groups, such as Oz V'Shalom (Strength and Peace), which oppose Gush Emunim as a distortion.

While followers of Rabbi Kook are checking themselves for misinterpretation, serious exposition of his thought is continually pouring forth, both orally and in writing. Interest has spread to the academic world, where Rabbi Kook ranks as a major modern Jewish philosopher.

The best obituary for Rabbi Abraham Isaac Hacoen Kook is one of his numerous poems: "They don't complain about evil; they add righteousness. They don't complain about heresy; they add belief."

First Workshop To Guide New Orthodox Rabbis

For more than a year, the young rabbi — ordained at Yeshiva University's affiliated Rabbi Isaac Elchanan Theological Seminary (RIETS) — has been struggling in a small city, where he is the only Orthodox rabbi for miles around. Trying to make a go of his first pulpit, he, along with his wife, have spent long days serving the congregation while building a family of their own.

The unfamiliarity and extent of their new duties, the sense of isolation from family and friends, and the lack of Jewish amenities they took for granted in New York, had begun to take their toll. "Sometimes," the young rabbi said, "we felt as though we were alone in the world."

But they were not alone, as they learned when they returned to RIETS to take part in a three-day workshop sponsored by the Seminary and its community outreach program, the Max Stern Division of Communal Services (MSDCS), under the auspices of the Gindi Program for the Enhancement of Professional Rabbinics.

Funded by a grant from Jack E. and Rachel Gindi of Beverly Hills,

Calif., the innovative, new program is aimed at helping young Orthodox rabbis to deal with the challenges posed by their new careers.

"This was the first Jewish conference ever to provide professional training and guidance for rabbinic couples serving in their first or second position," said Rabbi Kenneth Hain, associate director of MSDCS.

Rabbi Hain, who was himself ordained at RIETS, pointed out the program underscored the seminary's "responsibility not only to educate and place young rabbis, but to help these people grapple with the professional, personal, and interpersonal problems they face once they've left here."

"RIETS has traditionally sought to prepare its students for the pulpit through preservice training courses," added Rabbi Yitzhak Rosenbaum, Director of Rabbinic Alumni and coordinator of the conference. "What makes the Gindi Program so valuable is that the young rabbis who participate in it have already been exposed to some of the problems unique to the rabbinate and therefore have a much better understanding of their own needs."

Fourteen young rabbis from cities such as Raleigh, N.C., Wichita, Kan., Sacramento, Calif. and Portland, Maine, were invited, along with their wives, to attend the first conference. They attended sessions on aspects of rabbinics ranging from "Contemporary Halachic Issues" to "Managing Relationships through Influence."

Rabbi Maurice Lamm, who holds the Chair in Professional Rabbinics at RIETS, served as conference chairman.

Special emphasis was given to the role of the rabbinic couple, with one session, by Dr. Irving Levitz, holder of the Carl and Dorothy Benet Chair in Pastoral Counseling at the University's Wurzelweil School of Social Work, devoted to "The Rabbi and His Family — Who Belongs to the Congregation?" and a lecture by Yocheved Schachter, C.S.W., titled "Dual Loyalties: My Personal Life and My Rebbitzin Life."

Mrs. Schachter is married to Rabbi Jacob J. Schachter, spiritual leader of the Jewish Center in New York.

Other speakers included Rabbi

Mordecai Willig, professor of Talmud and assistant rosh kollel of the Kollel l'Horaah Yadin Yadin at RIETS, Rabbi Jay Marcus, spiritual leader of the Young Israel of Staten Island, and Rabbi Benjamin Blech, Assistant Professor of Talmud at the James Striar School of General Jewish Studies, one of three divisions of Jewish studies for undergraduate men at Yeshiva University, and spiritual leader of the Young Israel of Oceanside.

The conference also included individual sessions with each rabbi in which they delivered sermons on videotape and were then critiqued by their peers and by Professor Judith Katcher, chairman of the communications department at Pace University in New York.

The participants, who were asked to fill out evaluations of the program, were uniformly positive in their reactions. They also had a few suggestions for next year's conference.

"The program was professional and informative, and I learned a great deal," was one comment. "My only suggestion for next year is that you include a session on contract negotiations."

RIETS is an outgrowth of America's first yeshiva (school of traditional learning), which was founded in 1886. Today, it is the leading seminary in the United States for the training of Orthodox rabbis.

An affiliate of Yeshiva University, America's oldest and largest university under Jewish auspices, the RIETS complex includes semicha (ordination) programs, kollelim (study groups), high schools, and more than 20 service and outreach programs serving students and the larger community.

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Arts & Entertainment



Zeiterion Features Musicals

"Cabaret," the multiple prize-winning Broadway musical success, will be the second outstanding show of the Zeiterion Theatre's "Sizzlin' Summer of American Broadway Musicals." Performances are scheduled for Thursday, Friday and Saturday, July 23-25 at 8 p.m., with a 2 p.m. matinee on Friday. Tickets are priced at \$20, \$17.50 and \$15 with a \$2 discount for senior citizens and students. For tickets and/or information, call the Zeiterion Box Office at 617/994-2900. Tickets are also available at all Ticketmaster locations or by calling their toll-free number 1-800-682-8080.

