

Local News, pages 2-3  
Opinion, page 4  
Inside: Around Town, page 8  
Cranston  
Shopper pages 10 & 11



RHODE ISLAND

THE ONLY ENGLISH-JEWISH WEEKLY IN R.I. AND SOUTHEAST MASS.



VOLUME LXXV, NUMBER 25

THURSDAY, MAY 19, 1988

35¢ PER COPY

## Rabbi Davis: Battling The Cults

by David DeBlois

Rabbi Maurice Davis tells the story of a drive in New York one day, listening to the traffic report: "The announcer said, 'The road to Utopia is blocked.' And I thought to myself: It always is."

Rabbi Davis, however, has been doing his best to clear some of the debris from that road—the debris of cults who lead young Jews away from their families, temples, and homes. Since 1972, Davis has rescued 185 persons from cults, most of them from Rev. Sun Myung Moon's Unification Church—the so-called "Moonies." All of this has not gone unnoticed by Moon, who called Rabbi Davis "the Number One Satan in America." In response, Davis sent Moon a thank you note.

And just how did Davis become a "cultbuster"? Davis explains that in 1972 he received back-to-back phone calls from members of his congregation who were greatly disturbed by the fact that a child of theirs had joined Moon's church. By his own admission, Davis was naive about the Moonies, but told the upset parents that he would speak to each of the two young people, a male and a female. The male was quickly dissuaded from remaining in Moon's church. Davis was not so lucky with the young woman.

Her name was Janet. She was a healthy, happy, well-adjusted young woman—and then she joined the Moonies. Withdrawing from her family, she was convinced that the devil would take her soul if she stepped foot in her parents' home again.

Despite the tireless efforts of Davis, Janet's parents, and a number of psychiatrists, the girl returned to the Moonies. A few years ago, at Moon's "mass wedding" held at Madison Square Garden, Janet was married to man she did not know. Today, she remains a follower of Rev. Moon.

"And I can't stop," says Davis, "until I get her out."

Davis immersed himself in literature on the Moonies and cults in general, then spoke to his congregation, telling them Moon was a crook and a fraud. When national magazines reported his charges, Davis started receiving pleas for help from desperate parents all across the country. He responded by forming CERF (Citizens Engaged in Rescuing Families), an organization which quickly grew to a membership of over 500 couples who had lost children to cults.

And so the fight began.

### Recruiting Cult Members

"Typically," Rabbi Davis says, "the cult target is young, 18-26, of middle or upper-middle class back-

ground, who is sensitive...and hungers for simple or simplistic answers." College freshman, for example, often fit this bill perfectly and so are a main target group of cult recruiters. They are normal, average kids.

They could be your kids.

To obtain recruits, cult members will casually make friends with a target, making conversation about virtually anything. The target is then invited to a party or gathering, where he/she is virtually worshipped by a group of cult members. This technique, known as "love-bombing," is designed to make the target feel a sense of love or belonging amongst these new acquaintances. Once gaining the trust of their target, the group invites him/her to a free "weekend" or "workshop." It is here that the serious brainwashing begins. New members are not allowed to fraternize with each other, but are constantly surrounded by veteran cult members. They are never left to themselves. In addition, sleep and calorie intake are methodically reduced, and the target is forced to put in long, tiring days.

When the weekend is over, the target is then invited to join a longer "workshop." These workshops (really brainwashing sessions) continue until the target has been placed in the "correct" frame

## What Is A Cult?

According to Rabbi Davis, there are 5 main characteristics of cults:

1. *Totalitarian Leader.* One person has absolute control over all cult members, as personified by Rev. Moon or Jim Jones.
2. *Submissive Following.* Cult members turn all their rights as individuals over to the cult leader, who makes decisions for them.
3. *Teaching of "The end justifies the means" Doctrine.* In the course of accomplishing the goals of the cult, any methods available to members is acceptable. The Moonies, for example, allow for the practice of "heavenly deception"—lying in order to raise funds or recruit members. Hare Krishnas may dress up as Santa Claus at Christmastime to solicit donations under false pretenses. Every young woman in the Children of God cult prostitutes herself to raise money, labelling themselves "Hookers for Christ."
4. *Unlimited or Virtually Unlimited Funds.* Cults are capable of raising vast amounts of money, all of it tax-free. The Moonies have an annual income and property valued in the hundreds of millions of dollars.
5. *Teaching Fear and Suspicion of Anyone Outside the Movement.* Cults often use fear tactics in order to limit contact with persons outside the group who might interfere with their domination of the individual. Rabbi Davis' Janet, for instance, was convinced that Satan would take her soul unless she severed ties with her family.

of mind. Virtually no cults bother with the use of drugs, as brainwashing is much more effective—and much more difficult to prove in a court of law.

### Why Kids Join

Rabbi Davis has spent many hours trying to decipher the attraction of cults for young people. He began by exploring the possibility that people like Moon were offering a superior theology to more established religions like Christian-

ity or Judaism. His findings made this possibility virtually absurd.

Rev. Moon's religious philosophy is quite simple: He asserts that God has twice before attempted to create a perfect world—first with Adam and Eve, then with Christ. The latter's mission, Moon says, was to seek out a perfect mate on Earth, but the Jews killed him before he could accomplish it. Now, Moon says, God has sent a 3rd (continued on page 9)

## Palestinian Problem Must Be Solved By Arabs, Cuomo Tells Jewish Leaders

by Andrew Silow Carroll

NEW YORK (JTA) — The United States should not try to "dictate terms to Israel's people or to her Knesset," nor "demand that Israel become a co-conspirator in her own suicide," New York Gov. Mario Cuomo said in a major speech on the occasion of Israel's 40th anniversary.

Cuomo did not specifically refer to the Reagan administration in his address to 300 of New York's Jewish leaders, but offered veiled criticism of its Mideast peace initiative by declaring that "Israel must never be forced onto the Scylla of nervous allies or the Charybdis of political expediency."

Cuomo spoke in Manhattan at the invitation of the Jewish Community Relations Council and the United Jewish Appeal-Federation of Jewish Philanthropies of New York.

Although he has announced that he will not accept a move to draft him as the Democratic candidate for president, Cuomo seemed to be outlining his vision of the next administration's foreign policy.

That course would be built on the unwavering support of a close relationship between the United States and Israel, a relationship he called a "moral and philosophic imperative for both nations."

"Israel remains the only reliable friend and ally of the United States and the democratic nations of the West, in a region of vital, inescapable concern to us, a region where medieval monarchies or religio-political dictatorships are the rule."

Cuomo clearly placed the responsibility for resolving the Palestinian question with the Arab states, linking the current unrest to previous aggression on the part of the Arabs.

"What Israel's enemies have never been able to accomplish directly, they hope now to achieve by indirection," he said, "by convincing Israel's friends and allies to accept, perhaps even seek to impose, a solution that would give Israel untenable, indefensible borders, and that would signal for her the beginning of the end."

But while Cuomo indicated his distrust of an international peace conference or unilaterally applied pressure on Israel by the United States, he did not offer any solutions of his own for the region.

"There must be no rush to judgment or to action," he said, adding that Israel's fate is ultimately the decision of its own democratic government.

"It would be a desecration of our friendship and of our historical memories now to demand that Israel become a co-conspirator in

her own suicide, that she acquiesce in the establishment of a state within the occupied territories under a leadership not only hostile to Israel but officially dedicated to her annihilation."

The governor also addressed racial and ethnic tensions in New York City, recently inflamed during the Democratic primary election over the candidacy of the Rev. Jesse Jackson. Cuomo urged Jews and blacks not to allow differences "to rob us of the memory of what we are at our best."

Cuomo reminded the Jewish leaders that Jackson, despite his "limitations," represents a "great cry of empowerment by a people fighting for the right to be judged on their merits."

He also said he has been reminding black audiences about Jewish participation in the civil rights struggles of the 1960s, and of the current activities of Jewish politicians on behalf of black constituents.

Cuomo said the Jewish community's problems with Jackson were not based on race, but "differences in communication."

"If Mario Cuomo had stood up and had been photographed embracing Arafat, the reaction would have been exactly the same," he said.

## Lakhmans Granted White Card By Russian Government

by Sandra Silva

In the April 7, 1988 issue of the *Herald* there was an article on the front page about Temple Habonim in Barrington and their struggle to free three Soviet refusenik families. The families were the Lakhmans, the Mendelevs and the Luries.

On Tuesday, May 17, Maxine Richman and Mila Schroyer placed another telephone call to the Lakhmans in Russia. Unlike the last phone call, it was not necessary to reserve the line twenty-four hours in advance. Thanks to Glasnost, it is now possible to dial direct. Thanks to Glasnost and Temple Habonim, the Lakhmans are going to be allowed to go free.

Maxine dialed the operator to put through the number then hung up and waited for the call to ring back. It was barely ten seconds later when the telephone rang and Marina Lakhman was on the other end of the line. Maxine turned the receiver over to Mila as Marina called Arcady to the phone.

The brief conversation was held in Russian and taped for Mila to translate afterwards.

Arcady and Marina Lakhman and their son, Alexander, received their white cards from the government last Friday. Once the government has bestowed this card on a person it can't be rescinded. They must bring all their papers and their passport to the proper authorities to be processed at

which time they will no longer be citizens of the Soviet Union.

Neither Arcady, Marina or Alexander are working, once they received their white cards they had to stop work altogether. They are unable to leave immediately because Marina must enter the hospital tomorrow due to complications from a previous operation. Also, Marina's mother has been denied her white card and they must wait in the hope that it will be granted soon.

At this time, Arcady had no news about the other two families. He stated that his family had not received any of the letters that have been sent by the Temple members. He did, however, receive one letter from Mila Schroyer.

Contact will be maintained with the Lakhmans as long as they remain in the Soviet Union and once they leave, Arcady will be contacting Mila or the Temple.

Arcady asked Maxine to bring a message to those who have been helping them along. "My family thanks you...very much.....We love you."

On June 15th a congregation from Toronto, Canada will be going to Russia and will be visiting the families. They have offered to bring articles for the families with them as long as they are received by June 1st. Anyone wishing to contribute may contact Maxine Richman at Temple Habonim.

(continued on page 9)

# Local News

## Congregation Mishkon Tfiloh



Mel Simons

Congregation Mishkon Tfiloh will celebrate their 26th Anniversary on Sunday, June 5. Cocktails will be served at 5:30 and a full course catered dinner at 6 p.m.

Mel Simons will entertain. His program will feature the "Golden Days of Radio" and more.

The Committee in charge of the affair is as follows:

Miss Dorothy Berry, Chairlady; Mrs. Samuel Rotkopf, reservations assisted by Mrs. Alex Goodblatt; Mr. Henry Abramowitz, Mrs. Rose Bernstein and Mr. Samuel Rotkopf, ex-officio.

For reservations please call Mrs. Samuel Rotkopf, 421-0780.

### Shavouth 1988-5748

We cordially invite you to attend Shavouth services on Saturday, May 21; Sunday, May 22 and Monday, May 23.

Saturday, May 21 - 5 Sivan. Mincha-Maariv, 7 p.m.; Lighting of Candles, 8:45 p.m.

Sunday, May 22 - 6 Sivan. Morning services, 9 a.m.; Reading of the Torah, 10 a.m.; Musaf, 10:30 a.m.; Mincha-Maariv, 7 p.m.; Lighting of Candles, 7:45 p.m.

Monday, May 23 - 7 Sivan. Morning services, 9 a.m.; Reading of the Torah, 10 a.m.; Yizkor (Memorial services), 10:30 a.m.; Musaf, 10:45 a.m.

### Shaare-Zedek

#### SHVUOTH SCHEDULE 5748 - 1988

Friday, May 20 — light candles 7:44 p.m., Minchah 7:50 p.m.

Saturday, May 21 — Services 9 a.m., Minchah 7:45 p.m., 3rd Meal immediately after Minchah; First Eve of Shvuoth 8:46 p.m.

Sunday, May 22 — First Day of Shvuoth. Morning Services 9 a.m., Minchah Services 7:45 p.m., Second Eve of Shvuoth light candles 7:46 p.m.

Monday, May 23 — Second Day of Shvuoth. Morning Services 9 a.m., Yizkor 10:30 a.m., Minchah Services 7:45 p.m., Holiday Ends 8:48 p.m.

## Temple Beth David

Temple Beth David, Narragansett, will hold a Friday Evening Service this Friday, May 20, at 7 p.m. The service will be highlighted by graduation ceremonies for students of the South County Hebrew School.

Graduates are Phyllis Asher, Robin Meisler and Karin Zell.

On Monday, May 23, a Shavuot/Yizkor Service will be held at 8 a.m.

As always, all are welcome to join us for "Services by the Sea."

## Temple Am David

Thursday, May 19 Teen-age Chug T'fillah at 6:15 p.m. Friday night, May 20, services at 7:30 p.m. Saturday morning, May 21 services are at 9:30 a.m., evening services are at 8:30 p.m. Sunday morning, May 22, services are at 9:30 a.m., evening services are at 7:30 p.m. Monday morning May 23, services are at 9 a.m., evening services are at 8:30 p.m., with Yizkor services at both a.m. and p.m. services.

Services are conducted by Rabbi H. Scott White and assisted by Cantor Steven W. Dress.

## Congregation Ohave Sholam

This Friday night services begin at 7:50 p.m. Saturday morning the services are at 9 a.m. followed by kiddush. The following is the schedule for the Shavuot holiday.

Shabbat erev Shavuot — May 21. Mincha, 7:45 p.m.; learning session, Maariv, 8:45 p.m. Saturday night learning, 11:30 p.m.

Sunday, May 22 — Morning services, 9 a.m.; synagogue luncheon, noon (immediately following services); Mincha, 7:45 p.m.; Maariv, 8:45 p.m.; Candle Lighting, 8:50 p.m.

Monday, May 23 — Morning services, 9 a.m. (followed by kiddush given by Carl Passman); Yizkor, Mincha, 7:45 p.m.; Maariv, 8:45 p.m.

Rabbi Jacob's Talmud class will continue on Tuesday evenings between 8-9 p.m.

On Sunday, May 29 at 9 a.m. there will be an interfaith memorial service at our congregation sponsored by the Jewish War Veterans.

On Sunday, June 5 at 11 a.m. the congregation will hold a brunch to install officers and board members. Samuel Schlevin will be guest speaker.

## Rhode Island Jewish Historical Association

The Rhode Island Jewish Historical Association Annual Meeting will take place during the summer (exact date to be announced) instead of May 31, 1988, as originally planned.

## Sons Of Jacob

Congregation Sons of Jacob Synagogue schedule for the Shavuot holiday is as follows:

Friday, May 20 — Shacharit, 6:45 p.m.; Candle Lighting, 7:45 p.m.; Mincha, 7:50 p.m. Followed by Kabbalat Shabat & Maariv; last count of Sefirat Ha'Omer.

Saturday, May 21 — Parshat Bamidbor; Shacharit, 8:30 p.m.; Mincha, 7:50 p.m.; Pirkei Avot Chapter 6, no Tzidkoscho Tzedek; Yom Tov Maariv; Candle Lighting, 8:49 p.m.; make Havdolo during Kiddush.

Sunday, May 22 — First Day Shavuot. Shacharit, 8:30 p.m.; Torah reading, Exodus 19:1-20, 23; Maftir Numbers 28:26-31; Mincha, 7:50 p.m.; Candle Lighting, 8:50 p.m.

Monday, May 23 — Second Day Shavuot. Shacharit, 8:30 p.m.; Torah reading, Deuteronomy 15:19-17; Maftir same as yesterday; Yizkor, 10:00 p.m.; Mincho, 7:50 p.m.; Havdolo, 8:51 p.m.

The holiday that follows Lag-Be-Omer, the youngest Jewish holiday, is Shavuot, one of the oldest of all Jewish festivals. "Shavuot" means weeks and it falls exactly seven weeks after the second day of Passover, on the sixth and seventh days of the month of Sivan. Another, non-Jewish, name for Shavuot is Pentecost, which in Greek means "Fiftieth", because it take place on the fiftieth day after the beginning of Passover.

Shavuot is a triple holiday, a three-fold celebration which commemorates:

— The giving of the Torah on Mount Sinai

— The harvesting of wheat in Israel, and

— The ripening of the first fruit in the Holy Land.

We cordially invite all to attend services in the synagogue of your choice, and pray for a speedy recovery for Rabbi Drazin (Rabbi Morris Drazin — Rabbi Yitzchok Dubovick).

## South Providence Hebrew Free Loan Association

South Providence Hebrew Free Loan Association election of Officers and Board members.

A convention of the S.P.H.F.L. Association was held on May 10.

The following members were elected and installed as officers for one year as follows: President, Isador Krasnoff; 1st Vice President, Charles Goodman; 2nd Vice President, Joseph Rotenberg; Financial Secretary, Irving Adler; Recording Secretary, Joseph Rotenberg; Treasurer, Louis Sacarovitz.

Also the board of directors installed for three years are as follows: William Berger, Isadore Krasnoff, Joseph Rotenberg, Irving Adler, and Nathan Rosenfeld.

## Temple Torat Yisrael

### Shavuot Services At Torat Yisrael

The community is cordially invited to share in the celebration of the Festival of Shavuot, through services scheduled at Temple Torat Yisrael in Cranston:

Saturday, May 21, Minchah-Maariv at 7:45 p.m.