Based by Joe Masteroff on John van Druten's 1952 play, "I am A Camera" and Christopher Isherwood's book of "Berlin Stories," with songs by John Kander and Fred Ebb, "Cabaret" is a tale of tarnished innocents abroad in a land with no time for innocence — Berlin in the years just before Hitler came to power. Susan Marie Trout (Sally Bowles) and Christopher LeBlanc (Clifford Bradshaw) will portray the outsiders caught up in the events taking place in the glitter and frenzy of Berlin in those days. She will enact a restless, reckless English girl trying to believe in her singing talent, he an American hoping to become a writer and fatalistically drawn to her.

Ms. Trout of Providence, R.I., has performed in numerous productions with the Trinity Repertory Conservatory. Last month she appeared as one of the alteregos in the Zeiterion

production of "They're Playing Our Song." Mr. LeBlanc of Fairhaven, MA, played the role of Zach in the Zeiterion's highly acclaimed production of "A Chorus Line" in 1985. He has appeared in several off-off Broadway shows and has had roles in the TV shows "Quincy" and "Housecalls."

George Charbonneau will be seen as the clown-faced Master of Ceremonies of the cabaret where much of the musical's action occurs. Mr. Charbonneau, a teacher and award-winning director at New Bedford High School, is both actor and co-director for this production of "Cabaret." With an extensive list of credits to his name, he recently received a special citation from the Mayor and the City of New Bedford's Bicentennial Committee for his contributions to the cultural life of the city.

Others in the large cast include Patricia Butcher (Fraulein Schneider) of Concord, MA; Patricia Lavornia (Fraulein Kost) of New York City; Barry Slowik (Ernest Ludwig) of North Dartmouth, MA; and Albert Theodore (Herr Schultz) of Buzzards Bay.

"Cabaret" is co-directed by Armand R. Marchand and George T. Charbonneau with musical sequences staged and choreographed by Clay James. Don Vasconcelles is the Music Director.

The last American Broadway musical of the Zeiterion's summer season will be "West Side Story" to be presented August 20-22.

Play About AIDS At Brown

Brown Summer Theatre completes its 19th season of plays with William M. Hoffman's powerful, warm and remarkably funny play about AIDS, *As Is*, Tuesdays through Saturdays July 28 through August 8. For this frank and unapologetic work Hoffman received the 1985 Obie Award for distinguished playwrighting and three Tony Award nominations, including Best Play. The action of *As Is* focuses on the relationship between ex-lovers Rich and Saul. Through the reactions of their friends, family, and the community, the playwright examines not only the tragedy of this widespread incurable disease but also the effects of any terminal illness on its victims and those close to them.

Rob Barron, a 1977 graduate of Brown University (and an actor with the Summer Theatre company that year), is directing *As Is*.

"H.M.S. Pinafore" At Cabot St.

Gilbert and Sullivan's "H.M.S. Pinafore" will be on the boards as Cabot Street Playhouse opens its 16th season on July 8th at its traditional home in The Wheeler School Theatre. A bonus curtain raiser, "Trial by Jury," Gilbert and Sullivan's one act operetta, will be presented each evening as well.

As in past years, dinner will be served at 7:00 p.m. for those patrons who reserve in advance. (Special rates are available to children, senior citizens, and groups.) Curtain time is at 8:00 p.m. Wednesdays through Saturdays through August 1. A single matinee will be presented at 2:00 p.m. on Sunday, July 26th.

For further information and reservations write: Cabot Street Playhouse, Box 2579, Providence, RI 02906, or call (401) 272-5766.

Plays And Music At RWC

The Roger Williams College Summer Theater season opens on July 10 with "Playing with Pain," a new play by Rhode Island playwright Bernard Mendillo. The productions continue through August 1 and include opera, musical comedy, and vignettes from "Gulliver's Travels."

The college also is sponsoring a Free! Alive! arts series from July 19 through August 30 which includes folk dancing, classical and show tunes, and Dixieland jazz.

The Free! Alive! productions are without charge, no reservations needed. For prices and availability of seats for the Summer Theatre season, call 253-1040.

Halpern "Ambassador Of Yiddish Culture"



Dina Halpern, "Queen of Yiddish Stage," is hailed by the Illinois State Legislature.

Dina Halpern, the leading lady of Yiddish theater and motion pictures in this country and in her native Europe for half a century and a prime mover in supporting the renaissance of Yiddish studies at Israel's Bar-Ilan University, has been cited by the Illinois State Senate for her many years of accomplishments.

The resolution, introduced by Senator William A. Marovitz, says in part: "Dina Halpern has kept alive the beauties of Yiddish literature and language, and her renditions have gladdened the lives of countless listeners to her recitals; her luminous spirit pervades her work and lifts her performances into the realm of great art."

In 1985, the Institute for Yiddish performing Arts at Bar-Ilan was named in her honor.

Ms. Halpern was further lauded "for her distinguished and brilliant career on the international Yiddish stage; for

the great and enduring contribution she has made to our cultural world through her remarkable talent and humanity," and "for the honor she has done us by being an ambassador of Yiddish culture through the years."

She is the wife of impresario Danny Newman, a major figure in Chicago theatrical circles, including the Lyric Opera Company of Chicago.

Unique among all of Israel's institutions of higher education, Bar-Ilan is that nation's only university to combine generation studies with an extensive program of Judaic courses as a requirement of graduation. Some 12,000 students — about 1,000 of whom come from the United States and other countries outside of Israel — are pursuing undergraduate and graduate studies at Bar-Ilan in the humanities, social sciences, natural sciences and mathematics, law, education, social work and business administration.

Avner Eisenberg At Trinity Rep

Trinity Summer Rep presents the world-renowned mime-clown-performance artist Avner the Eccentric, August 18 through 30, in the Downstairs Theatre. Avner the Eccentric is Avner Eisenberg, whose solo show was one of Broadway's biggest hits in 1984. In his one-man extravaganza at Trinity Rep, Avner the Eccentric beautifully combines mime, acrobatics, juggling, slack-rope walking, magic, and audience-participation games that are perfectly suited for the entire family. Children and adults will be entranced by his magical expertise and pure sense of comedy. Avner is also well known for portraying the Jewel in the hit motion picture, *The Jewel of the Nile*.

Variety calls Avner the Eccentric "an expert pantomimist and outstanding entertainer and clown. His act has tremendous appeal for all ages." John Simon of New York magazine labels him "astounding and funny. A clown for the thinking man and the most exacting child." Joel Siegal of

ABC-TV calls Avner the Eccentric "a brilliant comic, hysterically funny. I laughed for two solid hours." And of Avner's performance in *The Jewel of the Nile*, Janet Maslin of *The New York Times* says, "Avner Eisenberg very nearly steals the film..."

Avner the Eccentric's performances are Tuesday through Friday at 8 p.m., Saturday at 5 and 9 p.m., and Sunday at 2 p.m.

Ticket prices range from \$16 to \$24, with special prices for Senior Citizens, Children, and Student Rush. Group discounts up to 50% for groups of twenty or more are available.

For reservations and ticket information, please call the Box office at (401) 351-4242. For Group Discount information, please call Mark Steffenson at (401) 521-1100.

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ABC-TV calls Avner the Eccentric "a brilliant comic, hysterically funny. I laughed for two solid hours." And of Avner's performance in *The Jewel of the Nile*, Janet Maslin of *The New York Times* says, "Avner Eisenberg very nearly steals the film..."

Exhibitions At Haffenreffer

The Haffenreffer Museum of Anthropology features several exciting exhibitions for the Summer and Fall seasons. The colorful costume and textile exhibition, Costume as Communication, which opened in March, will be on view until the Museum closes for the winter on December 20. This exhibition presents the brilliant and intricately woven clothing of the native peoples of Mexico, Guatemala, Peru and Bolivia whose costume and production of cloth are a vital part of their traditional way of life.

Peoples in Contact: Europeans and Indians in the Seventh Century: "Objects: Objects, Meanings and Context" and "Native New England Traditions Continue" focuses on the historic and contemporary native peoples of New England. The Museum now has a wigwam on the property that can be visited as part of the new Self-Guided Nature Walk. A map for this exploration of the Haffenreffer Museum grounds, which also includes "King Philip's Chair," is available at the entrance to the galleries.

"Bright Lights"

Flamingo Productions will present a musical revue, "Bright Lights," on Saturday and Sunday, August 1 and 2, at the Leroy Theatre, 66 Broad Street, Pawtucket at 8 p.m.

Produced by Arlene Geremia, the show's musical director is Damian Carter.

All seats are \$8.00. Tickets are available at all Strawberry's Records and Tapes Outlets or by calling 783-8963.

Birds & Beasts On Exhibit

Animal gods, mystical birds and mysterious beasts demonstrate the inventiveness of artisans of the ancient Near East. An oil lamp filler is a rooster or a horned beast; a wall nail is a boar's head; a falcon is a crowned god; a jar stopper is a smiling jackal. The objects from ancient Mesopotamia and Egypt date from 2800 B.C. to 700 A.D., and are on display at the Harvard Semitic Museum, Cambridge, Mass. through October 2.

Also continued to October 2, *Harvard's Arabian Nights*. Museum hours are Monday-Friday 11 a.m.-5 p.m.; Sunday 1 p.m.-5 p.m. Closed holidays. Admission: \$1.00 suggested donation. For more information call (617) 495-3123.

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A 600-Year-Old Page



A leaf from a 600-year-old *Mahzor* (traditional Jewish prayer book), one of 56 manuscripts that make up "A Visual Testimony: Judaica from the Vatican Library." The historic exhibition, just opened at the Center for the Fine Arts in Miami is made up of illuminated and richly-decorated Jewish manuscripts from the Vatican Library's collection. Never publicly shown before, the Judaica exhibition will travel to major U.S. cities over the next two years. It is sponsored by the Center and the Union of American Hebrew Congregations as part of the UAHC's program to promote Catholic-Jewish understanding.

Chagall Honored On Centennial

by Alice Hurwitz

(JSPS) — A hundred years after his birth on July 7, 1887, Marc Chagall is being honored around the world, from the Jewish Museum in New York to Moscow's Pushkin Museum, his first public exhibit in the Soviet Union. The internationally-loved and respected Russian-born Jewish artist was one of those rare artists who could relate to his fellow man, involving everyone with his paintings of love and birth, suffering and death.

One does not need to be an art historian to appreciate Chagall's uniqueness. The freshness of first seeing a Chagall work is not spoiled by a deeper study into the history of Chagall's forms and colors.