Sunday, May 22, Shacharit at 9 a.m.; Minchah-Maariv at 7:45 p.m.

Monday, May 23, Shacharit (with Yizkor) at 9:30 a.m.; Minchah-Maariv at 8:15 p.m.

### Six To Become Adult B'Not Mitzvah

Six adult members of Temple Torat Yisrael will become Bat Mitzvah during Shavuot Services on Sunday, May 22, 9 a.m.

Roberta Arsac, Jerri Davis, Ruth Fink, Marcie Rosen, Ruth Ross and Helen Shuman have been studying for two years with Rabbi David Rosen, Cantor Samuel Linkovsky and Principal Lonna Picker. On Shavuot, each of the ladies will lead parts of the service, be called to the Torah and share in the chanting of the Haftarah.

The community is warmly invited to share in this beautiful simchah and to celebrate Shavuot at the Temple.

## Temple Beth Sholom

Congregation Beth Sholom will be holding services for the holiday of Shavuot, which commemorates the receiving of the Ten Commandments, according to the following schedule:

Saturday, May 21, Erev Shavuot, Shachrit will begin at 9 a.m. and Mincha at 7:30 p.m.; Sunday, May 22, the First Day of Shavuot, Shachrit will be at 9 a.m. and Mincha at 7:45 p.m.; Monday, May 23, the Second Day of Shavuot, Shachrit will begin at 9 a.m., The Book of Ruth will be read at 10 a.m. and Yizkor will be at 10:30 a.m. Mincha that day will begin at 7:45 p.m.

### Beth Sholom Nursery School

Congregation Beth Sholom will again be conducting it K'ton-ton Nursery School for the coming school season of 1988-89. Children who will be three or four are eligible for the school. The K'ton-ton meets every weekday morning from 8:30 until 11:30 a.m. 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.

### Touro Fraternal News

Golfers, don't forget Touro will be having a charity golf tournament in the near future. We need you to let us know if you would be interested. You need not be a member of Touro to take part in this tournament. Members are invited to join with friends. Contact, Barry E. Newman at Touro Hall, P.O. Box 3562-0562, 960 Reservoir Ave., Cranston, R.I. 02910.

May 25 — Installation of officers dinner at Post Road Inn. Dinner will be served at 6:30 p.m. Cost of dinner will be only \$5.95 each. Members only.

June 11 — Dinner dance at Venus de Milo 6:30 p.m. Members and wives.

June 22 — A kosher spaghetti and meatball dinner, general association meeting for members only. Time 6:30 p.m. Come have a glass of vino with your brothers.

Touro members have the best of time, plus a lot of other benefits that you may not know about. Let us tell you. If you would like to be a member but do not know how, just call 944-4412 and a member will contact you. Want fun? Join now.

## JCC News

### JCCRI Cub Scouts Receive Awards

The annual Blue and Gold Dinner of Cub Scout Pack 104 of the Jewish Community Center of Rhode Island was held May 16 at the Center, 401 Elm Grove Ave. in Providence.

The following awards were given: Wolf Badges: David Suls, Seth Kahn, Paul Weiner, Jacob Brier, David Riedel, and Ari Gordon. Bear Badges: Richard Suls, Aaron Kahn, and Assad Clark. Arrow: Assad Clark.

The following Tiger Cubs graduated to Cub Scout: Nathaniel Norman, Matthew Dorfman, Benjamin Rotenberg, Jessie Freedman, David Sachs, Jeffrey Galli, Robert Weiner and Jeremy Katzen.

The JCCRI offers the only Scouting units in Rhode Island that observe the Jewish Shabbat and dietary laws. Programs run from September through June. For information call 861-8800.

### Brown Bag Club Offers Trip To Blithewold

The Brown Bag Club of the Jewish Community Center of Rhode Island will hold a tour of Blithewold followed by a picnic on the grounds on Tuesday, May 24. Participants will meet at the JCCRI, 401 Elm Grove Avenue in Providence at 10:15 a.m. to car pool. Dessert and beverage will be provided; the fee is \$3. Reservations are required.

The Brown Bag Club is for people free for lunch from mothers of preschoolers to active seniors. For information call Ann Miller at 861-8800.

## Jewish Family Services

The Jewish Family Service will be hosting the Sixteenth Annual Arthur and Harriet Levy Memorial Oration on Thursday, June 9, 1988 at 8 p.m. at the Jewish Community Center, 401 Elm Grove Avenue, Providence, R.I.

The speaker, Ruth L. Rosen A.C.S.W., C.A.C., Clinical Social Work Specialist, Alcoholism and Substance Abuse, Roger Williams General Hospital, will address the topic of "Alcoholism is not a Jewish Problem: Myth or Reality." There will be a reception following the program.

The Parent Exchange at Jewish Family Service is once again offering the popular "Mothers and Infants." The eight-session workshop for new mothers and their babies will be held Wednesday afternoon from 1:30 to 3 p.m. beginning June 1 at the Jewish Community Center, 401 Elm Grove Ave. in Providence.

In the parenting workshop, new mothers discuss and share the growth and development of their babies and their new family life. Mothers are encouraged to bring their infants up to eight months.

The fee is \$50 for the eight sessions; pre-registration is required. For information, call Jewish Family Service at 331-1244.

## Volunteers In Israel Sponsors Trip

The Volunteers for Israel is sponsoring another El Al flight to Israel on June 19. Return dates can be chosen July 12, 19 or the 26.

Cost for students under 26 years is \$448. Cost for adults is \$598. This price includes round trip air fare, work clothes, room and board, 3 kosher meals daily, and full day tours, plus good fellowship.

Volunteers can ask to be assigned to kibbutzim, moshavim, hospitals, or army camps.

Please call Sheldon Sollosy (days) 331-4185, (nights) 467-3833, Norton Salk (days) 781-2334, (nights) 461-4343, or Eli Leftin 941-3093 for more information.

Applications must be made no later than May 27!

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## Temple Beth-El



**Bruce Sundlun  
Elected President**

At the 133rd Annual Meeting of Congregation Sons of Israel and David, Temple Beth-El held last Sunday evening, May 15. Bruce Sundlun, Senior Vice President of Temple Beth-El for the past two years and chairman and Chief Executive Officer of Outlet Communications was elected the Congregation's 29th president.

An active community and Temple leader, Sundlun graduated from Williams College and Harvard Law School and has received honorary degrees from both Bryant College and Roger Williams College. Sundlun presently serves as a trustee for the R.I. Philharmonic, the Providence Preservation Society, and Trinity Square Repertory Company. He serves as president of the Providence Performing Arts Center and the Newport Art Museum. He's a member of the Providence School Board and the director of the International Jumping Derby.

In addition to Mr. Sundlun, the following individuals were elected

to serve as officers of the temple: Senior Vice President, Dr. Henry Litchman; Vice Presidents, Bertram M. Lederer and Patricia Cohen; Treasurer, Irving Schwartz and Secretary, Richard Borod.

The following individuals were to serve as new trustees: Alan Axelrod, Jeffrey A. Brown, Jay Isenberg, Daniel Kane, Judith Lubiner, Anne Presser, Jeffrey Sharfstein, Barbara Singh, Steven Taylor, J. Scott Wolf, and Jeffrey Kasle. Mr. Sundlun announced three Presidential Appointees: Mark Patinkin, Lee Krasner, and The Honorable Robert Krause, Melvin L. Zurier, Norman I. Goldberg and Marvin G. Tesler were elected as Honorary Life Trustees.

A formal installation of the new officers and trustees will be held during Shabbat Services this Friday evening May 20, 1988 at 8:15 p.m. in the Temple's Sanctuary. In addition to the installation of the Temple officers, a formal installation will be held for the Brotherhood, Sisterhood, and new Youth Group officers.

### Cranston Senior Guild

The next meeting is Wednesday, June 1 at Temple Torat Yisrael, 330 Park Ave., Cranston at 12:30 p.m. The program for the meeting is the "Latest Vibrations," a musical group. This will be the last meeting for the summer. Refreshments and social hour to follow. Call today for details and reservations.

The Cranston Senior Guild will hold its installation/paid-up membership luncheon on Wednesday, June 8, 1988 at noon at the Venus de Milo, Swansea, Mass. Emil Cohen, renowned entertainer will headline this special day. Chairman is Helen Forman who will accept your reservations and table seating. Call her at 521-0455 — deadline is June 1st.

Slate of officers and board for 1988-1989 are as follows:

President, Beverly Jacobson; Vice-Presidents 1st, Leonard Lyons, 2nd H.W. Jacobson; Recording Secretary, Ruth Rotenberg; Treasurer, Gertrude Rotenberg; Membership Secretary, Rose Portney; Sunshine Secretary, Helen Forman; Chaplain, Samuel Cleinman; Hospitality, Leonard and Sophie Jacobson. Board members: Edmund Beck, John Berger, Mark Goldberg, Ruth Goldberg, Leo Greene, Evelyn Kagan, Jack Kagan, Bessie Lett, Louise Lyons,

Harry Portney, Joseph Rotenberg, Samuel Tippe, Sylvia Tippe, Sayra Weiner. Installing officer, Samuel Tippe.

Calendar of Events:  
June 29 - Matunuck. *Anything Goes*, with lunch at 108 House. Pola Greenstein, chairperson, 467-6170.

July 6 - Essex, Ct. Deep River. Cruise and lunch. Ida Woled, 861-2784.

July 20 - Matunuck. *Cabaret*, with lunch at Carriage Inn. Evelyn Kagan, 738-0153.

August 10 - Coachlight Dinner Theatre. Sylvia Tippe, 738-2282.

August 14 - Tanglewood. Performance by Israel Philharmonic. Lunch at Lenox House. Seats in shed. Ros Herman, 944-8089.

August 23 - Melody Tent. Pearl Bailey, lunch at Mildred's Chowder House. Call Janet Richman, 461-7108.

September 26-28. Atlantic City. Three days, two nights. For information call Arlene Abrams, 463-8441.

October 8-12 - Williamsburg, Washington, D.C., Busch Garden, Baltimore Inner Harbor. Chairperson, Ruth Rotenberg, 751-9338.

November 9-23 - Israel. 15 days, 3 cities. For full particulars call Beverly Jacobson, 274-9586.

### Dr. Uri Ra'anun To Speak At The Dr. Isidor Shogam Memorial Lecture

Dr. Uri Ra'anun, University Professor in the University Professors Program at Boston University, will deliver the Dr. Isidor Shogam Memorial Lecture at Temple Beth-El on Friday evening, May 20, 1988 at 8 p.m. His topic will be "United States and Soviet Policy in the Middle East."

The Dr. Isidor Shogam Memorial Lecture is one of an endowed series of lectures and was established many years ago by the Misses Ruth and Sylvia Shogam in memory of their brother, Dr. Shogam and their parents.

Dr. Ra'anun obtained his undergraduate and graduate education and degrees at Oxford University. He was recently appointed Director of the Institute for the Study of Conflict Ideology and Policy at Boston University. Previous to his appointments he was Professor of International Politics and Director of the International Security Studies Program at the Fletcher School of Law and Diplomacy, where he taught for more than two decades.

He is a Fellow of the Russian Research Center at Harvard University. Author, co-author, editor or co-editor of 16 books and contributor to 15 others, as well as 15 monographs and Congressional publications. His latest publications are *Emerging Doctrines and Technologies: Implications for Global and Regional Political-Military Balances*, *The USSR Today and Tomorrow: Problems and Challenges*, and *Hydra of Carnage: International Linkages of Terrorism and Low-Intensity Operations*.

Prior to joining the Fletcher School, he taught at Massachusetts Institute of Technology, Columbia University and the City University of New York.

Rabbi William E. Kaufman will conduct the service. Cantor Richard A. Wolberg will chant the liturgy with the assistance of the Temple choir, accompanied by Mr. Raymond Whalon at the Morris Levine Memorial organ.

An Oneg Shabbat in the Schneierson Vestry following the services will be hosted by Misses Ruth and Sylvia Shogam.

The public is cordially invited to attend.

### JWV Memorial Service

This year the Department of Rhode Island, Jewish War Veterans will hold their annual memorial services on Sunday, May 29, 1988.

These services will be held at Lincoln Park Cemetery, Post Road, Warwick, R.I. at 11 a.m.

All veterans, their families and the public are invited to attend. Rabbi H. Scott White will conduct the services.

### South Area JCC

The long-awaited Striar Jewish Community Center on the Fireman Campus will, as of June 1, accept membership for the first year which will begin October 1, 1988 to September 30, 1989.

Located on Central Street in Stoughton between routes 139 and 24, the 84,000 square foot building will offer a full complement of social, cultural and recreational programs for all ages.

An Open House, planned for area residents on Sunday, June 12, from 11 a.m. to 4 p.m. will give visitors a chance to see all areas of the building which is 90% complete. The facility will be fully handicapped accessible when the building opens this fall.

For information call the membership department, 341-2016 or 821-0030.

### NCJW Annual Meeting And Installation

Nancy Bordeleau will be the installing officer at the annual meeting of the National Council of Jewish Women. Director of the Department of Human Services, Ms. Bordeleau will bring greetings to the group from her agency. In the past, the Department of Human Services has worked closely with NCJW on a variety of issues, especially those concerned with day care and teen pregnancy prevention. The Department of Human Services was one of the agencies funding NCJW's handbook for parents on choosing and evaluation child care options, *Child Care in Rhode Island: Choosing It and Using It*.

The installation will be held on May 25, 1988 at the Jewish Community Center, 401 Elmgrove Ave., Providence, R.I. A petite luncheon will be served at 12 noon, and the installation and program will begin at 1 p.m. Heading the organization for the 1988-89 year will be a presidium of Mardelle Berman, Gertrude Gordon, Kay Kaplan, and Beth Weiss. Betsy Holland and Jane Jacober will serve as Vice-Presidents. Also serving on the Executive Board are Joanne Summer (Treasurer), Roberta Loeenberg (Recording Secretary), Lynn Markoff (Corresponding Secretary), Nancy Kaufman (Financial Secretary), Sally Rotenberg (Assistant Financial Secretary), Eva Sapolsky (Mailing Secretary).

Sylvia Denhoff (Assistant Mailing Secretary), and Sara Cokin (Board Mailing Secretary).

Serving on the Board of Directors for a two-year term (1988-90) are Jill Cohen, Seena Dittleman, Renee Flink, Elizabeth Goldberg, Phyllis Goldberg, Bernice Ornstein, Sylvia Sapir, Helene Silver, and Lynne Tesler.

Also serving on the Board for the coming year (1988-89) will be Mitzi Berkelhammer, Sylvia Brown, Claire Ernstof, Janet Friedman, Susan Resnik, Sally Rotenberg, Eva Schaffer, and Hinda Semonoff.

The Nominating Committee for 1988-89 will be chaired by Judy Litchman. Serving on this committee will be Barbara Coen, Nancy Kaufman, Margaret Lederer, Susan Resnik, Lee Scott, and Hinda Semonoff.

The installation and annual meeting is open to the public and all are invited to attend. For more information, call NCJW at 274-2080.

### Camp JORI

Camp JORI President Jeffrey Brier has announced that the 51st season will begin on June 28 with the completion of Phase Two of the capital improvement campaign.

The cabins have been renovated inside and out with new windows, doors, steps and floors. All plumbing and bathrooms have been replaced and the exteriors have been restained. The work was made possible through the generosity of the Rumpler family in honor of Alexander Rumpler's ninetieth birthday, Reika and Samuel Rappaport, Jr. in honor of Alexander Rumpler's ninetieth birthday, Helen and Bertram Bernhardt, the Hassenfeld Foundation and Edwin and Lawrence Soforenko in beloved memory of their wife and mother Miriam.

The refurbishing of the recreation hall has been made possible by the family of the late Samuel Kadsivitz-Kay as a living memorial to his love of children. This summer campers will see new windows and bathrooms, new outer walls freshly stained, new steps and newly purchased amusements and games.

Camp Director Marshall Gerstenblatt and his wife Barbara will be on hand to greet campers and counselors.

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# Opinion

## The Ethics Of Jewish Power

CLAL — The National Jewish Center for Learning and Leadership has published a 35-page document analyzing the ethical issues of the Jewish use of power today. The paper, *The Ethics of Jewish Power* was written in part in response to the uprisings in Gaza and the West Bank and constitutes the most extensive organizational analysis of an issue that has rocked the American Jewish community.

The paper's authors, Rabbi Irving Greenberg, President of CLAL, and Dr. David Elcott, CLAL's Program Director, stress that the current use of power, especially in the Middle East, must be seen in the covenantal context of Israel's re-emergence as a sovereign national entity on her own land.

Greenberg and Elcott agree that all applications of power must be measured against the dual Jewish responsibility of securing a safe Israel and serving as an ethical model. The authors differ, however, in two major respects: 1) the absolute necessity to assume, maintain and exercise power, and

2) the degree to which power may have undesirable side-effects and still be justifiable.

### New Historical Era

"We are at the beginning of a fundamental change in the Jewish condition — the assumption of power," Rabbi Greenberg begins his piece. This adjustment calls for a radical shift in attitude toward the Jewish exercise of power, both among Jews and non-Jews.

"The classical image of the Jew as the morally superior victim was the result of years of Jewish powerlessness," states Rabbi Greenberg, "but, in the post-Holocaust era, buying moral purity at the cost of powerlessness is too high a price." Greenberg argues that Israel strives to a higher standard but that Israel's right to exist must not be conditioned on attaining a higher degree of ethical responsibility, particularly one that no nation can live up to. He believes that Israel's performance over its forty year history has met the higher standard but that its future could be endangered by Jews' own inner need to perceive themselves

absolutely on a moral pedestal.

### Survival Versus Moral Purity

The question addressed in Rabbi Greenberg's segment is framed by the assertion of two postulates: Jewish powerlessness is absolutely incompatible with Jewish existence. But Jewish power is incompatible with absolute Jewish moral purity. This tradeoff between survival and moral purity is extensively examined by Greenberg.

Since moral purity is impossible while operating in the arena of history, the ethical measure of a society is judged, in Greenberg's views, not by "its ideal procedures or potential ability to do good but by the excellence of its corrective mechanisms." In Greenberg's judgment, Israel has a forty-year record of structural and moral correctives that have protected her from wholesale, systemic abuse. Still, there must be a continuous struggle to uphold ethical standards in the face of the ongoing challenges of history. The rise of Kahanism shows that Jews are not immune to rage or the

corruption of power.

### In Defense Of Diaspora's Criticism

According to Rabbi Greenberg, then, diaspora Jewry also has a crucial, corrective role to play in Israel's assumption and exercise of power. Criticism by Jews who have cast their lot with Jewish destiny, he argues, "represents not a backing away from Israel but an important piece of the Jewish ethic of power currently in creation." Still, Rabbi Greenberg put limits on such criticism. "My unqualified support means that I am responsible when Israel's force is misapplied. I cannot pass the buck ... I will plead for change, particularly in the family and in manner that will not endanger Israel's existence." Greenberg criticizes diaspora Jewry for not discounting media coverage sufficiently. He particularly challenges elements in the Jewish community for inability to live with temporary unpopularity (which every power wielder must learn to do) and for exhibiting "the rage of parents accustomed to getting only *nachas* (gratification) from a child."

### A Chance For Peace In Gaza And The West Bank

In the heart of his paper, Greenberg analyzes the genesis, policies, and costs of the current Palestinian uprising. No doubt, he states, "the extended Gaza and West Bank riots and the Israeli efforts to suppress the violence have created a powerful force for hardening of heart on both sides." The uprisings are too widespread to be suppressed by force alone. Israel has made serious errors along the way including Rabin's "force, beatings, might" policy. For their part, Palestinians are "denying the need to negotiate ... and dreaming of taking Tel Aviv and Haifa ... [and have] not yet grasped that Israel cannot be forced to leave Judea and Samaria against its will." But, he adds, "this is not a time for despair." A policy combining restoration of order, local elections and willingness to trade some land for peace could eventually create the conditions for new Palestinian leadership. "Let the word go out unequivocally from Israel that Palestinian Arabs can earn autonomy and even a state by seeking peace and taking risks for it." Let all parties to the tragedy draw the right conclusions, which he spells out, and peace may emerge.

### Limits Of Power

Dr. Elcott draws his lessons of the ethical use of power from a

review of 4,000 years of Jewish history. Elcott demonstrates less confidence in the security promised by the Jewish assumption of power. "Action alone is no virtue," he states. "Political, military, or economic power is no better and no worse than powerlessness until it is applied as part of the overall Jewish strategy for uplifting Israel and repairing and perfecting the world ... We cannot simply be the children of the gas chambers who reject our parents' failures to use power by asserting that power is an ultimate good."

The retention of Gaza and the West Bank has jeopardized Israel's "covenantal vision to build a great nation and to be a blessing to the world." At what price, then, power? he asks. Not only does our misguided dependence on power threaten our souls, Elcott argues, it also threatens our survival.

Elcott calls for "a more mature and less knee-jerk understanding of power and powerlessness." He is critical of the growing tendency in Jewish leadership to presuppose the "the use of power, however applied, is more covenantal than restraining power." He warns that the Jewish state could be "swallowed up by the very lust for power with which our enemies subjugated us." Elcott feels that Israel should allow Palestinians the right of self-determination in a more forthcoming manner and warns that "to reject the voice of the prophet and the visionary is to detract from the Jewish mission."

For his part, Greenberg argues that prophetic stances have only limited value. He believes that "inevitably, the continuous exercise of sovereignty will narrow the spread between the behavior of Jews and of other people." Five or ten percent better than the other nations — that is what it means to be "a light unto the nations." Greenberg adds that "if Israel proves to be twenty-five percent better, it will bring the Messiah. [But] if it is fifty percent better, it will be dead."

Although Greenberg defends the role of media and the need for coverage, he warns that democracies are judged more harshly by media than are dictatorships. The United States has been big enough and strong enough to overcome such distortions but "Israel is far more vulnerable and its margins far more limited."

## Conservative Women Cantors: An Insider's Perspective

by Cantor Stephen Freedman  
Bet Shira Congregation,  
Miami, Formerly of Temple  
Torat Yisrael, Cranston

The Cantors Assembly took a giant leap backward when it voted last week to deny membership to the women who have graduated from the Cantors Institute of the Jewish Theological Seminary with the Diploma of Hazzan.

The vote flies in the face of the Seminary and its Chancellor, Dr. Ismar Schorsch, who made the decision a little over a year ago to award the Diploma of Hazzan to those women who had completed the same course of studies as their male counterparts.

The vote is in direct violation of the Assembly's own by-laws, which state: "The following shall be eligible for membership and commissioning as a Minister of Religion. Any graduate of the Cantors Institute of the Jewish Theological Seminary of America who shall receive the degree of Hazzan."

The vote sets the Cantors Assembly apart from every other arm of the Conservative Movement, none of which has repudiated Dr. Schorsch's decision, as has the Assembly.

The vote denies membership to a group of qualified candidates who are legally entitled, both on religious and secular grounds, to that membership.

Notwithstanding the outcome of last week's vote, however, a basic truth remains: The issue of women members, as constituted in the motion set before the Assembly, should never have even come to a vote.

The members of the Cantors

Assembly overstepped their bounds when they chose to discuss and vote on a motion which violated its own by-laws, while never discussing the issue of changing those by-laws.

There is another, more fundamental reason, though, why the discussion and vote should never have come to pass. Had the debate focused solely on the issue of membership, there could not have been any disagreement.

What happened, however, is that the debate centered around the issue of whether or not those women were entitled to be recognized as hazzaniyot.

While those hazzanim who stood in opposition to the admission of women as members had many reasons for that opposition, the argument that was voiced over and over again was that the proper Halakhic process had not been followed and therefore the decision was invalid.

With all due respect to my colleagues who feel this way, the truth is that hazzanim are not Halakhic authorities, and we do not have the right to collectively question or disregard such rulings.

The arena of Halakha belongs to the rabbis; they are the ones who, by virtue of their education and religious standing as the leaders of our community, set religious policy.

Any discussion of the validity of those women as cantors should have been ruled out of order so as to concentrate on the only issue before the membership, namely, whether or not to admit to membership those women who graduated the Cantors Institute with the Diploma of Hazzan. And

as stated before, the by-laws are quite clear in allowing the women to join the Assembly.

For those hazzanim who oppose the admission of women to our ranks, there are a number of ways in which they could have expressed their sentiments. They could have communicated directly to Dr. Schorsch (and some did). They could have asked their rabbis to bring the matter to the attention of the Rabbinical Assembly Committee on Law and Standards. They could have attempted to amend the by-laws so as to exclude women.

What they did, however, was to initiate an inappropriate debate on an issue peripheral to the motion before the Assembly, and in so doing, shifted attention (and ultimately, votes) away from the matter at hand.

The merits of women cantors within the Conservative movement will be debated for a long time to come, by both clergy and laity. That does not, however, negate the fact that a grave injustice was perpetrated on the past and present women who have earned the right to be called hazzanit in the Conservative movement, and who are thus entitled to membership in their professional cantorial association affiliated with that movement.

The hazzanim who voted in favor of the motion will work diligently to see that this injustice is corrected as quickly as is possible. We support all of the hazzanim of the Cantors Institute and are committed to their equality within Conservative Judaism.

## Shall We Always Follow Orders?

by Isaac Klausner

Col. Ollie North testified during the Iran-Contra hearings that if he lied to Congress he did it for the good of the country and always followed orders of his superiors. Was he a law breaker or a super-patriot and a hero?

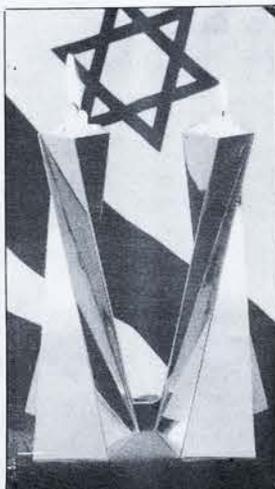
The question now comes up with the Israeli soldier who takes part in or witnesses the beatings, brutalities and results of the "iron fist" policy against the Arab

cocktail throwers.

What is his state of mind? Is he insensitive and does he always follow orders or does he sometimes feel anguish for the enemy when his conscience tells him not to follow the orders but to follow the Talmudic saying, "Don't do to others what is hateful to you."

Recently, I received letters from Israel, in which "Territory for Peace" was much discussed. Mostly, the letters expressed the opinion that violence must be stopped by moderation and

compromise. Some accept the views of Meir Kahane and of Gush Emunim (block of faithful). In one letter it was pointed out that our leaders became more sophisticated but less intelligent. By the present actions, Israel, in the long run, will be as much a loser as the Palestinians. The brutal actions probably had to be taken, but they are debasing and humiliating Israeli youth. The effects on troop morale, as well as on those Palestinians, seems to alarm everybody.



### Candlelighting

May 20, 1988

7:45 p.m.

### Candlelighting

May 21, 1988

8:49 p.m.

**RHODE ISLAND HERALD**

(USPS 464-760)  
Published Every Week By The  
Jewish Press Publishing Company

- EDITOR:  
SANDRA SILVA
- ASSOCIATE EDITOR:  
DAVID DeBLOIS
- ADVERTISING DIRECTOR:  
BRUCE WEISMAN
- ACCOUNT REP.:  
MARY FITZPATRICK

Mailing Address: Box 5063, Providence, R.I. 02940  
Telephone: (401) 724-0200  
PLANT: Herald Way, off Webster St., Pawt., R.I. 02861  
OFFICE: 305 Waterman Ave., East Providence, R.I. 02914

Second class postage paid at Providence, Rhode Island. Postmaster send address changes to the R.I. Herald, P.O. Box 5063, Providence, R.I. 02940-5063.

Subscription Rates: Thirty-five cents the copy. By mail \$10.00 per annum, outside R.I. and southeastern Mass. \$14.00 per annum. Bulk rates on request. The Herald assumes subscriptions are continuous unless notified to the contrary in writing.

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## Convention Not Conviction: The Dark Underbelly Of Conservative Judaism

by Jacob Neusner

Just now I heard a story that took place forty years ago. The person who told me the story never forgot the incident, which is one of the formative events of his life. This life-shaping story in my view captures the dark underbelly of Conservative Judaism, the price that some pay for the advantages that they gain in that approach to "being Jewish."

The story concerns a seventeen-year-old boy, a refugee, along with his parents, from Nazi Germany. His father was a leading liberal Jew in Germany, who served among the top leadership of the community in the dreadful years from 1933 to 1939. He had given his bona fides as a Jew, had paid the most severe price, had escaped with his life.

The family settled in New York City. The father eked out whatever living he could. The son studied in what were then called the Friedlander Classes (now: Seminary College) at The Jewish Theological Seminary of America. He distinguished himself. The dean of the classes called him in and asked whether he might not want to go to the rabbinical school and become a rabbi. Yes, in fact, the young man had been thinking along those very lines and he would in fact like to continue.

"Tell me," the dean said, "do your parents keep a kosher home?"

"No, they do not, they are liberal Jews."

"Well, ask your father and mother whether, if the Seminary were to pay the cost for them to make their home kosher and buy kosher meat, they would do so, so that you can come to the rabbinical school."

The young man was astonished and did not reply, not then, not ever. He went to Hebrew Union College and became a rabbi (and, as a matter of fact, a shomer mitzvot) and subsequently, a leading scholar in his chosen field of Jewish learning.

He is now in his sixties and he told me the story as though it happened this morning. He said, "I could not think of how I could present such a proposal to my parents."

"My father and mother had suffered so profoundly for being Jewish, had behaved with such dignity and loyalty.

"Of what meaning money?"

"And if they don't keep kosher, how could they take money to keep kosher? They didn't sell their soul to Hitler, why should they sell it now? They are proud of who they are and of what they are just as they are."

It seems to me that this chilling story captures the essence of Conservative Judaism, not because the dean was evil, but because he is a good man and because he meant well.

Here is a problem, solve the problem. "We don't admit students who do not keep kosher, and since this student will be living at home, he will have to have his parents make their home kosher. They're poor, we'll help."

True enough, but then, was or is money the issue? Can the parents (and the son) not have had convictions of their own?

Yet that is not what is at stake. That utter indifference to persons is on the surface. It is particular to the dean, not a trait of Conservative Judaism.

What is at stake is the notion that keeping mitzvot is essentially

formal. You keep a kosher home as a formality, as a matter of convention, not conviction.

Conservative Judaism lays stress on keeping certain practical religious duties (mitzvot maasiyot), and tends to indifference about others. In general, for entry into JTSA kakshrut, Shabbat, and tefillah are stressed, but miqveh (to take one example among many candidates) is not.

Now the stress on doing certain religious deeds bears ambiguous meaning. On the one side, it can mean that doing these deeds will yield a deeper faith, an encounter, through deed, with the living God. On the other, it can mean that doing these deeds supplies the passport to acceptability, not in heaven but on earth.

Stress on mitzvot without the prior and fundamental obligation to acknowledge the Metzaveh, the one who commanded the commandments, reduces the religious duties to customs and ceremonies — conventions, socially sanctioned behavior, mere worldly conformity.

Stress on mitzvot in the context of faith and as an expression of faith, such as characterizes every form of Orthodoxy in the world today, elevates and sanctifies the religious duties, which, in turn, gain the power to elevate and sanctify the ones who do their duties in that way.

What was, and is, at stake in stress on convention rather than conviction?

In the second generation of Conservative Judaism, from the depression through World War II, people loved the way of life, though they did not believe in the world-view that sustained and explained the way of life. So they kept kosher as a folkyway and produced Kaplan's version of Reconstructionism.

In the third generation of

Conservative Judaism, from World War II to the late 1970s, a generation of return, renewal of the Judaic tradition, turned to Conservative Judaism as a road to the Torah, came with religious conviction and sought to transform that religiosity in general into Judaism in particular.

Now, in the fourth generation of Conservative Judaism, there are many roads of return and renewal. Orthodoxies in various forms and institutions open roads for many. Reform Judaism opens paths for still more. Conservative Judaism now competes, no longer holding the key to the treasury, no longer on its own defending the grail of an intelligent faith, a comprehending belief.

When Conservative Judaism, in Rabbi Gordis's recent version, pretends to speak up, it mouths banalities. It reviews dead issues, appeals to the slogans of yesteryear, rehearses disagreements in which, here and now, little is at stake.

The legacy of convention without conviction bears its bitter truth that convention by itself is not religion.

People who do not believe in God should not become rabbis. Rabbis who do not believe in God should leave the pulpit and make honest persons of themselves. A simple faith that, in doing the religious deeds one does, one serves God defines what is required of anyone who sets foot in a synagogue and says the holy words of Torah and tefillah.

And that applies to all Judaisms. But, I claim, it is realized by all Judaisms, each in its own interesting way, Reform as much as Lebovitch, Conservative of Jewish Theological Seminary as much as Orthodox of Ner Israel or Tels Yeshiva, and everywhere in between.

So please don't think that, if you pay the costs, you can pay a family to eat kosher food. In their terms, in their context, they think they already do. And if, in their setting, they do *your way*, the one thing you don't get is Burger-King Judaism.

The dirty little secret of Conservative Judaism these days? An awful lot of people are going through motions they really don't believe in. Or so it would seem.

## Taba As A Microcosm

by Herschel Shanks

Reprinted with permission from *Moment*, Volume 13, Number 3, May 1988.

Taba — for all its seeming irrelevance to the problems of the West Bank and Gaza — goes a long way, at least for me, in explaining some of the hopelessness I feel.

Taba is a little postage stamp of land on the Israel-Sinai border, a mere half square mile. On it sits only a Sonesta Hotel worth about \$35 million and some colorful huts called Nelson's Village where you can sack out or get a bite to eat. The rest is a beautiful sand beach on the Gulf of Eilat.

Both Egypt and Israel claim Taba under the international boundary defined in the Camp David accords and incorporated into the Egyptian-Israel peace treaty. While technically, 14 boundary pillars are in dispute, the case really turns on the location of one of them, boundary pillar No. 91.

For years the parties attempted

to resolve the controversy by direct negotiations, as well as with the help of outside mediators. That failing, they agreed to settle the matter by arbitration. In the meantime, the controversy only added its drop of poison to the relationship between Israel and Egypt.