Profoundly religious, although not traditionally observant, Chagall pulled heavily from his upbringing as a Hasidic Jew in the city of Vitebsk for his art. His paintings abound in depictions of Biblical stories, synagogues, rabbis, Russian peasants, High Holiday celebrations, and the persecuted Jewish people. But there is no hint of religious obsession in his works.

The many crucifixions in his paintings attest that Chagall did not draw only from the Jewish tradition for his art. An early example is "Calvary," painted when the artist was 25 years old. In the picture, now in the collection of the Museum of Modern Art in New York City, a child Christ hangs on the cross flanked by two mourners looking upward. On the right, a Judas figure runs off with a ladder, looking back. A lone man in a boat and abstract disks of color constitute the background.

This was not the product of an artist-diplomat, eager to please a Christian audience; his use of no Jewish symbolism runs far deeper than that. The cross is a dominant symbol in the religious history of Europe. Using his artistic license, Chagall felt free to explore its power. Art historian Susan

Compton has suggested that the baby Christ who must grow up on the cross in "Calvary" symbolizes the suffering of the Jewish people. Similarly, the man in the boat could represent the Jewish people, perpetually uprooted and afloat.

In the "White Crucifixion" (1938), now at the Art Institute of Chicago, Christ suffers calmly, surrounded by troubling events. On the right side, the wandering Jew strides off, knapsack over his back. Above him a synagogue is burning; angel-like figures dressed in Jewish garments wail in agony. Troops with red flag march down the left, where a village burns. Two Jews, one sheltering a Torah scroll under his arms, flee off the left corner; nearby a boat is filled with exhausted exiles. The large central Christ is bathed in a broad white light. A ladder leans on the right of the cross, and a menorah burns at his feet. Chagall's usually bright colors, so a part of his purely romantic pieces, are very subdued in this painting, even in the large flame coming from the synagogue.

Chagall did not experience these first hand, but knew them as part of Jewish history. He had held a position in the office of War Economy in Russia in 1915, established an art museum and art school in his hometown, and had also escaped the horror of World War II by coming to the United States in 1941 with the help of the American Consul General in France and the Museum of Modern Art.

In contrast to the neutral coloring of his paintings of Jewish persecution, bright blues, yellows, reds and greens came naturally to scenes of lovers' bliss and the childlike joys of the circus. Brilliant coloring is also very much a part of the Bible stories, as in the vibrant "Abraham and the Three Angels" (1954-67) housed in the National Marc Chagall Biblical Message Museum in Nice, France. Chagall spent much of his time from the 50's on with Bible subjects, especially for the

museum in Nice. Prior to that, in 1931 he began a series of illustrations for a modern-day version of the Bible. He completed one hundred plates before his flight to America.

The entire Bible suite, including a portion done in 1952-56, will be on exhibition at the Jewish Museum from May 10 through August 16. Also on display will be some of Chagall's major paintings, watercolors, gouaches, and drawings which show his lifetime interest in the stories, wisdom and poetry of the Bible. A gouache from the 1920's, "Jew with Torah" expresses "the solace and inspiration offered by the Bible and illustrates the Vitebsk origins of Chagall's biblical patriarchs, kings and prophets," in the words of exhibition curator Jean Bloch Rosenhaft.

Chagall's best known images are his ecstatic, dreamlike lovers travelling in the night sky over towns or floating above giant bouquets in their happiness.

"In my youth," explained Chagall, "I loved walking in the night. I dreamed and dreamed... I looked at the stars. I joined in the life of the moving sky. I felt as if I were living another life, parallel to my life on earth."

Just as well that the enraptured state of the "Lovers Under Lilies" keeps them from noticing their created sibling "White Crucifixion." They must look up soon enough to see — and maybe experience — the tragedies of each generation that Chagall, their father, recorded in timeless imagery and symbolism.

Marc Chagall died in 1985, blessed with close to a hundred years of life that encompassed the best of an artist's dream — early recognition for his talents and continued prosperity and inspired work of a humanistic quality.

International Special Olympics

by Susan Bass

(WZPS) — Eight Israelis will be among the thousands of athletes from around the world who will gather in South Bend, Indiana on July 31, 1987. After long and disciplined training, they will compete during a week of athletic events for bronze, silver and gold medals, and like athletes at all Olympic games, those gathered in South Bend will have travelled a long, difficult, and at times frustrating road. But these participants may have travelled farther and worked harder than most — for they are mentally retarded.

Israel's Participation

The International Special Olympic Games takes place every four years, in the year before the 'regular' Olympic Games. Originally created and sponsored by the Joseph P. Kennedy, Jr. Foundation in the United States, and inspired by the leadership of Eunice Kennedy Shriver, these games were first convened in Chicago, Illinois, in July, 1968. The games have grown to the point where fifty nations now send teams to the International Special Olympics and hundreds of reporters cover the games for press around the world.

Israel first participated in 1983, when eight Israeli athletes travelled to the games in Baton Rouge, Louisiana. They returned home with four gold, two silver and two bronze medals. This year's team is currently preparing for the Olympics at the Wingate Institute for Physical Education and Sport, in Netanya.