Arbitration, like a lawsuit, takes a long time. The arbitration agreement in this case was signed on September 11, 1986. And arbitration is also expensive. Five arbitrators must be chosen (including one by each of the parties), evidence presented and a decision rendered. As I write, the parties have each presented their briefs and written evidence to the arbitration panel, which sits in Geneva; they have also presented their counterbriefs, attacking the briefs of the other side. The next step will be oral arguments before the arbitration panel, as well as site visits. Then, a decision — perhaps by the end of the year. One side will win — everything; one side will lose — everything.

The arbitration agreement provides for a final effort at an unlitigated resolution. After the counter-briefs are filed, three members of the arbitration panel (including the members appointed by each of the parties) are directed to explore with the parties "the possibilities of a settlement of the dispute." That is now the period we're in.

My preferred resolution of the Taba controversy is to give Egypt technical sovereignty over the area, but assure Israel complete access. This would meet the interests of both parties — Egypt, that it didn't give up an inch of territory; and Israel, that it retains its practical interest in the hotel.

This is not the only possibility for compromise. Israel could cede sovereignty to Egypt and take back a long-term, say 99-year, lease, the so-called Hong Kong solution. There could be a territorial compromise whereby Israel would retain only the hotel. Other possibilities and combinations are limited only by one's imagination.

## Letters To The Editor

To the Editor:

In re your May 5 Opinion column about Israel bashing in Seattle, WA: if anyone doubts American (Jew or Christian, Muslim, Druid or atheist) character, conscience or support of Israel, let them come to Rhode Island where our capitol dome is graced by an Independent Man. Or go to Maine, where trees and black bears are nurtured as carefully as children. Visit the commonwealth of Massachusetts where a once-favorite son, Robert F. Kennedy, told us: "Some men dream dreams and ask why?/I dream dreams and ask why not?" North of Boston, across the line in New Hampshire, let them look at the purple mountain majesties of a state whose motto is "Live Free Or Die."

But do not equate encouragement with endorsement.

I deplore the actions of former Prime Minister Menachem Begin who was a patent political thug. I deplore pre-emptive raids into Lebanon which lead to the deaths of US Marines. I deplore a we-against-the-world mentality which chides and censors US news media because it has the temerity to criticize Israeli policy (along with Pres. and Nancy Reagan and astrologers and the Red Sox.)

If you flail our criticism but favor our dollars, you deeply underestimate American resolve. We have and will go to the wall with you. But not necessarily without an argument. And, if that is Israel bashing, here we stand. In New England. We the people. Guided by the first amendment to our Constitution and its freedoms of speech and of the press.

Don Walsh  
Centerdale, RI

Kol Hakovod

The Rhode Island Holocaust Survivors take this opportunity to extend well deserved Kudos to the entire Rhode Island Community for its commitment and untiring way in which they gave of themselves to help achieve the goal in building the Rhode Island Holocaust Memorial Museum.

We the Survivors are sincerely and deeply grateful, and can never fully express our appreciation of its importance and its meaning to us.

We hope this out-reach to the people will help build more understanding and make sure that such tragedies never happen again.

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## Providence Hebrew Day School



Daniel Stieglitz

### Daniel Stieglitz Wins U.S. EPA Award

Daniel Stieglitz, a first grade student at Providence Hebrew Day School, received an award for highest honors from the United States Environmental Protection Agency for his entry in the Elementary Ecology Poem and Poster Program.

Daniel's entry, a poster about pollution, was submitted by his art teacher, Mrs. Donna Pringle. The awards ceremony was held on May 6, 1988, in the Grand Ballroom of the Omni Biltmore Hotel. United States Senator John H. Chafee and the Environmental Protection Agency's Deputy Regional Administrator Paul G. Keough presented Daniel with a plaque in recognition of his efforts.

Thousands of entries from all six New England states were submitted in the Elementary Education Ecology Poem and Poster Program. Daniel Stieglitz's entry was one of only several from Rhode Island that were judged good enough to receive top honors.

Daniel Stieglitz is the son of Dr. Ezra and Varda Stieglitz of Providence.

Daniel's award continues to maintain the Providence Hebrew Day School's reputation as Rhode Island's award-winning Jewish Day School. Last week, Russell Rosen, an eighth grade student at the Providence Hebrew Day School, placed first in the Junior Division, Individual Paper category of the Rhode Island History Day Contest.

### PHDS Announces Drama And Art Festival

Every Jewish mother knows how talented her child is. Now the rest of the world will get a chance to find out, as the Providence Hebrew Day School presents its first annual Drama and Art Festival.

The Festival is being coordinated by drama teacher, Mrs. Denise Kavanagh and art teacher, Mrs. Donna Pringle. Together, they have come up with a program that has the entire school community, including students, faculty and parents,

excited and involved.

Grades six, seven and eight will be performing their plays and exhibiting their original art work on Wednesday, May 18, 7:30 p.m. at the Day School.

Grades three, four and five will be performing their plays and exhibiting their own original works of art, May 25 at 7:30. Grades K through 2 will also be showing their creativity at that time.

The Providence Hebrew Day School Drama and Art Festival is open to public and admission is free of charge. Prices for individual art works have to be negotiated directly with the students, and their agents — uh, parents.

### Providence Hebrew Day Heads For The Hills

If you want a Jewish education to last a lifetime, you can't just teach Judaism to children, you have to give them a chance to experience it. That has always been the attitude of the faculty and staff of the Providence Hebrew Day School.

So it's no wonder that on L'ag B'Omer, students at the Providence Hebrew Day joined with thousands of their Jewish peers all over the world and went out into the fields and woods to celebrate.

L'ag B'Omer is a festive day that falls between the holidays of Passover and Shavuot. It commemorates the yahrzeit of one of the greatest scholars of all, Rabbi Shimon Bar Yochai. Typically, the day of passing is considered a sad occasion, however Rabbi Shimon called it his "hilula," his day of Praise.

In Israel, thousands of people visit Rabbi Shimon's resting place in Meron to pray and to honor the man who wrote the Zohar, the book that revealed Jewish mysticism to the world.

Back in Rhode Island, boys and girls in grades pre-K through 8 went out for a day at Colt State Park in Bristol, Rhode Island. Under blue skies and warm temperatures, the children had a grand time, participating in sports and a variety of activities, under the close supervision and direct guidance of their religious and secular teachers.

Mrs. Maureen Sheehan, Educational Coordinator of the Day School, and Mr. Deming, Physical Education Director reported everyone returned safely, happy, tired and full of the kind of memories that make L'ag B'Omer, and life at the Day School, so much fun.

## ORT Awards

"In today's world, there are many people seeking positions. The better prepared you are, both academically and technically, your chances are of being hired for the positions of your choice." This statement was part of the winning essay written by Teresa Moniz, age 15, from East Providence Senior High School. The essay contest was sponsored by the Providence Chapter of the Women's American Organization for Rehabilitation Through Training (ORT) as a community service in conjunction with the R.I. State Dept. of Education campaign to increase awareness of the vocational/technical opportunities of our state.

All vocational and technical school students were invited to participate in the contest. The essay question — "How does a vocational technical education give someone a competitive edge in today's world?" generated interest in many Rhode Island students.

Diome Silva, 17-years-old from Central High School won the second place award. He was given a \$25 gift certificate from Block Artists. Frank N. Cardente, Jr. age 17 from Central High School came in third. He was awarded a \$20 gift certificate from Salk's True Value Hardware Stores.

Teresa won a \$100 United States Savings Bond. All three proud winners were given their awards on April 28, 1988 at the Ort General Meeting. It was held at Warwick Vocational Technical School (in the Culinary Arts dining room).



Left to right are: Jill Sholes, President of Providence Chapter of ORT; Theresa Moniz, 1st place winner; Frank Santoro, Director of Vocational Education in R.I.; Michele Keir, chairperson of essay contest; Diome Silva, 2nd place winner; and Frank Cardente, Jr., 3rd place winner.

575 Centerville Rd. Gregory international network which Gonsalves, U.S. Silver Medalist supports 800 vocational/technical winner in an international schools worldwide. It is the largest olympics in Australia, was the nongovernmental technical guest speaker. system in the world.

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## JWV: A Proud Tradition

In 1985, amidst the controversy surrounding President Reagan's visit to Bitburg Cemetery in Germany, the Jewish War Veterans (JWV) headquarters received a call from a teacher who wanted to know why the group was so opposed to the visit. "After all," she said, "Jews never served in America's armed forces."

It is exactly this sort of attitude that the JWV has been battling against for over 90 years. From the Civil War to Vietnam, the JWV has acted to clear up misconceptions about Jewish military service and Jewish patriotism in general. Founded in 1896, the group is the oldest, active veterans organization in the country.

The JWV boasts a stellar history. In 1933, they were the first Jewish organization to adopt a boycott of German goods, a lead soon followed by others. They effectively campaigned for the G.I. Bill in 1944. In August, 1963, the JWV was the only national veterans organization to join in the Rev. Martin Luther King, Jr.'s historic march on Washington. The group now boasts over 600 Posts, including 6 in R.I.

As the only Jewish organization in America which can lobby (they

were chartered by an Act of Congress), the JWV pushes for veteran's entitlements. In addition, members are eligible to enlist in the group's exclusive insurance program. Special travel rates are available through the JWV as well.

Fighting anti-semitism is a high priority of the JWV. They work closely with the Office of Special Investigations to prosecute Nazi war criminals living in the U.S. They openly confront the activities of groups like the Ku Klux Klan and the American Nazi Party, and, through "Project Yachad," work for the emigration of Soviet Refuseniks.

The group also works closely with the Jewish Boy Scouts and Eagle Scouts, offers scholarships, and provides lectures on Jewish military history to the community.

Finally, the JWV has stood at the forefront of the support for the state of Israel. The group built the Israeli Soldier's R&R Home in Beersheba, among other activities and fundraisers.

Persons interested in joining the Jewish War Veterans may write: Jewish War Veterans—Dept. of R.I., 83 Park St., Providence, RI 02903, or call Dept. Commander Eli Leftin at (401)941-3093.

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# Around Town

by Dorothea Snyder



Sunburst weather smiled down upon a happy outdoor event last Sunday . . . a post Lag B'Omer - pre Shavuot Grand Carnival sponsored by Camp Gan Israel, Mesibos Shabbos Clubs and the Chabad House Jewish Heritage and Hospitality Center in honor of the year of HAKHEL, Jewish In-gathering.

In between game booths, face painting, a mystery auction and refreshments, the children learned that Shavuot this year marks the 3300th anniversary of G-d's giving of the Torah at Mount Sinai.

"Children," says Rabbi Laufer, "are guarantors of the Torah."

photos by Dorothea Snyder



Rabbi Yehoshua Laufer, director of Chabad House, with Harold Taub who holds grandson Aryeh Raskin. In celebration of Aryeh's new sister, they hold an Aleph Bet chart. Rabbi Laufer says "The Holy letters Aleph Bet represent the foundation of our Jewish heritage. They are the beginning of a Jewish child's learning."



Lining up for the "Cattle Round-Up" are David Dombroff, Elie Estrin and Zimra Smith. In charge are Gila Abramchik and Diane Jacobs.



Donning burlap bags for a sack race are Yael Silverberg, Anital Rosen and Tal Barzilay assisted by Channah Ramm.

# The Year of HAKHEL



Michael Bresler applies make-up for his Sappy Saperstein cowboy role. Two captive onlookers are Sholom Ber and Aaron Dombroff.



This happy group of Grand Carnival visitors are Yisroel Donowitz, Avi Rosenstein, Shira Rosenstein, Jay Rosenstein, Rabbi Shmuel Singer and Reva Singer who holds little Tziporah.



A young visitor to the carnival remains still as Faige Gorkin paints her face. Mendel Laufer is an observer at the face-painting booth.

**Lakhmans** (continued from page 1)

**Update On Temple Habonim's Struggle To Free Soviet Jewry**

Since the Lakhmans have been granted permission to leave Russia the Jewish Federation has adopted another refusenik. He heard about the help that Temple Habonim members have been giving to the Lakhmans, Mendeleevs and Luries and he wrote to Mila Schroyer begging her to ask the Temple members to help him as well.

Maxine Richman and Mila Schroyer took the letter to the Federation which agreed to the adoption, and then placed a call to him. He is divorced. His wife and only child left him, they could not stand the pressure of being refuseniks, but he has not given up. His name is forthcoming.

On Saturday, May 21, a young man will be Bar Mitzvahed at Temple Habonim. He has been twinned with a refusenik child whose family resides in Moscow. Arcady Lakhman will try to make this known to the family before Friday that they may be able share in the day spiritually, if not physically.

The niece of a congregation member visited the Mendeleevs and they expressed a need for clothing. They were also visited by the National Committee Chairperson, Belle Swartz, who went to Russia in April.

A Toronto congregation speaks weekly with the Luries and has kept in close touch with the Temple Habonim members. The Luries were also visited last week by the niece of a Temple Habonim congregant. Their situation remains unchanged.

On May 25th there will be a demonstration on the steps of city hall for support and assistance for the cause of Soviet Jewry. It will take place from 11:45 to 12:45, all interested persons are urged to attend.

There will be a hunger strike in Russia in June by the Women Against Refusals. The strike will begin during President Reagan's visit and continue for the duration of the summit as a demonstration for freedom to "return to the land of our ancestors".

Anyone wishing to donate clothing, art supplies or other articles to the families should contact Maxine Richman at Temple Habonim in Barrington. A congregation in Toronto has offered to bring the articles to the families when they go to Russia on June 15th. They must have these articles by June 1st.

**Rabbinical Council Of America Offers Program To Israeli Rabbis**

A new program to teach practical rabbinics and pastoral care to rabbis in Israel based on the experience of American rabbis has been launched by the Rabbinical Council of America.

In making the announcement last Monday at the 52nd annual convention of the RCA at the Americana Lake Geneva Resort in Lake Geneva, Wisconsin, Rabbi Milton H. Polin, president of the Rabbinical Council of America said that the purpose of the rabbinic training program is to prepare the Israeli rabbi to reach out to the uncommitted, youth, sick, aged, family, through advice, guidance and counseling.

American and Israeli rabbis, psychologists, social workers, and physicians will form the core of the instructional program. The purpose of the effort of the RCA is to bring to the Israeli rabbi the result of the more than 50 years of experience of the Rabbinical Council of America in reaching out to the American Jewish community, said Rabbi Polin.

The new program also seeks to help the Israeli rabbi become a leading part of his community and to be able to project the synagogue not only as a house of prayer, but as an educational family center, said Rabbi Polin in making the announcement before several hundred delegates from throughout the U.S. gathered at the convention.

The program which is a multi-disciplinary one, will include lectures, seminars, workshops, as well as practical supervised field work experience in hospitals, family agencies, geriatric centers and youth facilities. The field work experience will help the rabbi exercise his role as advisor, guide and counselor, said Rabbi Polin.

Field work sites include youth centers, mental health clinics and the Shaarei Zedek Hospital in Jerusalem where the first lectures will deal with geriatrics, diseases of the elderly, and the effects of aging on a person.

Chosen for the program, reported Rabbi Polin were Israeli rabbis who have had at least a few years experience in the rabbinate. The seven student participants are: Rabbi Aharon Badichi of Jerusalem, Rabbi Gavriel Goldman of Kfar Adumim, Rabbi Dov Kook of Tiberias, Rabbi Shalom Nagar of Ariel, Rabbi Mordechai Nagari of Maaleh Adumim, Rabbi Uzi Schweizer of Kfar Yonah, and, Rabbi M. Mordechai Tobias of Kadima.

Among the RCA members in

Israel involved with the Israeli rabbis are Rabbi Fred Hollander, RCA executive director in Israel, Professor Reuven Schindler, director of the School of Social Work, Bar Ilan University, and Professor Stanley Schneider of Israel, visiting professor at Wurzeiler School of Social Work, Yeshiva University. The teaching staff also includes rabbis, professors of social work, geriatrics as well as physicians.

Rabbi Polin said "the program's basic philosophy is that the Israeli rabbi can best help unify the socially, culturally, and educationally diverse elements comprising contemporary Israel society by acquiring the knowledge, skills and expertise to render assistance to every individual and family seeking help in dealing with problems affecting their personal lives.

"It is only when Judaism has personal relevance that it can effectively continue to fulfill its historic role as the bond uniting the different segments comprising contemporary Israeli society and with Jews the world over — into one people," Rabbi Polin told the delegates at the convention of the RCA.

Organizing the program were Rabbi Polin, Rabbi Binyamin Walfish, executive vice president of the RCA and Rabbi Fred Hollander.

**Reform Adopts South Africans**

NEW YORK — Two South African political prisoners jailed for their opposition to apartheid — one Jewish, one black — have been adopted by the Religious Action Center of Reform Judaism, the Washington-based public affairs arm of the Union of American Hebrew Congregations and Central Conference of American Rabbis.

The center is asking Reform synagogues to write Secretary of State George Shultz and the South African ambassador to the United States and demand the release of Raymond Suttner, a 42-year-old Jewish anti-apartheid activist, and Reverend Molefe Tsele, a 32-year-old Lutheran parson.

Suttner has been a senior lecturer in the law school of the University of Wittersand and education officer with the anti-apartheid United Democratic Front. Tsele was executive treasurer of the National Education Crisis Committee. The men were arrested in 1986

**Rabbi Davis**

(continued from page 1)

Messiah to the world. The Korean-born Moon asserts that the new Messiah was born in Korea, in the year of his own birth, and has married a perfect mate (Upon marrying his present wife, Moon remarked that she had "the potential to become the perfect mate.").