The Israeli team's participation in the Special Olympics is

supported by the Wingate Institute and by AKIM, the Israel Association for the Habilitation of the Mentally Handicapped. Chaim Raveh, Sports Coordinator for AKIM, explained that Friends of AKIM chapters in the United States actively worked to encourage Israel's participation in the International Special Olympics. In 1982, a small delegation of AKIM supporters travelled to Israel to urge AKIM Israel to work in the direction of competitive sports activities and participation in the Special Olympics. Much of the financial support which enables an Israeli team to travel to the games, comes from the Friends of AKIM around the world.

As in 1983, this year's Israel team will consist of eight athletes who will enter track and field competitions at the Special Olympics, including the 50 meter, 100 meter, 200 meter and 400 meter dash; and throwing the hockey ball to distance (in place of the javelin throw).

Training

Trainer Nurit Jaffe, 26, herself a track and field athlete, holds a degree in physical education from Wingate Institute. Nurit meets each Tuesday evening with a group of thirty athletes, from among whom she will select Israel's team. Ranging in age from 20 to 35, these young adults travel to Wingate Institute on their own from all over Israel, often after a day at work. Many of the athletes live in small group homes or larger residential homes supported by AKIM and are employed in sheltered workshops.

Training sessions begin with warm up exercises, after which

athletes practice running, play hockey, and conclude the session with singing and Israeli dancing. They bring enthusiasm, determination, and pure enjoyment to the training sessions. One young woman explained, "We're tired after work and sport helps us overcome this." Another member of the group added, "We do sports to give us a good feeling and to make our bodies stronger. This makes it easier for us to do many things."

Excellent Results

The major procedural difference between the Special Olympic Games and the 'regular' Olympics, is that at the Special Olympics athletes are divided into ability groupings based on sports abilities and I.Q. They then compete against other athletes from their grouping. Every athlete who enters the competition receives a ribbon and official 'huggers' greet each athlete at the finish line.

Nurit Jaffe says she wants to see to what level these athletes can progress. "Is there a limit? They already do far more than I expected. Some of them are very good sportsmen and can achieve excellent results." She adds, "I will be very happy if they take first place. But that is not my goal. I want them to feel happy with what they are doing."

"The Smiley Games"

Edna Medalia escorted the Israeli team to the Special Olympic Games in Baton Rouge, Louisiana, in 1983. She remembers them as "the smiley games — because everyone there was smiling." After the games ended, Edna accompanied the Israeli athletes on visits to several Jewish community centers in the

United States, where they presented a musical revue. This year's team also will extend their stay in the United States after the games to visit synagogues and Jewish community centers, and will present a revue of Israeli song and dance.

Eunice Kennedy Shriver has noted that: "There is nothing in the world like Special Olympics. For nowhere else do we rejoice in how marvelous the mentally retarded are and celebrate the many wonderful things they can do. Through Special Olympics we see more clearly what really matters in life. We honor the spirit which brought these athletes to the starting line, even more than the skill which carries them to the end."



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Obituaries

JACOB CROVITZ

WARWICK — Jacob "Jack" Crovitz of 906 Namquid Dr., a salesman at the former Kennedy's Stores for 19 years before retiring in 1973, died on July 23 at home. He was the husband of Natalie (Turick) Crovitz.

Born in Russia, a son of the late Louis and Ida (Polofsky) Crovitz, he came to this country when he was two years old and had lived in Providence, Cranston and Pawtucket before moving to Warwick two years ago.

Mr. Crovitz previously worked at Metropolitan Life Insurance Co. for 10 years. He was the financial secretary and member of the board of directors of the former Temple Beth-Israel and was a member of Temple Torat Yisrael and its Men's Club.

He had been district manager of the New England Order of Protection.

Besides his wife he leaves a daughter, Sandra Cobden of Warwick; a son, Dr. Herbert Crovitz of Chapel Hill, N.C.; a sister, Martha Lusterman of Yonkers, N.Y.; and five grandchildren.

A funeral service was held on July 26 at Mount Sinai Memorial, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery.

ESTHER FINE

PROVIDENCE — Esther Fine, 89, a resident of the Jewish Home for the Aged, 99 Hillside Ave., proprietor of the Plaza Card Shop in the Arcade for 40 years until 1968, died on July 23 at the home. She was the widow of Harry Fine.

Born in Boston, a daughter of the late David and Rose (Tartakoff) Feldman, she was a resident of Sarasota, Florida for 15 years before moving to Providence a year ago. She was previously a resident of Pawtucket and Smithfield.

Mrs. Fine was a member of Temple Emanu-El and its Sisterhood.

She leaves a son, Roy Fine of Trumbull, Conn.; a daughter, Phyllis Weinberg of Providence; 6 grandchildren and two great-grandchildren.

Funeral services were held on July 24 at Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

RACHEL D. WAKSLER

PROVIDENCE — Rachel D. Waksler, 85, of the Jewish Home for the Aged, 99 Hillside Ave., co-owner of Simon Supply Inc. with plumbing and heating stores located in Fall River, New Bedford, Pawtucket and West Yarmouth, died on July 26 at the home. She was the wife of Joseph Waksler.

Born in Lithuania, a daughter of the late Nissan and Ida Simon, she had lived in Providence most of her life.

Mrs. Waksler was a member of Temple Emanu-El and its Sisterhood, and a life member of Hadassah.