During his testimony at his recent tax fraud trial, Moon was asked directly if he thought he was the Messiah. He answered by saying, "I'm not the Messiah, but I have the potential to become the Messiah." Moon went on to say that he had discussed the matter with Jesus Christ himself. Asked how he knew it was Christ, Moon answered that he "recognized him from his pictures."

Ruling out the ridiculous theology of Moon as the drawing card for the Unification Church, Davis kept searching for an explanation. When his Confirmation class began to openly discuss their feelings of loneliness and alienation, he began to understand the psychology of young adults that the Moonies preyed upon. The cults exploit these feelings—they do not deal with them or offer help, but they are experts at exploiting them. The cults offer a sense of belonging.

**Jews and Cults**

Although comprising only 2.4% of the national population, Jews make up about 12% of the cult membership in America. Why is this so? Rabbi Davis has his own theory. Every generation, he says,

**Jewish Heritage In The Azores**

An interesting thread of Jewish heritage and tradition runs through the rich and diverse cultural fabric of the Azores, and a small group of Jewish and Portuguese Americans are beginning to take a close look at this relationship.

Through a recent visit to an almost unknown synagogue in Ponta Delgada, Azores, the group is beginning to explore the fascinating interrelationships between Azorean and Jewish culture and history on the islands. The synagogue, built in 1836, seems to have opened a door to a story that might have been permanently lost.

The group, consisting of prominent leaders from the academic and business communities in Southern New England, is dedicated to the restoration of the synagogue and a number of Jewish cemeteries that have also been located on the islands. In addition, the committee hopes to uncover artifacts, documents, books, records and other information that could be gathered together to offer a coherent vision of the 500 years of Judeo-Azorean history.

The committee's initiatives are supported by members of the Jewish community, the Portuguese community, the Azorean government, as well as specific institutions such as Southeastern Massachusetts University's Center for Jewish Culture, P.B.A. (Portuguese-American Business Association), SER-Jobs for Progress, Inc. and the Portuguese Cultural Foundation. The project has vast potential, not only in terms of restoration of facilities and history, but also in terms of strengthening links between the Azorean and Jewish communities and the United States and Portuguese governments.

Some members of the committee will be leaving to the Azores and more specifically to the islands of Terceira and S. Miguel on May 24, 1988, and returning on the 28th.

without being charged and were jailed without benefit of trial, according to Rabbi David Saperstein, co-director of the Center.

expects their children to go further, to do better than themselves. Davis feels that this places a great deal of pressure on the young Jews of today, many of whose parents are quite successful. Thus, feeling unable to compete with their parents' success, the young Jews search for alternate lifestyles to avoid comparison with their elders. In addition, cults recruit heavily in areas that happen to have large Jewish populations (New York City, for example).

**Getting Out**

Parents trying to rescue a child from the grip of a cult may choose to hire a deprogrammer. A deprogrammer is a professional cult-buster who will kidnap a member from a cult and hold him against his will, seeking to break the bonds of brainwashing. Though often successful, there are two major problems with the deprogrammer's approach. First, the fee to retain such a professional may be quite high, and second, kidnapping is illegal—even from a cult.

Davis, on the other hand, works with the parents, instructing them how to get their child briefly released from the cult so that they may be brought to him for counseling. His method is based upon taking a series of small steps away from the cult, until the final bonds of brainwashing can be destroyed through therapy.

When the cult member arrives to see Davis, he asks him/her one

question: "Are you here of your own free will?" This frees him of the charges of kidnapping often aimed at deprogrammers.

If the cult member answers the question affirmatively, Davis will work endlessly to liberate the person from the brainwashing that has taken place. If parents can get their child to this point, Davis says, he can usually successfully rescue him/her from the clutches of the cult.

While struggling to understand why young people were drawn into cults, Davis gave his Confirmation class an assignment: "If you could ask your parents any one, single question at all, what would that question be?" The exercise was completely anonymous—no one was to sign their names to what they wrote, and Davis shuffled the papers in front of the class immediately after collecting them to emphasize the anonymity.

That night, Davis asked his wife Marion to read the questions to him as he packed for a trip.

The first 13 in a row were identical. They read:

*Do you love me?*

Rabbi Davis sat down on the bed with his wife. Together, they wept. And, finally, he understood.

Rabbi Maurice Davis spoke at Temple Torat Yisrael on May 15 in an event sponsored by the Florence Margolis Memorial Fund.

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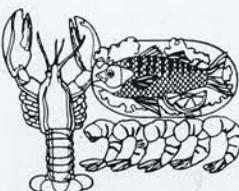
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# World and National News

## History Making Visit To Auschwitz

NEW YORK, N.Y. — The Archbishop of Krakow has hailed an unprecedented three-day Catholic-Jewish dialogue — which included a visit to Auschwitz — as "history making."

Asserting that the Catholic Church has a "special responsibility" to open a "new and fresh chapter in the history of Catholic-Jewish relations in Poland," Cardinal Franciszek Macharski said that the memory of the Holocaust, which took place "before our very eyes," should serve to bring Catholics and Jews closer together.

The international colloquium, sponsored by the Polish Catholic Bishops Conference and the Anti-Defamation League, was held April 24-27 at the Diocesan Monastery in Tynec, near Krakow. It was the first such colloquium in Polish history.

Entitled "Jews and Christians in Dialogue," it brought together 75 Catholic and Jewish theologians, lay leaders and scholars representing, in addition to Poland, the United States, Israel, England, Switzerland, East Germany and the Vatican.

Dr. Ronald B. Sobel, senior rabbi of New York's Temple Emanu-El and chairman of ADL's

National Executive Committee, said the participants engaged in "frank and emotional" discussions aimed at advancing Catholic-Jewish relations, healing deep-seated, centuries-old wounds and confronting the dimensions of the Holocaust and its legacy.

Both sides promised to continue and deepen the dialogue on an annual basis, he said, adding that a 1989 colloquium is being planned to deal with teaching about the Holocaust in Polish seminaries and schools and improving the presentation of Jews and Judaism in courses on the New Testament.

In their closing joint statement, the Catholic and Jewish delegations emphasized the candid nature of the discussions "on the current status of Christian-Jewish relations, the implementation of Vatican II documents, condemnation of anti-Semitism and the role of the Catholic Church today in educating about Judaism." The Vatican's representative was Rev. Pier Francesco Fumagalli, head of the Holy See's Commission for Religious Relations with Jews, who opened the meeting.

The colloquium grew out of a proposal made in 1986 by Boston's Cardinal Bernard Law and Leonard Zakim, ADL's New England regional director, who were in Poland as part of a special mission. Mr. Zakim was in charge of the current ADL delegation; Rabbi Leon Klenicki, director of ADL's Interfaith Affairs Department, and Bishop Henryk Muszynski, chairman of the Polish Catholic Bishops Commission for Dialogue with Judaism, were the coordinators.

Noting that the issue underlying all the discussions was the Polish and Jewish response to the Holocaust, Dr. Sobel said that "the very fact that high Catholic church

officials, intellectuals and writers were discussing and confronting these Holocaust issues with Jews was in itself highly significant."

The Polish Catholic Church, according to Rabbi Klenicki, has expressed its readiness to come to grips with the full dimensions of the Holocaust. At the colloquium, he said, the Catholic representatives acknowledged the "unique and unparalleled nature of the Holocaust more than a few times" and also "recognized that the existence of Polish anti-Semitism derived from church teachings and social and economic factors."

The Catholic participants, however, asserted that Poles, too, were Nazi victims during World War II, calling attention to the 3,000,000 Poles, including some 3,000 Polish priests, who died at the hands of the Nazis. In response, Rabbi Klenicki pointed out that Jews had been condemned to die because they were Jews, while Poles died in the course of wartime hostilities. Rabbi Lenicki's family perished in Auschwitz.

Bishop Muszynski expressed concern that Polish children "lack knowledge of the Holocaust." Cardinal Macharski recommended that next year's colloquium focus more on Catholic and Jewish

perspectives of the Holocaust with a "deepening of the discussion of the tragedy."

In summing up the steps to be taken which were agreed upon by the Catholic and Jewish participants, Dr. Sobel cited the following:

—Provide a continuing forum for furthering the overall improvement of relations between Christians and Jews;

—Bring about a more positive presentation of Jews and Judaism in seminary courses on the New Testament;

—Jointly publish and distribute educational materials on Judaism;

—Address the history of relations between Jews and Christians in Poland that have often been characterized by anti-Semitism.

Dr. Sobel said the colloquium was of special significance because of "the importance of the Catholic Church in Polish life." He also pointed out that awareness of Jewish concerns among the Polish Catholic clergy can have an impact on improving Catholic-Jewish relations in the United States — since more and more Polish seminary graduates are filling vacancies for priests here because of a decline in enrollments in American Catholic seminaries.

## Kissinger Blasts Peace Conference

By Elli Wohlgerlert  
NEW YORK (JTA) — Taking a left-handed swipe at the Reagan administration's Middle East peace efforts, former Secretary of State Henry Kissinger said Tuesday, May 10, that an international peace conference "is the most dangerous forum for Israel" and that the United States can only wind up "being caught between all parties."

At the same time, Kissinger chastised Israel for not presenting a unified point of view on its options for peace.

"One cannot ask for American support if Israeli political leaders present to Americans a smorgasbord of incompatible options and fight their political battle on American soil by dividing up different groups of the Jewish community, and the non-Jewish community, in support of totally conflicting points of view," he said.

Though not mentioning Secretary of State George Shultz's plan by name, Kissinger said that involving the Soviet Union in an international conference runs counter to American interests.

"The permanent objective of the Soviet Union in the Middle East, and the Russian empire before it, has always been diametrically opposed to those of the Western democracies; and even if you believe that (Soviet leader Mikhail) Gorbachev is a reformer, what he's trying to reform is the Soviet economy."

An international conference, he said, would not be just a one-time gathering. "The idea that a conference can be assembled, which then sets off Israel and the Arabs for direct talks after which the conference is never heard from again, is, in my view, totally naive."

Such a conference, Kissinger said, "is the most dangerous forum for Israel; it is the most dangerous forum for the United States; and it can only wind up with the United States being caught between all parties and Israel being pressured in a direction that it cannot respect."

Speaking at a \$1,000-a-plate American Jewish Committee dinner, Kissinger outlined the varying Arab positions on negotiations:

The more moderate view, which calls for Israel's withdrawal to the 1967 borders; the radical posture, which does not define borders and calls for the application of all United Nations resolutions, "which in effect means the 1947 borders"; and the stance of the

Palestine Liberation Organization, which "has never brought itself to accept any borders with Israel."

European countries, Kissinger said, agree that there should be a solution based on the 1967 borders and with the Old City of Jerusalem, and "that is also the formal position of the Soviet Union."

That solution, however, would create a corridor of nine miles between Haifa and Tel Aviv, and 3 miles between Jerusalem and Tel Aviv, "and I have known nobody who believes this solution is compatible with the security or survival of Israel," the statesman said.

Whatever the solution, he said, "I do not believe that the status quo can be maintained indefinitely."

"The real decision that has to be made is for Israel to get clear in its own mind what its absolute security requirements are," he said. "In my view, it cannot be the 1967 frontiers."

## Journalists Accreditation Restored

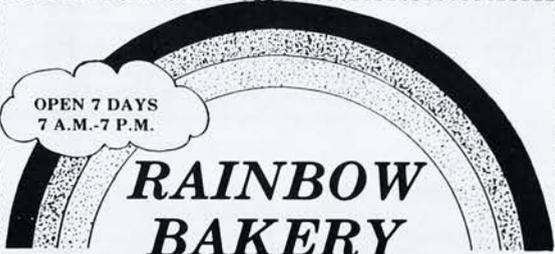
JERUSALEM (JTA) — The Government Press Office restored the press credentials of Glenn Frankel. The Israel bureau chief of *The Washington Post* got back his press card, withdrawn last month for breach of censorship regulations.

Frankel lost his accreditation temporarily on April 26 for filing a story that Israel's Inner Cabinet had approved the assassination of Khalil al-Wazir, also known as Abu Jihad, the Palestine Liberation Organization's second in command. Wazir was gunned down at his home in Tunis on April 16.

Israel never denied the allegation, but penalized Frankel and NBC News correspondent Martin Fletcher for filing stories on the subject, without submitting them to the military censor.

Press office director Yoram Ettinger said he decided to return Frankel's card after receiving a letter from the journalist stressing he is aware of the censorship laws.

Fletcher's credentials remain suspended, however. Ettinger explained this was because of the "continuing examination being conducted by the defense establishment regarding the failure to obey Israel's censorship regulations."



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## United Synagogue Of America Committed To Placing Women Cantors

The Cantorial Placement Division of the United Synagogue of America, the official placement arm for the Conservative Movement, has reaffirmed their commitment to finding positions for Cantors irrespective of gender. This practice which was implemented recently is in keeping with the position articulated by Dr. Ismar Schorsch, Chancellor of the Jewish Theological Seminary of America.

The United Synagogue of America has made this statement in response to the Cantorial Assembly's decision not to accept women into their ranks and not to place them as cantors. This discussion took place at the recently concluded convention of the Cantors Assembly held at the Concord Hotel, Kiamesha Lake, Franklin D. Kreutzer, International President of the United Synagogue of America, said "The decision of the Cantors assembly is contrary to the position of the Jewish Theological Seminary, and of the seminary itself. For a number of years now the Cantors Institute has been accepting

women in its cantorial training program and, in fact, graduated several women as cantors a year ago."

According to Rabbi Jerome M. Epstein, Chief Executive Officer/Senior Vice President of the United Synagogue, there are two salient facts which must be addressed: first, providing employment opportunities for women who have completed their cantorial training, and secondly, meeting the needs of the 850 Conservative congregations. Rabbi Epstein said, "With the critical shortage of cantors, there are a large number of congregations in the Movement that are prepared and anxious to fill the many openings with either men or women cantors. The Cantorial Placement Division of the United Synagogue of America stands ready to meet these important personnel needs of its member congregations.

Inquiries regarding the Cantorial Placement Division of the United Synagogue of America should be made to Cantor Paul Kavon, its Director at (212) 533-7800 or (212) 533-2601.

## Vandals Torch Connecticut Shul

WEST HAVEN, Conn. (JTA) — Police report no progress in their investigation of a fire of a suspicious origin that destroyed half of Congregation Sinai, a Conservative synagogue on Washington Street here on May 5. Anti-Jewish slogans and swastikas scrawled on the rear of the building indicated an anti-Semitic motive.

The blaze gutted the rabbi's study, the synagogue office, the chapel, a foyer and other rooms. But the main sanctuary was saved, including the Torahs and other religious articles.

According to the fire marshal, Deputy Chief William Muldey, the blaze was definitely arson. Detective David Ricci, who is heading the police investigation, told the Jewish Telegraphic Agency no conclusions could be drawn until the investigation is completed.

The fire broke out at about 4:50 p.m. on May 5. Members of the congregation said the anti-Semitic graffiti found immediately afterward had not been there before the building burned.

Property damage is estimated at \$750,000. Rabbi Larry Heimer, religious leader of the congregation, could not be reached for comment.

## Dutch Court To Decide Fate Of Judaica

by Henrietta Boas  
AMSTERDAM (JTA) — An Amsterdam district court judge will have to adjudicate a dispute between the Jewish community of Curacao and a former resident of that island in the Netherlands Antilles over ownership of Judaica conditionally auctioned by Christie's here Wednesday, May 11.

The matter entered litigation after Congregation Mikveh Israel-Emanu El in Curacao, one of the oldest Jewish communities in the Western hemisphere, petitioned the court to seize the items. The congregation, claiming to be the legal owner, charged that the items were not legally obtained by the person offering them for sale.

The person turned out to be Victor Puig Pereira of New York, formerly of Willemstad, Curacao, who said the items of Judaica, mainly documents, were given to him by Enima Henriques of

Curacao four years ago. She has since died.

The 28 lots in dispute, out of 490 lots of Judaica auctioned, were put on hold. The buyers were advised in advance that they could take possession only after the court rules on the matter.

Rene Maduro, chairman of the congregation, said the items disappeared from Curacao many years ago. Searches in American and Dutch archives failed to uncover them.

Christie's said the disappearance was never reported to the police and there was no proof the items belonged to the congregation.

But Gomez Casseres, secretary of the Council of Elders of the Curacao congregation, said the congregation owned the documents, which were last seen in 1951.

Mikveh Israel-Emanu El is a merger of Congregation Mikveh Israel, established in Curacao in 1656, and Emanu El, which broke away from it in 1863. The earliest Jewish settlement in Curacao dates from 1650.

## Heat Wave Touches Off Fires In Israel

TEL AVIV (JTA) — Hundreds of firefighters over the weekend battled crop and field blazes, touched off by a blistering heat wave and a dry wind, known as the Sharav.

Farmers have estimated the damage in the millions of dollars from fires and withered crops. Daytime temperatures generally have been in the high 90s and hit 103 to 105 degrees Fahrenheit on the coast and in the Negev.

## Soviets Reportedly Negotiating With Israel For Spy's Release

by Gil Sedan  
JERUSALEM (JTA) — Israeli officials refused to comment on reports that Israel and the Soviet Union were negotiating for the release of a Jewish emigre serving an 18-year prison sentence in Israel as a Soviet spy.

The report in the West German daily *Die Welt* said the case of Professor Markus Klinkberg, reportedly sentenced in 1983, was discussed by Foreign Minister Shimon Peres with Soviet officials whom he met in Madrid this week while attending a meeting of the Socialist International Council.

According to *Die Welt*, Klinkberg's release was Moscow's

## Revisionist Zundel Found Guilty

By Ben Kayfetz

TORONTO (JTA) — Neo-Nazi propagandist Ernst Zundel, who published a booklet denying that the Holocaust occurred, was found guilty Wednesday, May 11, in district court of knowingly spreading false news.

The jury of six men and five women deliberated for 17 hours before handing down its verdict, after a trial that lasted nearly four months and took up 14,000 pages of typescript.

A twelfth juror was dismissed earlier in the trial.

Zundel could receive up to two years for the crime and, as a West German citizen, may face deportation after serving the sentence. District court Judge Ron Thomas was expected to announce the sentence last Friday.

Zundel's conviction was his second under a 90-year-old Canadian statute that makes illegal the dissemination of information known to be false and likely to foment social and racial intolerance. But the earlier conviction and a 15-month prison sentence were overturned in 1985 on a technicality, and a new trial was ordered.

Zundel is the publisher of a

20-year-old pamphlet by a British fascist. Titled "Did Six Million Really Die?" the pamphlet argues that as few as 300,000 Jews actually died during World War II, that there was no official genocide policy in Hitler's Germany and that the gas chambers are a fiction.

Jewish leaders here welcomed the verdict. Rose Wolfe and Charles Zaionz, community relations chairman and regional chairman, respectively, of the Canadian Jewish Congress, said in a joint statement: "Once and for all Holocaust denial is placed outside the social norm, where it belongs. The conviction of Zundel demonstrates that Canadians will not permit vilification of ethno-cultural minorities."

Helen Smolack, on behalf of the Canadian Holocaust Remembrance Association, which laid the charge, said simply, "The system works."

Speaking to reporters after the verdict, Zundel denied that he had received a fair trial. "This is a result of 40 years of brainwashing" by a "media barrage" that includes such television shows as "Hogan's Heroes" and "The Rat Pack," he said. He will appeal the verdict.

## News In Brief

### Bomb Safely Defused In Bus Station

By Hugh Orgel  
TEL AVIV (JTA) — An Arab street sweeper from the West Bank averted a possible disaster at Tel Aviv's central bus station last Tuesday night, when he called the police bomb squad to examine a suspicious looking package he spotted on the sidewalk outside the terminal.

The object, described by sappers as a "medium-size" bomb, was safely defused. It had been wrapped in newspapers and set to detonate during the evening rush hour.

### Rare Hebrew Book Recovered

By Ruth E. Gruber  
ROME (JTA) — A precious 15th-century Hebrew book, stolen last Oct. 2 from the national library in Florence and worth over \$1 million, has been recovered in the United States. According to Interpol, the thief was identified as 61-year-old Israeli Yitzhak Schwarz, who posed as a rabbi. Israeli police helped in pinpointing his identity and in tracing the book, which apparently went through the hands of a London antiquarian.

### Jewish Teens Negative Toward Gays

NEW YORK (JTA) — Jewish teenagers polled about their biases joined other groups in reacting toward gay people, sometimes viciously and with threats of violence, according to a recent survey for the Governor's Task Force on Bias-Related Violence.

About half of the Jewish respondents disapproved of having a gay person move into the neighborhood. Other groups surveyed — blacks, whites, hispanics, Asians and native Americans — rated a potential gay neighbor even lower.

### University Announces Name Change

NEW YORK (JTA) — Israel's Everyman's University has changed its English name, and from now on will be known as The Open University of Israel.

The 14-year-old institution combines independent study with extensive tutorial services.

### Anne Frank Diary Contested

AMSTERDAM (JTA) — An 82-year-old neo-Nazi in Hamburg backed away from a legal showdown over his claim that the Diary of Anne Frank was a falsification.

Ernst Roemer, who publicly challenged the authenticity of the diary, the personal account of a Dutch-Jewish teenager who died in the Holocaust, decided not to appeal a fine imposed on him 10 years ago by a Hamburg lower court, his lawyer said.

The fine was the outcome of a lawsuit against Roemer, who failed to prove his contention. His appeal had gone through several stages and was heard in Hamburg last Monday.

### Words To Live By

After Germany had rolled over western Europe and Hitler and the other Nazi lunatics took aim at Great Britain, Winston Churchill rose in the House of Commons to rally his countrymen (indeed, all the free world). In one of his most celebrated speeches, he promised: "We shall fight on the beaches; we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."

Only the word *surrender* entered the English language after 1066 — and the battle of Hastings — the last time the British Isles would be invaded successfully!

## April Inflation Higher Than Expected

by Hugh Orgel  
TEL AVIV (JTA) — An unexpectedly high increase in the cost-of-living index in April has caused concern in government, labor and management circles.

The rise, was 2.7 percent, which works out to an annual inflation rate of over 20 percent, double the rate hoped for by the Finance Ministry.

The culprit was a net rise of more than 20 percent in the prices of fruits and vegetables. Tomato prices soared 150 percent. Peppers and other vegetables cost 30 to 40 percent more than last month. They sent the price index well above the anticipated 1 percent increase.

A further increase in the cost of living is expected in May because of the government's phasing out of several price-support subsidies.

precondition for restoring normal relations with Israel.

The 60-year-old biologist came to Israel as an emigrant from the Soviet Union. He was deputy director general of the Biological Institute in Ness Ziona. According to *Die Welt*, his frequent trips to Switzerland for "medical reasons" were a cover for contacts with Soviet agents.

*Die Welt* said Klinkberg's wife lives in Israel. His daughter, Silvia, lives in Paris. She was reportedly active in left-wing circles and initiated the negotiations for her father's release.

The Hebrew weekly *Israel Shelanu*, published in New York, reported that the Soviets are interested in a deal that would include the release of Shabtai Kalmanovitz, an Israeli businessman held here on suspicion of spying for the Soviet Union.

There have been frequent rumors that the Soviets have tried to plant spies among Jewish immigrants. Kalmanovitz's is the only such case known until now.

## A Jew Is Elected At Union Seminary

by Wolfgang Saxon  
Union Theological Seminary yesterday named Peggy Tishman, a leader in Jewish philanthropic work, as the first non-Christian trustee since it was founded in 1836 as a Presbyterian school.

Mrs. Tishman is president of the United Jewish Appeal-Federation of Jewish Philanthropies of New York. She and four others elected by the trustees yesterday will take office at the board's next meeting, in September.

In announcing the vote, the Rev. Dr. Donald W. Shriver, Jr., president of Union, noted the growing diversity of the seminary's student body and faculty as well as its close relationship with Jewish Theological Seminary. The two institutions built their campuses on upper Broadway, at 120th and 122d Streets, early this century in close proximity to Columbia University.

Union cut its Presbyterian bond in the 1890's, and Dr. Shriver said nine Protestant nominations and the Roman Catholic Church were represented on the faculty. As for the students, he said, their backgrounds ranged widely.

"Jewish students," he added, "study at Union both as members of our student body and through our cross-registration program with Columbia University, the

Jewish Theological Seminary and other New York institutions."

Dr. Shriver said Union hoped soon to form a joint doctoral program in Jewish-Christian studies with Jewish Theological. He said Union's relationship with its neighbor "is made real by people like Peggy Tishman," a director of Jewish Theological.

A spokeswoman for Union, Julia Schieffelin, said Roman Catholics among the present board membership of 24 include the Rev. Joseph A. O'Hare, president of Fordham University, and the board chairman, Thomas S. Johnson, president of Chemical Bank.

Ms. Schieffelin said Union has more than 400 students in its master's and doctoral programs, including students shared with Columbia and its department of theology.

The four new members elected with Mrs. Tishman were Rosamund Arthur, a community volunteer; Dr. Ross Hamilton, attending physician at St. Luke's hospital with a practice in Harlem; Edward Miller, journalism consultant, and LuAnn Polk, a Union alumna on the staff of Harvard University Health Service.

Reprinted from the *New York Times*, May 10, 1988.

# Arts and Entertainment

## Sumer Is Icum In (Theatre That Is)

With these Middle English (1250 A.D.) words, the oldest accompanied by music in the language, the anonymous minstrel celebrates the cuckoo bird that ushers in the summer season. Summer in Rhode Island is not so much a season as it is a state of mind. Whether you're a native or a newcomer, Little Rhody has much to offer in addition to its superb beaches, lakes and seashore; its rustic parks and reservations with hiking, biking and riding trails; deep sea or stream fishing; amusement parks; scenic Narragansett Bay cruises; art and artifacts museums; and, especially and thankfully, summer theater.

So ... curtain up ... light the lights ... everything's coming up theater.

**TRINITY SUMMER REP**, 201 Washington St., downtown Providence. 351-4242. RI's Tony award-winning company. One of the jewels in our state's quality-of-life crown.

June 7-19 *Auner the Eccentric* — (A man and his magic. A delightful show for the kids; grownups too.)

June 17-July 17 *Tomfoolery* — (The sometimes irreverent music of Harvard professor Tom Lehrer.)  
July 29-August 28 *Black Coffee* — (An Agatha Christie who-dunnit. Maybe, the butler did it?)

**RI SHAKESPEARE THEATER**, Swanhurst at Bellevue Avenue, Newport. 849-7892. A delightfully converted carriage house.

June 9-July 10 *Much Ado About Nothing* — (Shakespeare with a TRIST!)

August 25-September 25 *The Outcasts of Poker Flat* — (Bret Harte's western morality story done as a musical.)

**BROWN SUMMER THEATER**, at Leeds Theater, Brown University, Providence. 863-2838. First-rate comedy/drama on an Ivy League campus.

June 14-18 & 21-25 *Sweet Sue* by A.R. Gurney, Jr.



June 28-July 2 & July 5-9 *It's Only a Play* by Terence McNally. (Comedy abounds.)

July 12-16 & 19-23 *Division Street* by Steve Tesich.

July 26-30 & August 2-6 *Murder* by Anthony Shaffer. (Another thriller from the award-winning *Slueth* author.)

**COLONIAL THEATER**, 1 Granite St., Westerly. 596-0810. A small gem of a downstate theater with big-league talent.

June 24-July 10 *Harvey* by Mary Chase. (That wicked, six-foot wabbit is back.)

July 22-August 7 *Bedroom Farce* by Alan Ayckbourn (One of Britain's leading dramatists.)

August 19-September 4 *A Little Night Music* (Stephen Sondheim "Send(s) in the Clowns" once more. A musical treasure!)

**BLACKFRIARS SUMMER THEATER**, Harkins Hall at Providence College, Providence. 865-2218. This company has a great track record having done memorable performances of *Evita* and *Sunday in the Park with George* the past two seasons. July 6-31 *Little Shop of Horrors* (A looney-tunes of a musical adapted from a 5th-rate horror movie about a man-eating plant.)

**WARWICK MUSICAL THEATER**, Bald Hill Road, Warwick. 821-7300. Stellar attractions in the round. Music and comedy from Anne Murray to Joe Piscopo; Jay Leno to Willie Nelson ... nights of 100 stars.

**THEATRE-BY-THE-SEA**, Carr's Road, Matunuck, RI. 789-1094. RI's oldest summer theater venue. Judy Garland and Mickey Rooney would love it.

June 14-July 3 *Anything Goes* (Cole Porter tunes and shipboard romance.)

July 5-24 *Cabaret* (As Sally says: "Life is a cabaret old friend, come to the cabaret.")

July 26-August 14 *Singin' in the Rain* (If it's half as good as the movie, it'll be a toe-tapper.)

August 16-September 11 *42nd Street* (The understudy goes on stage and comes back a star. Corny, but you'll love it.)  
Enjoy.

## Film Showing At RISD

Rhode Island School of Design graduate students will exhibit furniture, sculpture, painting, photography and a host of other original art work at the MFA/MID Exhibition, at the Museum of Art (224 Benefit Street, Providence) from Friday, May 20 through Sunday, June 5. Students will discuss their work at the Museum's "Lunchart" program on Friday, May 20 at 12:15 p.m.

According to James Hall, director of exhibitions and curator of the show, the annual MFA/MID Exhibition "gives the public an exciting glimpse of innovative work by emerging artists, while allowing students to share at least a fraction of their growth and accomplishments while at RISD."

The Museum of Art, 224 Benefit St., Providence is open Tuesday, Wednesday, Friday and Saturday from 10:30 a.m. to 5 p.m.; Thursday from noon to 8 p.m.; and Sunday from 2-5 p.m.

## Gan Israel Day Camp

Camp Gan Israel Day Camp is offering a summer of fun for youngsters in the community, and is now accepting children for 1988 season, Rabbi Yehoshua Laufer announces.

Camp Gan Israel is designed for Jewish children from the ages of 3-12. It combines an outdoor setting, activities and games, arts, crafts, swimming and trips, all in a wholesome Jewish atmosphere.

"At Gan Israel, the mood is relaxed. The spirit friendly. The staff devoted. The attention personal. And the activities are exciting. Best of all, Camp Gan Israel is warmly and joyously Jewish" Rabbi Laufer says.

The camping season is divided into four two-week sessions, beginning Monday June 27.

For children 5-12, the day camp begins at 9:15 and lasts until 3:15 in the afternoon. The Tiny Tot program for children 3-5, lasts from 9:15 to 12:45 p.m.

According to Rabbi Laufer, the fee has been designed to let everyone have an opportunity to enroll their children. "First, Gan Israel is moderately priced. What's more, we have a number of scholarships available for those in need."

The fee includes complete bus transportation, insurance and a nutritious daily lunch and snack.

For more information or to register a child, parents can call 273-7238 or 272-6772. Or write Camp Gan Israel, 48 Savoy St., Providence, R.I. 02906. Camp Gan Israel is a project of Chabad Lubavitch of Southeastern New England, and a member of Gan Israel International Day Camps.

## 1988 Great Woods Popular Music Series

From Bill Cosby to Bob Dylan, Barry Manilow to Sting, Linda Ronstadt to Tiffany, to such traditional outdoor favorites as the Beach Boys and James Taylor, the Great Woods Center for the Performing Arts Summer Series promises a stunning array and variety of talent. There is a total of 42 acts in this summer season; additional concerts will be announced in the near future.

The Great Woods Center for the Performing Arts operates under the sponsorship of WBZ-TV 4, Boston and is supported by the Miller Brewing Company.

Several ticket options for these concerts will be available at all Ticketmaster remote outlets or by phone at (617) 787-8000.

## Jewish Television Magazine: Soviet Jewry

NEW YORK, N.Y. — People helping other people is the theme of the June edition of *Jewish Television Magazine*, the monthly magazine-format program produced by the Council of Jewish Federations.

The first of four segments on the show highlights *Volunteers for Israel*, a program designed for people who want to contribute something to the Jewish state and who do not want to be tourists. Participants sign up for three weeks of work on an Israeli army base, where they are trained to perform a variety of helpful tasks, such as working in a warehouse or inspecting tank engines. *Jewish Television Magazine* follows the progress of one diverse group of enthusiastic volunteers as they travel to the base, learn their tasks and spend time with local Israelis.

The program's second segment focuses on helping Soviet Jews. Support for Soviet Jewry can take many forms, such as participating in rallies, letter-writing campaigns, missions and other efforts coordinated by local Jewish Federations. In this moving segment, a group of UJA volunteers just back from a mission to the Soviet Union conveys the hopes and dreams of Soviet Jewish refuseniks.

The final two segments on this month's program deal with efforts to help Jewish children both in North America and in Israel. One segment looks at a successful Federation-supported Hebrew School in Los Angeles, where children with learning disabilities and other special needs are

exploring their Jewish heritage. The other segment reveals how the children and teenagers of the Israeli city of Safed were dramatically transformed when a dance troupe provided them with a wonderful new outlet for their energy.

The monthly programs which make up the *Jewish Television Magazine* series, now in its third year, are made available to Jewish Federations affiliated with the Council of Jewish Federations, which then obtain air time on their local television stations. The program is currently being shown in 58 communities from coast to coast.

The host of *Jewish Television Magazine* is film and television actor Stephen Macht, currently best known to viewers for his featured role on *Cagney and Lacey*.

The Council of Jewish Federations is the national association of 200 Jewish Federations, the central community organizations which serve nearly 800 localities embracing a Jewish population of more than 5.7 million in the United States and Canada.

Established in 1932, CJF helps strengthen the work and the impact of Jewish Federations by developing programs to meet changing needs, providing an exchange of successful community experiences, establishing guidelines for fund raising and operations and engaging in joint planning and action on common purposes dealing with local, regional and international needs.

## Brandeis To Launch Professional Theatre Company

The Brandeis Repertory Company (BRC), a new, fully professional Equity theater company with actors recruited from Boston and the New York areas, will launch its first season this fall at Brandeis University, according to Michael Murray, director of Brandeis' Theater Arts Program.