She was honored in 1968 as the Woman of Vallar. She was awarded a certificate of honor in 1959 by the Women's District 1 of B'nai B'rith. She was awarded a citation of merit by the 1960-1961 campaign of the General Jewish Committee now the Jewish Federation of Rhode Island.

She was a member of the Providence Chapter of the Red Cross and during World War II served as a nurses aide at Rhode Island Hospital. She was an honorary life member of the Women's Association of the Jewish Home for the Aged. She was a member of the Miriam Hospital Women's Association, the Pioneer Women and the O.R.T.

Besides her husband she leaves a son, Norman H. Waksler of Cambridge, Mass.

A funeral service was held on July 28 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ALEX GERVAY

CRANSTON — Alex Gervay, 72, of 598 Laurel Hill Ave., owner operator of Gervay's Automotive Engineering Co. for 30 years before retiring this year, died on July 22 at St. Joseph Hospital, Providence.

Born in Hungary, a son of the late Maurice and Matilde (Bauer) Goldstein, he had lived in Cranston for many years.

He leaves a brother, Ernest Gervay of Malibu, Calif.

The funeral was held in Mount Sinai Memorial Park, Los Angeles, Calif.

M. GARY ZARCHEN

CRANSTON — M. Gary Zarchen, 46, of 75 Sweetbriar Dr., president of Eastern Supply Company Inc., 50 Bacon St., Pawtucket for 22 years, died on July 26 at the Folly Landing Marina, East Greenwich, where he was stricken. He was the husband of Joyce (Sandler) Zarchen.

Born in Framingham, Mass., a son of Lena (Shapiro) Zarchen of Pawtucket and the late Saul Zardhen, he had lived in Cranston 18 years.

Mr. Zarchen was a member of Temple Sinai, Cranston; the To Kalon Club, Pawtucket; the American Professional Captains Association; and the American Boat and Yacht Council.

As a captain in the Rhode Island National Guard he had served as an aide to retired Maj. Gen. Leonard Holland, former state adjutant general.

Besides his wife and mother he leaves a daughter, Renee Zarchen, at home; a brother, Bernard Reisman of Warwick; and a sister, Nancy Zarchen of Provincetown, Mass.

A funeral service was held on July 28 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

LOUIS SOREN

PROVIDENCE — Louis Soren of the Jewish Home for the Aged died Saturday, July 25 at the Home. He was the husband of Fannie (Cohen) Soren.

Born in Russia, a son of the late Isaac and Duba Soren, he had lived in Providence 82 years.

Mr. Soren was a self-employed carpenter before retiring 20 years ago. He was a life member of the South Providence Hebrew Free Loan Association.

Besides his wife he leaves two daughters, Miriam Sundlun of Warwick and Hope Fish of Cranston; three grandchildren and two great-grandchildren.

A funeral service was held at the Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

Committee Approves Pell Measure Expediting Alzheimer's Research

Senator Claiborne Pell's (D-R.I.) legislation providing a Congressional mandate for a "fast track" study of THA, a promising new drug for the treatment of Alzheimer's disease, last week won approval by the full Senate Labor and Human Resources Committee.

Pell, the senior member of both the Labor and Human Resources Committee and its Subcommittee on Aging, won rapid approval by having his measure incorporated into the Older Americans Act — important legislation which the full Committee approved last week and recommended to the full Senate.

The Alzheimer's Disease Research Act of 1987, Pell said, is needed to help expedite the study of THA. If the drug is proven effective, he said, it soon may become "a further weapon against perhaps the most feared disease facing our senior citizens."

"At this moment," Pell said, "we have a unique opportunity to help our seniors afflicted with Alzheimer's. When passed, my bill will establish a Congressional mandate and provide the necessary funds for a fast-track clinical study of a drug called tetrahydroaminoacridine, or THA."

Pell noted that the results of a recent private study, published in the New England Journal of Medicine, found THA had a remarkable success rate of 92% for treating the symptoms of dementia. He added that both the National Institute of Aging (NIA) and the Food and Drug Administration (FDA) need a more comprehensive study.

"The goal of this study," Pell said, "will be to determine whether THA is as effective as the previous study indicated and, if it is, to secure approval of the Food and Drug Administration for its public distribution." He added both the NIA and FDA would receive the support they need for the study under his bill.

"This bill is unique," Pell said, "because it has the potential to alleviate the suffering of millions of Alzheimer's victims through a three-year study at \$2 million per year. This is a trivial sum when weighed against the suffering." The bill splits the cost of the study with private groups. Even if the study takes three years, the estimated \$12 million cost would

be shared equally between government and private groups.

The Older Americans Act, as reported by the full Committee last week, also includes other provisions initiated by Pell. Among those provisions is a measure to encourage and fund health promotion programs for the elderly.

Pell said health promotion is needed because preventative health care is "the most sadly neglected health need in our nation. With some very few exceptions, America's system of health care is one of disease treatment, not disease prevention."

Another Pell provision incorporated in the Older Americans Act, as reported, would assure that earnings for elderly workers under the Older Americans Act employment programs are not counted against their entitlements for subsidized housing or food stamps.

Children Of Yordim Urge Return To Israel

(JTA) — The children of yordim — Israelis who have settled permanently abroad — are often the key to prompting their families to return to Israel, according to Absorption Ministry official Yosef Kuchik. At present there are about 40,500 children of yordim living in the U.S., 75 percent of them born there, and approximately a third live in New York City.