The Brandeis Repertory Company will inaugurate its first year with a six-week season beginning with a gala opening Monday, September 19, 1988, when Eugene Ionesco's contemporary classic, *Rhinoceros* will be presented. That production will be followed Wednesday, October 5, 1988, by *Wild Honey*, an intriguing, early work of Anton Chekhov, newly adapted, reshaped, and transformed by the English dramatist Michael Frayn, author of *Noises Off*. The two productions will run in repertory through Sunday, November 6. The BRC will be in residence at Brandeis' Spingold Theater, a modern 750 seat facility which is also home to the Brandeis graduate professional training program in acting, stage design, and playwriting.

Noting that Boston "is quickly becoming one of the major centers for professional theater in the nation," Murray said that the Brandeis Repertory Company "will focus on the irreproachable quality of live theater: actor to actor and actors to audience ... sharing an experience." The accent, he said, would be "on actors and artists, not technology. We care about the passionate involvement of an audience in works that deeply touch our lives. The BRC will be a major force on the growth of theater in this area, with the company itself building on the tremendous energy of the university's MFA program."

Emphasizing the university's "traditional strengths in the arts and its reputation as a leader in the arts and arts education," Brandeis President Evelyn Handler added, "it is only fitting that the

university should present the finest in professional theater to the community that has supported its student productions for years. With Michael Murray, a nationally known figure in the theater world, BRC is certain to have a major impact on theater in this area."

Michael Murray, who was founder and director of Boston's noted Charles Playhouse, where, from 1958 to 1968, he created pioneering theater that launched the careers of a number of actors including Jane Alexander, Al Pacino, Jill Clayburgh, Olympia Dukakis, and Richard Mulligan, has served as producing director of the Cincinnati Playhouse in the Park and was highly acclaimed as the director of a number of productions at regional theaters including The Huntington Theatre Company, The Hartford Stage Company, the Center Stage in Baltimore and The Philadelphia Drama Guild. He was appointed director of the Theater Arts Program at Brandeis University in 1986.

Murray will direct the BRC inaugural production of *Rhinoceros*, a spellbinding classic about conformity in which inhabitants of a small, French provincial town are transformed into rhinoceroses. Casting for the play will be announced at a later date.

*Wild Honey*, a play about a charming but dissolute hero whose entanglement with all of the women in the neighborhood yields touching and dramatic results, will have its cast and director announced soon.

For information on subscription and performance schedules for both the Brandeis Repertory Company and Brandeis University Theater Arts productions, write Spingold Theater Arts Center, Brandeis University, P.O. Box 9110, Waltham, Mass. 02254-9110, or call, at (617) 736-3400.

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# Youth Hi Lights

## Temple Torat Yisrael Students Create A Tallit Shawl



Jeff Reuter embroiders his name onto what will be a ray of sunshine on the Tallit shawl.

by Sandra Silva  
Peace. That is the theme of the Tallit Shawl that this year's Bar/Bat Mitzvah students at Temple Torat Yisrael have been working on.

The shawl, which was designed by the students, consists of a sun with each child's name sewn onto one of the rays and a boy and girl reaching out to a globe of the world, which is between them, representing peace.

Under the guidance of teacher, Morli Fidler, a Brown University student, the youngsters have been cutting, ironing and sewing fabric for the shawl which they will donate to the Temple at their graduation ceremony.



David Anttio holds a piece of fabric taut while Hlena Olster cuts it.

### Wheeler Seniors Honored

(PROVIDENCE) — Three Wheeler School students have been named "Rhode Island Distinguished Merit Seniors" for their Studio Art work and will be honored by the Governor and Commissioner of Education at a reception held in their honor.

The Distinguished Merit Scholars are: Christopher Gillespie, son of Mrs. Nancy B. Gillespie of Providence, Diane Reuter, daughter of Mr. and Mrs. Kenneth J. Reuter of Warwick, and Alexis Waldman, daughter of Dr. and Mrs. Herbert Rakatansky of Pawtucket.

Each student was asked to submit a portfolio of matted original work and to take a written test on art and art history. The Distinguished Merit Program is designed to recognize excellence and exceptional achievement among high school seniors.

The Senior artwork will be shown at The Wheeler Gallery, 228 Angell St., beginning May 20, as part of the Student Art Show.

### Education Is The Answer

DELAWARE, Ohio — Education is the answer to America's woes, national higher education leader Frank Newman told about 325 graduates Sunday at Ohio Wesleyan University's 144th commencement.

"The U.S. is challenged like never before, economically from abroad and on issues such as homelessness internally," said Newman, president of the Education Commission of the States. "But the real question is whether we can demonstrate the will to change."

Newman said that even though the United States is still a prosperous world power, its people must be able to "stay awake on a full stomach" and anticipate change in the future. Those who will lead in the nation's future, who will come from colleges and universities that bridge the liberal arts with the civic arts, will maintain high standards but also be pragmatic.

Newman told graduates that in five years, they should have developed a new way of doing something in their jobs, gotten involved in a political campaign, helped someone in trouble, and volunteered their time to promote the general good. If not, their education was not complete.



Sherri Gerstenblatt irons fabric for the Tallit shawl.



Stuart Licker traces shapes onto fabric that will be cut, ironed and sewn into the shawl.

## UAHC Camp Trains Teens For Future Leadership Roles

Camp Kutz Institute, the national leadership camp of Reform Judaism, was founded in 1965 on the theory that identifying and training professional and lay leaders for the Jewish community should begin when they are teenagers. Twenty-three years later, camp officials continue to adhere to that principle, citing the fact that many graduates of Kutz's three-and-a-half week programs have become leaders in the Reform movement.

"Jewish organizations are threatened with a future leadership shortage," says Dr. Ira H. Schweitzer, director of the Camp Kutz Institute. "Many are already experiencing an influx of young professionals with extensive academic credentials but little or no practical experience in actual leadership." Dr. Schweitzer, a specialist in leadership training, is a member of the social work faculty at Columbia University.

The Kutz Camp Institute, located in Warwick, New York — about 50 miles northwest of New York City — is sponsored by the North American Federation of Temple Youth (NFTY), an affiliate of the Union of American Hebrew Congregations. Unlike other UAHC summer camps, it is open only to high school-age youth. Kutz seeks to prepare youngsters already involved in youth groups, synagogue high schools and other Jewish organizational activities for leadership roles.

Young people are enrolled for summer sessions that provide workshops in group dynamics, theatre arts, Jewish studies, music and song-leading, modern folk dancing, visual arts, photography; and social action leadership.

Dr. Schweitzer notes that unlike

most camps, Kutz does not employ "counselors" — traditionally college-age students on summer vacation. "Our people are really faculty who are skilled professionals at what they teach — whether psychology, group dynamics, music, art or Jewish history."

Each Kutz "camper" is also required to serve as a leader in a particular project, during which his or her performance is studied and evaluated at workshop sessions by the instructors and fellow campers. About 180 youngsters are accommodated during each three-and-a-half-week session.

"Many of our alumni have gone on to become professionals in Jewish life — rabbis, cantors and administrators of Jewish communal organizations — while others have become local or national lay leaders," he says. The roster of Kutz graduates includes Rabbi Daniel Syme, vice president of the UAHC; Rabbi Ramie Arian, director of the North American Federation of Temple Youth; and even political leaders like Rep. Martin Frost, U.S. congressman from Texas.

Religious camping experiences in general can be a key factor in strengthening a youngster's sense of Jewish identity, Dr. Schweitzer points out. He cites a 1985 survey of leaders of the Reform Jewish movement, which showed that, second only to a stay in Israel, camping had played a major role in encouraging them to become active in Jewish life. "An institute like Kutz, which offers not only a camping experience but actual leadership training, exerts an influence that literally reaches down through the generations," Dr. Schweitzer observes.

Bridgton, Maine

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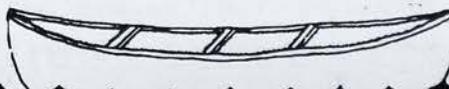
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## Books in Review

### Na'Amat USA Releases "The Women Who Made It Happen"

NEW YORK, N.Y. — *The Women Who Made It Happen*, a booklet of vignettes by Lillian Elkin of Manhattan, NA'AMAT USA chairwoman for Creative Projects, author and editor, captures the spirit of seven remarkable women who made major contributions to the creation and development of the State of Israel.

Written in honor of Israel's 40th anniversary, the work traces moments of glory and anguish in the lives of Golda Meir, Beba Idelson, Rahel Yanait Ben-Zvi, Dvorah Rothbard, Rachel Katznelson Shazar, Manya Shochat and Yehudith Simchonit, builders of Israel who struggled to balance the demands of family, career and social commitments long before the term feminism was in vogue.

In an introductory letter, Mrs. Elkin describes how these women shlichot (emissaries) garnered crucial support in the United States and Canada for the Zionist cause. Sitting "in kitchens, dining rooms and living rooms," Mrs. Elkin writes, these emissaries gave American women, "direction, inspiration and courage," preparing them for "activities that were to fulfill a dream."

Successful as writers, politicians or administrators, the women were also instrumental in establishing or spurring the growth of both NA'AMAT Israel, founded as Moetzet Hapalot in 1921, and NA'AMAT USA, founded as Pioneer Women in 1921. Today,

NA'AMAT Israel provides over 60% of all social services available to Israeli women, children and families, with the help of 12 sister organizations around the world.

Born in Brooklyn, Mrs. Elkin lived in Chicago from 1942 to 1954 where she reviewed books for the *Chicago Sun-Times* and served as literary editor of the *Chicago Sentinel*. After returning to New York she taught English at Hunter College, Long Island University and Lehman College and was a visiting lecturer at Hebrew University in Jerusalem in 1968 and '69.

Currently literary editor of the *Jewish Frontier*, and chairwoman of the editorial board of NA'AMAT WOMAN magazine, Lillian Elkin has had her short stories, poetry and critical essays published in *The Nation*, *The New York Times*, *The Reconstructionist*, *The Scientific Monthly*, *The Washington Post*, *Midstream*, *The Jewish Frontier* and NA'AMAT WOMAN.

Announcement of the availability of the new publication was made at NA'AMAT USA's national board meeting in Stamford, Conn. in May, where the first copy was presented to a modern-day shlicha, Esther Zackler. Mrs. Zackler, a past national president of NA'AMAT USA and former Chicago resident, now lives in Tel Aviv where she serves as liaison between NA'AMAT USA and NA'AMAT Israel.

### A Writer's Life

by Lois Seegal, Librarian Temple Habonim Barrington, R.I.

*Anzia Yezierska: A Writer's Life* by Louise Levitas Hendriksen. c. 1988, Rutgers University Press.

The broad tapestry of Jewish American history is woven from many colorful threads. One of the threads, which has to be sown into the total fabric, is social history. Anzia Yezierska may have thought of herself as a writer; but to us her work seems more valuable as social history first, and somewhat less valuable for its literary value. It was in the 1920's that Yezierska was most well known. Her stories told of the immigrants' grim struggle with poverty and their desire to obtain their version of the American dream of adjustment and assimilation. But the women's movement, our search for our roots and even the "senior citizen" movement have brought her name back into prominence.

In 1979 Persea Books, in connection with Doubleday, reissued *The Bread Givers* (Yezierska's semi-biographical novel), and *The Open Cage* (c. 1925-79 an Anzia Yezierska Collection). At that time, I wrote that these works give a vivid picture of the range of emotions found in immigrants' lives. "The plots are relatively simple and uncluttered. The language is plain and direct, even when it throbs with feeling. The tellers of these stories exhibit a certain cadence and rhythm in their broken English. Her characters don't develop, but emerge fully matured."

In 1988, Louise Levitas Hendriksen wrote a biography about her mother — *Anzia Yezierska: A Writer's Life*. In that book she describes Anzia's emotion-charged personality by using many of Anzia's letters. Anzia's life was a dramatic one. But she often felt compelled to dramatize or smooth over certain facts. In interviews and publicity releases, she often rearranged or invented facts. She let herself be seen as a simple uneducated girl when actually she had struggled to obtain a better formal education at Columbia. However, the impact of using plain language and an immigrant rhythm in her writing achieved the desired effect of intensifying the struggle she wrote about. Her emotional responses to life contributed to the picture she drew of the tension-filled life of immigrants as they moved between the old world and the new.

Anzia, "the Hester Street Cinderella," came to New York's lower East Side with her Polish immigrant family when she was a teenager. She was rebellious and ambitious from the beginning. She argued with her traditional Orthodox father about her desire for education. She disagreed with the community's traditional views of women's roles as limited only to their role as wives and mothers. Her semi-autobiographical novel, *Bread Givers* gives voice to this discontent.

Anzia did leave her parent's home at the age of seventeen to pursue her ambitions. She later tried a more conventional path. After a very brief marriage, she had a religious ceremony with Arnold Levitas. Even then, while pregnant, she traveled from New York to California. However, she tried to turn her idealized illusion of marriage ("perfect friendship, flawless mental companionship") into a working marriage. Soon she felt oppressed, "in despair." She showed no interest in domestic matters. After taking her small daughter with her she pursued her own "choices, Anzia had to

give up raising her child, and let the father (Levitas) raise her. In many quoted letters, Anzia writes of her heart-break over that decision. But, I think that the author/daughter is consoling herself.

Anzia then pursued her writing. Her exuberant, passionate personality was both a positive and a negative in her personal and professional life. She was always searching for someone who understood her as she wanted to see herself. At this stage, John Dewey formed a strong attachment to her, and her to him. Because of his influence, she harnessed her energies and pursued paths that led to her successful writing career. Through the 20's, she published many stories and novels. She went to Hollywood to work on a movie of one of her stories. But then, at the same time as her immigrant memories needed refreshing, the historical times changed. The Depression came, and she fell out of favor. Although she kept writing, especially with the W.P.A. Art Project, nothing much was published until the 40's. Then, a new group of people saw value in some of her works and she also developed some new themes. While she attracted people with her enthusiasm, she rebuffed them with her arrogant demands.

Anzia felt re-born as a writer when she published *Red Ribbon* in

a *White Horse*, an emotional autobiography (1950). The book received good reviews but never gained mass popularity. However, Anzia continued writing. Fifty of her reviews were in the *New York Times Book Review*. At the same time a few more stories were published. She wrote much in her notes about her feeling as old age came on. Just as we today notice that declining physical abilities frustrate the search for intellectual stimulation, she felt the same emotions — fury, excitement, despair, and exultation. She expressed these emotions in the notes that she kept for herself. She might burn a pot on the stove, but she still attracted people with her spontaneity and enthusiasm. The final story in *The Open Cage* contrasts the "outrage of being old with the freedom of free flight." As her sight failed and she became more frail, Anzia still wrote by dictation to express the "oblivion that comes when a person's work is over." When she died at the age of 89, she had led a life which showed the negative and positive aspects of freedom of choice.

Louise Hendriksen writes in an uncluttered style similar to her mother's. While a loving biographer, she doesn't hide from the many rebellious paths Anzia chose to walk. While not a necessary purchase, this book is a good purchase where feminine writers attract interest.

### New Wave Of Ocean State Authors

Reviewed by David DeBlois

*Anne Hood, Somewhere Off the Coast of Maine* (Bantam)—A solid debut novel from the URI graduate. Interweaving the stories of three women whose lives were shaped by the events of the sixties, Hood provides an absorbing, well-paced tale.

The author works in an almost primitivist style, an approach which displays her considerable talent for creating highly realistic and effective dialogue. The novel is marred only by the inclusion of a few rather cliché characters. Ron, for example, a broadly-drawn yuppie type, does not propose marriage to his girlfriend, but rather suggests that they "merge." This exaggeration of stereotype impairs the impact of Hood's themes. In a first novel, however, this small flaw is quite dismissable.

Hood's follow-up to *Somewhere* is due out presently, and it should help to clarify her standing as a novelist. In the meantime, *Somewhere Off the Coast of Maine* will provide the reader with ample evidence of Anne Hood's promise as a first-rate writer.

*Spalding Gray, Swimming to Cambodia and Sex and Death to the Age 14* (Theatre Communications Group)—Essentially transcripts of the Rhode Islander's highly successful monologues, these two books are well worth reading even if you have seen Gray perform them, as Gray's stories are so packed with humor, honesty, and insight that hardly anyone could fully appreciate them from a single oral delivery. *Sex and Death* is the story of the author's childhood in Barrington (along with a considerable amount of additional material), while *Swimming* deals with Gray's involvement in the film *The Killing Fields*, in which he had a small role.

Monologists are a rare breed, and Gray is a master of the form. If you have not had the opportunity to see him perform live, read these books. And if you have seen Gray perform live, read them anyway.

Want to know what's going on in the business community? Read the Herald.

Peter Farrelly, *Outside Providence* (Atlantic Monthly Press)—How to make *Outside Providence*:

**Ingredients:** 2 cups *Catcher in the Rye*; 1/2 cup *Mad* magazine; 3 Tbs *Less Than Zero*; 1 Archie Bunker father; 1/2 cup *Porky's*; 1 tsp Geoffrey Wolfe's *Providence*; 1 can of tomato paste.

**Directions:** Mix *Catcher in the Rye* and Archie Bunker father with tomato paste. Holden Caulfield and Bunker are now Italian, and these are your main characters. "Dildo" Dumphy and his "old man." Add *Mad* magazine to provide old jokes and adolescent humor. Drug references are good business, so now blend in *Less Than Zero*. For sexual attitude, top with the movie *Porky's*. Finally, since the book is set in Pawtucket, add a dash of Geoffrey Wolfe's *Providence* for local flavor. Now remove the dash of *Providence*. The book now has no local flavor. Bake at 350 degrees for an hour longer than necessary. Remove from oven. You now have an overdone, contrived, smug, strictly formula novel. You now have *Outside Providence*.