The figures, contained in a survey conducted for the Absorption Ministry by the Central Bureau of Statistics, were made public by Kuchik last Wednesday. They are based in part on U.S. Census Bureau data.

The survey found that in 1980 there were 34,500 households in the U.S. and Canada in which at least one spouse was Israel-born. Only 15,400 of them had children under the age of 20.

Kuchik said that past experience showed that yordim return to Israel out of concern for their children's future Israeli identity and because many of the children want to come back to Israel. Kuchik heads the Ministry's efforts to encourage yordim to return.

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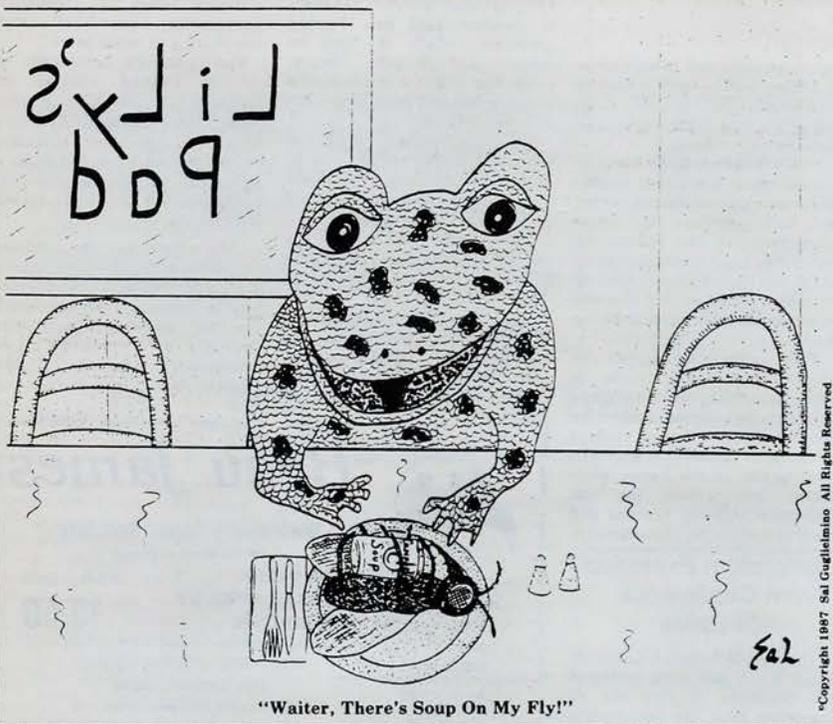
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Israelis Checking Rumors Of Refusenik Flights Via Rumania

JTA — Israeli officials were checking reports Tuesday that Soviet authorities will henceforth allow Jewish emigrants to fly directly to Israel via Rumania, bypassing Vienna, the usual transfer site.

Israeli media were speculating meanwhile that the current visit by a three-man Soviet consular mission to examine the status of Soviet nationals and Soviet property in Israel was in fact a test by the Kremlin of Arab reaction to a possible improvement in Soviet-Israel relations and had far greater political significance than officially stated by both countries.

Haim Aharon, head of the Jewish Agency's Aliya Department, said Tuesday that the Rumanian government has agreed to allow Soviet Jews to travel to Israel via Bucharest. But it is not yet known whether Moscow is ready to change its policy on direct flights, Aharon told Voice of Israel Radio.

There has been a flurry of rumors that a group of Jews would arrive this week or early next week from Odessa via Bucharest. Both El Al and the Rumanian airline Tarom maintain regular flights to Tel Aviv.

Rumors Of Prominent Refuseniks

Aharon said he heard that two prominent refuseniks had received permission to fly to Israel via Bucharest. But this was less a breakthrough than a Soviet "public relations ploy," he said.

Officials here said if reports of direct flights are true, it remained unclear whether all Jews leaving the Soviet Union would be allowed to use them or only Jewish emigrants from the Ukraine, the Caucasus and Soviet Georgia which are closer to Bucharest than to Vienna.

Israel has been pressing for direct flights because the great majority of Soviet Jews travelling via Vienna do not come to Israel.

Haaretz quoted the Foreign Ministry's Political Director General, Yossi Beilin, Tuesday that "Only a blind man can ignore the numerous signs indicating an important improvement in the Soviet attitude toward Israel, whether in the rise in the number of immigrants from the Soviet Union since January, the release of all 'Prisoners of Zion,' contacts for the establishment of interests sections in other Eastern European countries, and so forth."

"However," Beilin said, "we are not prepared to accept these signs as a response to our central demands." He added that it is possible that by dispatching a delegation to Israel, "the Soviets want to study the reaction in the Arab world. If they see that they can live with this reaction it is conceivable that they will try to institutionalize the delegation and leave it permanently in Israel, perhaps as a base for a future embassy," Beilin said.

Expects Reciprocal Trip

Beilin disclosed that Israel granted the Soviet delegation visas "with the understanding that a similar Israeli delegation would reach the Soviet Union within a reasonable period of time," Haaretz reported. He said he expected that "We will soon receive a green light from the Russians to dispatch an Israeli consular delegation."

Hadashot reported Tuesday that the Soviet delegation might serve as a base for a diplomatic delegation in Israel. It quoted Foreign Ministry sources as saying they might request an extension of their visas and turn their temporary office in Ramat Gan into a permanent legation.

Al Hamishmar reported Tuesday that Israel will soon approach the Soviet Union through the Dutch Embassy in Moscow — which handles Israeli interests there — to request visas for an Israeli consular delegation.

The Soviets meanwhile have stopped jamming Hebrew language broadcasts of Voice of Israel Radio. Broadcasts in Russian, Georgian and Bukharan are still being jammed. Officials here are not certain whether the halt in jamming reflects a new policy or is an isolated incident. Victor Grajewski, director of Voice of Israel's foreign services, said Monday that it was not the first time the Soviets stopped jamming Hebrew broadcasts. In the past they renewed it after three or four days, he said.

Earlier this year, the Soviets ended their long-standing jamming of Voice of America and BBC radio broadcasts to the Soviet Union.

BBW Applauds Defeat Of Bill

B'nai B'rith women applauded the Israeli Parliament's rejection of bills that would have denied the granting of automatic Israeli citizenship and legitimacy as a Jew to anyone who has been converted to Judaism by a non-Orthodox rabbi.

"The proposed bills would have caused irreparable damage to the close relationship between Israel and world Jewry," said BBW President Irma Gertler who, along with 20 other representatives of Jewish organizations, had signed a telegram strongly urging Israel's Prime Minister Shamir to oppose the bills designed to restrict Israel's definition of who is a Jew.

"Such a move would have seriously endangered unity among world Jews by casting a doubt on the validity of the Reform and Conservative movements," Gertler stressed.

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Effects Of Prenatal Stress On Offspring Shown

JERUSALEM — Tests conducted by Hebrew University of Jerusalem scientists have shown that psychological stress, randomly applied throughout pregnancy in rats, results in retardation of the early development of the offspring of these rats and difficulties in coping under stressful or anxiety-inducing situations in adulthood. This seems to be a first pointer to the how and why of stress effects in human pregnancy.

It has long been known that brain development and behavior of humans and animals are determined by heredity and postnatal environmental factors. In recent years it has become clearer that prenatal events such as the mother's emotional stress during pregnancy also have an effect on the offspring and influence their emotional development.

In order to clarify some of the mechanisms of this effect, Prof. Moshe Weinstock-Rosin; Dr. Leon Deutsch, Professor of Psychopharmacology; and Dr. Esther Fride, both of the Department of Pharmacology at the Hebrew University of Jerusalem's School of Pharmacy, have subjected rats to mild stress and noted the effects. The rats, which have a conveniently

short (three-week) pregnancy, were put into a state of stress by intermittent bursts of noise and flashing lights. The scientists then studied the subsequent behavior of the newborn offspring, to determine the effect of the prenatal stress on them.

In a long series of experiments, the Hebrew University scientists found that the random, unpredictable stress delayed early development of baby rats (judged by their behavior in tests of cliff avoidance, turning on an inclined plane, home seeking and eye opening); whereas subjecting the mothers to regular, and therefore predictable, stress resulted in smaller litters with heavier baby rats that, however, showed normal behavior and physical development.

Another set of experiments, in which some prenatally stressed baby rats were brought up by unstressed foster mothers, clearly showed that the detrimental effects of unpredictable prenatal stress on early development were the result of stress before birth and not of deficient mothering by stressed mother rats.

In further studies, adult rats which had been prenatally stressed were found to be more vulnerable and less determined

than unstressed rats in such areas as getting food rewards following deprivation; in general their ability to cope with stress and conflicts was reduced.

Prof. Weinstock-Rosin has gone beyond these behavioral studies and is now investigating the effect of such stress on brain development in rats and on the underlying brain neurochemistry. She is investigating the alterations in the activities of various neurotransmitter substances in the brain.

This understanding of the effects of prenatal stress in experiments using rats may offer a pointer to an understanding of the possible effects of various kinds of maternal stress on the development of the foetus, while taking into account the vast difference between humans and the rats used in these experiments.

Jerusalem Excluded From Conference Of Cities

The Anti-Defamation League of B'nai B'rith last week protested the exclusion of the city of Jerusalem from the forthcoming World Conference of Historical Cities to be hosted by the city of Kyoto.

In a July 23 letter to Japanese ambassador Nobuo Matsunaga, ADL national director Abraham H. Foxman said that barring Jerusalem, which is "rich in cultural and religious history, serves the interests of those who seek the political delegitimization of Israel's capital."

The conference, which is scheduled in November, will be attended by 35 cities. The Kyoto City Council voted not to extend an invitation to Jerusalem.

The League first raised the matter of Jerusalem's exclusion with the Japanese embassy in Washington last May. But the embassy has informed the League that the decision still stands.

Expressing "disappointment and dismay," Mr. Foxman said that barring Jerusalem

"contradicts several of the conference's stated aims, including those of promoting 'international friendship' and contributing to world peace."

Kyoto's decision, he went on, "is not an isolated instance of Japanese political bias against Israel." Mr. Foxman cited Tokyo's support of the Arab economic boycott against Israel and Japan's refusal to engage in scientific exchanges with Israel and promote cultural ties.

"We believe that the inclusion of Jerusalem in the Kyoto conference would be an important step in bettering Japanese-Israeli ties and we urge the (Kyoto) council to reconsider its exclusionary decision," Mr. Foxman said.

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