**Robert Coover, A Night at the Movies** (Collier)—Okay, okay—so this guy's not really from Rhode Island, he's from Iowa. Still, he teaches at Brown, which sort of makes him a Rhode Islander by default...or by his own fault, anyway.

*A Night at the Movies* is comprised of outlandishly absurd fiction which flings barbs at society at a breakneck pace. Readers beware: This is definitely not a traditional story. Instead, Coover goes beyond post-modernism, creating a niche for himself as one of the most daringly original writers in America, breaking every convention he encounters along the way. Reality, continuity, and the narrative tradition all fall by the wayside.

Post-modernism, favoring style over story, is not for everyone, but fans of the genre will marvel at Robert Coover's latest offering.

In 1987, *A Night at the Movies* was winner of the Rea Award, the highest literary award for short fiction in America, and Robert Coover was inducted into the American Academy of Arts and Letters.

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# Health and Fitness

## Aspirin And Dementia

An aspirin a day can be effective in preventing or reducing the effects of mental deterioration or dementia due to strokes, researchers reported at the American Heart Association's 13th International Joint Conference on Stroke and Cerebral Circulation.

A recent controlled study of daily aspirin therapy in patients with dementia due to multiple strokes also points out the need to determine the underlying cause of the deterioration early in the course of treatment, said John S. Meyer, M.D., professor of neurology at Baylor College of Medicine in Houston.

"There's been a great deal of interest in dementia worldwide, and particularly in developed countries, where aging populations are growing rapidly. As the average age of survival rises, the incidence of dementia becomes a major health problem," Meyer said.

Approximately 50 percent of dementia in elderly patients is related to Alzheimer's disease. They experience a gradual loss of intellectual function and steady deterioration in their condition.

"The number two cause of all dementias is dementia due to strokes," Meyer said, noting that this occurs in about one-third of all confirmed cases of dementia.

There is a more rapid onset of mental confusion, but the patient's condition may get better or worse. These patients also have identifiable risk factors for stroke — diabetes, high blood pressure, heart disease or cigarette smoking.

"We haven't found a cure for Alzheimer's yet, but we've got something that is helping patients with dementia due to multiple strokes," Meyer said. "That's why it is important to identify the cause of the dementia and treat the two groups of patients separately."

Aspirin therapy has already been shown to be effective in preventing strokes and TIAs, or transient ischemic attacks.

The researchers at the Veterans Administration Medical Center in Houston studied 70 patients for up to three years, who were evaluated annually to determine cerebral blood flow and mental function.

The two groups of patients, whose average age was 67 years, had similar risk factors for stroke. They were treated identically, except that one group was given a single (325 mg.) tablet of aspirin daily.

Both cerebral blood flow and cognitive test scores improved significantly among the aspirin-treated patients compared to the control group, which received no aspirin.

During the trial, 39.4 percent of the control patients had recurrent TIAs (mini-strokes called transient ischemic attacks), compared to 18.9 percent of the patients treated with aspirin, Meyer reported. "In the control group, 24 percent experienced subsequent strokes, while only 8.1 percent of the aspirin patients had strokes during the trial," he said.

Despite the findings, Meyer said he is not yet ready to recommend daily aspirin to prevent multi-infarct dementia, since the treated group did experience ulcers, internal bleeding and other gastrointestinal side effects associated with long-term aspirin use.

"Aspirin is not a benign drug," he emphasized.

Also involved in the research were neuropsychologists Robert L. Rogers, Ph.D.; Karl R. Mortel, Ph.D.; and Karen McClintic. This article provided by the American Heart Association.

## "The Code Of Jewish Family Purity Book" Available

The Committee of Jewish Family Purity announces, the Free Distribution of the new revised edition of the book *The Code of Jewish Family Purity* has now begun. Rabbi Michel Neuman, who is the founder and guiding force behind J.F.P., states: The book *The Code of Jewish Family Purity* is a must in every Jewish home, which no married or engaged couple can do without! This 96 page handbook details the holiness of Jewish family life, and demonstrates how the Jewish code of man/woman relationship can bring happiness and renewal to the Jewish marriage. *The Code of Jewish Family Purity* is printed in eight languages, so that its contents is available to Jewish families of any language background.

This book is printed in English, Yiddish, Hebrew, Spanish, French, Russian and Hungarian. It will be sent free of charge in any of the above languages to anyone who requests it by writing to: J.F.P., 27

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## Health Issues For International Travelers

For people planning a vacation or business trip abroad this summer, Memorial Hospital of Rhode Island is sponsoring a program on health issues in international travel on Tuesday, May 31 at 7 p.m. Part of the Community Wellness Program, the lecture will be held in the hospital's Sayles Conference Center.

Dr. Steven M. Opal, director of Memorial's Travel Clinic, will

discuss potential health risks. "The most common problem facing travelers to developing countries in Latin America, Africa, the Middle East and Asia," Dr. Opal notes, "is travelers' diarrhea." Afflicting over 2 million Americans traveling abroad each year, prescribed medication can prevent or shorten its duration. Malaria prevention and the risks of other enteric parasites will also be presented.

Community residents who plan to travel abroad are invited to attend. There is no charge for the program, but residents are asked to register as seating is limited. Call 722-6000, ext. 2459 to register.

## Panelists To Speak At Brown About AIDS

Four panelists will speak on "Managing a Health Crisis — AIDS" at Sayles Hall on the Brown campus, May 21 at 10 a.m. to noon. The presentation is part of the Rhode Island Public Issues Forums, which are addressing the issues of AIDS, literacy and land use in Rhode Island. The lecture is free and open to the public.

After a brief presentation from each panel member, the audience will be divided into 10 discussion groups and discuss several issues regarding AIDS, including mandatory testing, the need for educational programs, treatment of AIDS patients in hospitals, and health insurance. Leading the

groups will be members of the Brown faculty, chaplaincy and staff.

## NCJW Receives Grants For Preschool Program

NEW YORK, N.Y. — The National Council of Jewish Women's (NCJW) Center for the Child has received \$50,000 from the Ford Foundation and the commitment of \$30,000 from the Wolens Foundation in Texas to disseminate the Home Instruction Program for Preschool Youngsters (HIPPY) in the United States.

Developed in Israel by the NCJW Research Institute for Innovation in Education at the Hebrew University of Jerusalem, HIPPY helps disadvantaged parents provide their preschool youngsters with skills needed when the children begin school.

"One of HIPPY's main thrusts is to stress the vital role parents play in their children's early education," said Dr. Avima Lombard, Director of Early Childhood Education at the NCJW Research Institute and principal author of HIPPY. "Results show that when education begins at home, factors such as the child's adjustment to school, academic achievement and completion of schooling improve.

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# Obituaries

## EDITOR ARON ALPERIN DIES AT 87

NEW YORK (JTA) — Aron Alperin, an author and journalist who edited Yiddish newspapers in Poland, Paris and New York, died of a heart attack the week of May 2 in Manhasset, N.Y. at the age of 87.

For a quarter century he was an editor of two of the last great Yiddish newspapers in the United States, the *Jewish Morning Journal* and *The Day*.

Born in Lodz, Poland, Alperin was city editor and editorial writer of the *Lodzer Tagerblatt* from 1920 to 1926, and until 1928 the Lodz correspondent of the Warsaw Yiddish daily, *Hajnt*.

He moved to Paris and was editor in chief of the *Pariser Hajnt* from 1928 to 1939. From 1930 to 1940 he was staff correspondent for the Hebrew daily *Haaretz*, published in Tel Aviv.

Alperin came to New York in 1941, escaping when France was occupied by the Germans. He was the author of *History of the Jews in Lodz*.

## REUBEN COHEN

PROVIDENCE — Reuben Cohen, 82, of 245 Elm Grove Ave., died at Miriam Hospital on May 12.

A son of the late Hyman and Rebecca (Sugarman) Cohen, he was a lifelong resident of Providence.

Mr. Cohen was a professional violinist. He was a member of Congregation Ohave Shalom of Pawtucket, R.I.

He leaves a sister, Mrs. Sarah Lieberman of Providence.

Private funeral services were held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery.

## HARVEY M. LOGOWITZ

PROVIDENCE — Harvey M. Logowitz of 292 Rochambeau Ave., manager of the Child World Store, Seekonk, where he worked for the past 15 years, died May 9 at Miriam Hospital after a five-day illness. He was the husband of Sadye E. (Ruby) Logowitz.

Born in Providence, he was a son of the late Joseph and Rebecca (Greenberg) Logowitz.

Mr. Logowitz was previously operations manager of the former Eastern Toy Co., Pawtucket, for 12 years. He was a World War II Army Air Force veteran. He was a member of the High Ridge Tennis Club, Lincoln. He was a member of Temple Emanu-El and Hamilton House.

Besides his wife he leaves two daughters, Penny Prickett of Providence and Leta Klitzner of Lincoln; a sister, Ann Reitman of Cranston; a brother, Kenneth Logowitz of Providence; four grandchildren and a great-granddaughter.

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

## EVA PEARSON

PROVIDENCE — Eva Pearson, 81, of the Jewish Home for the Aged, 99 Hillside Ave., died May 16 at the home. She was the widow of Max Pearson.

Born in Russia, a daughter of the late Max and Freida (Zamansky) Botvin, she lived in Providence most of her life.

She leaves a sister, Esther Botvin of Providence.

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

## LEONARD PORT

COVENTRY — Leonard Port, 75, of the Coventry Health Center, Woodland Drive, who was associated with his father in the former Port Press Inc., Providence, for 30 years before retiring in 1958, died May 11 at the center.

Born in Providence, a son of Sadie (Chorney) Port of Cranston, and the late Louis Port, he lived in Cranston for seven years before moving to the center four years ago.

Besides his mother he leaves three sisters, Mary Zisserson and Ann Leventhal, both of Cranston, Estelle Goldman of Warwick, and a brother, Ira Port of Warwick.

A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

## ZBI MOSHE SABO

BAT-YAM, Israel — Zbi Moshe Sabo, 68, of 4 Almaliach St. in Bat-yam, an employee of Zim Navigation Lines for 28 years before retiring three years ago, died on Saturday, April 23.

Zbi Sabo was born in Romania and immigrated with his family to Rehovot, Israel 53 years ago. He served as a member of the Etzel in Irgun in the pre-independence period of Israel and as a regimental Sgt.-Major in the Israel Defense Forces until his retirement in 1957.

He is survived by his wife, Sara Sabo, living in Israel, his son and wife Dr. Naftali Sabo and Rhonda Sabo and his grandson, Eitan, all living in Newport, R.I.

He is also survived by three brothers and two sisters living in Kfar-Sara, Rehovot, and Aseret, Israel.

Funeral services were held in Holon, Israel. Burial was also in Holon.

## WILLIAM SCHLEIFER

WARWICK — William Schleifer, 77, of 4 Winnisquam Drive, owner of Cranston Liquors, Cranston, from 1936 to 1965, died May 15 at home. He was the husband of Estelle (Palow) Schleifer.

Born in Providence, a son of the late Max and Rebecca (Soboloff) Schleifer, he moved to Warwick 11 years ago.

Mr. Schleifer had also been a furniture salesman for the Outlet Co. and Ross Akers. He was a member of Temple Sinai, Cranston, Redwood Lodge 35, AF & AM, St. John's Lodge 1, AF & AM, the B'nai B'rith and the Providence Hebrew Free Loan Association.

Besides his wife he leaves a son, Ernest B. Schleifer of Cranston; a daughter, Barbara G. Saltman of Trumbull, Conn.; a brother, Gerald Schleifer; a sister, Shirley Schleifer, both of Largo, Fla., and four grandchildren.

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

## Arab Villagers Charged With Lynching

by Gil Sedan

JERUSALEM (JTA) — Nearly 100 residents of Kabatiya village in the West Bank have been accused in Nablus military court of constituting a lynch mob responsible for the death of a fellow villager, who allegedly cooperated with the Israeli authorities.

Formal charges were brought against 47 of the suspects and 48 more are to be charged.

According to the charge sheet, a crowd of about 1,000 villagers set fire to his house, driving him outside, where he was beaten to death with an axe and hanged from a utility pole.

# Violence Erupts On Temple Mount, But Jerusalem Day Is Mainly Quiet

By Gil Sedan

JERUSALEM (JTA) — The Temple Mount was the scene of violent disturbances over the weekend as Israelis celebrated the 21st anniversary of the reunification of Jerusalem amid massive security precautions.

Four police officers and 12 Arabs were injured when rioting broke out last Friday following noon prayers on the Temple Mount, where the Dome of the Rock, Islam's third holiest site, and the Al-Aksa mosque are located. No one was critically hurt. Nineteen suspects were arrested.

The police station on the Temple Mount came under a hail of stones as throngs of worshippers left the mosques. Israeli and American flags were burned. Police fired rubber bullets to disperse the crowds.

Several hundred Arabs armed with stones and sticks were chased by the police anti-terrorist squad. They took refuge in the Al-Aksa mosque, where police were loathe to pursue them.

But the inspector general of police, David Kraus, warned that in the future, ways would be found to "evacuate those who attack the security forces."

About 3,300 police officers were deployed in East Jerusalem to prevent disorder. Serious trouble was expected on Sunday, which is the anniversary of the city's reunification.

This year the date coincides with the 40th anniversary of Israel's independence, according to the Western calendar. It is traditionally a day of mourning among Palestinian Arabs. But by midday, nothing out of the ordinary was reported.

## Kach Activists Restrained

Police prevented activists in Rabbi Meir Kahane's Kach party from reaching the Temple Mount area Sunday. Another militant group, the Temple Mount Faithful, marched around the area three times, praying for the "fall of the walls of Arab hatred."

In Hebron, security forces prevented marching Jewish settlers from reaching the Tomb of the Patriarchs. Their presence at the site holy to Moslems and Jews alike was considered likely to cause

trouble in the tense atmosphere.

A car driven by Jewish settlers was stoned in the town of Anabta, near Nablus. The car was set on fire after the settlers took refuge in another car. The army clamped a curfew on Anabta.

A general strike was in effect in the West Bank and Gaza Strip over the weekend, but the territories were generally quiet. Curfews remained in effect in Nablus and in the Dehaishe refugee camp.

Palestinians in the territories were preparing for the three-day Id El Fitr holiday, which began Sunday. It concludes the holy month of Ramadan.

Schools in the territories, which have been closed for the past three months as a security measure, may be allowed to reopen after the holiday, provided that the situation is quiet.

The security authorities believe the time may be ripe to normalize life in the territories. The Palestinian underground leadership also has called for a resumption of school studies before the entire school year is missed.



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Noah Jablow, left, and Matthew Misbin play during Mishpahton at Temple Torat Yisrael while their parents are teaching.

election year, "while the Jews have the incomes of Episcopalians, they vote like Hispanics."

### Have Jews Shifted Rightward?

But noting the rightward shift taken by Jews in other countries, especially Great Britain and France, Himmelfarb said he was confident that increasing Jewish conservatism will be "the wave of the future."

Fein discounted the neoconservative's conclusions, maintaining that American Jews remain "as dramatically more liberal than the general population as they have been for the last 60 years."

The author of the recently published book *Where Are We?* said that while roughly two-thirds of the Jewish population "are prepared to vote for the Republican nominee for president," a rightward turn "is nowhere reflected in the mass of data that measure such things."

The persistent liberalism of

American Jews, said Fein, is "rooted in the perception that while one is permitted to be rich, one is not permitted — not in this oh-so-fractured planet — to be comfortable."

Fein urged Jews not to vote just on the basis of narrow interests. He decried the proliferation of political action committees supporting candidates solely on their voting records on Israel and the "degree to which the energies and attentions of Jewish agencies and organizations are so invested in matters relating to Israel."

"For every ounce of protection we thereby gain for Israel" by supporting such pro-Israel but otherwise objectionable right-wing ideologues as Moral Majority leader Jerry Falwell and Sen. Jesse Helms (R-N.C.), "we will lose a pound of protection for pluralism," said Fein. That, he said, subverts Jewish interests, Jewish values and "our ability to help, defend and protect the State of Israel."

## AJCommittee Debate: How Far Jews Should Defend Narrow Interests

by Andrew Silow Carroll

**NEW YORK (JTA)** — Are America's Jews merely a group, with an obligation to defend its interests, or a religious civilization, with a responsibility to heal the world?

Neoconservative Milton Himmelfarb and liberal Leonard Fein squared off over that question during a breakfast plenary session on "The New Jewish Politics" at the American Jewish Committee's 82nd annual meeting.

The Himmelfarb-Fein debate was one of a number of sessions devoted to the domestic Jewish

agenda in a convention dominated by discussion of the Middle East.

According to Himmelfarb, former director of AJCommittee's information and research services, Jewish voters need to recognize themselves as the special-interest group they are, and cast their votes accordingly. In particular, liberals need to demand a greater stand against anti-Semitism from the Democratic Party.

"It is not enough to be non-anti-Semitic today," said Himmelfarb, a leading intellectual exponent of the Jewish neoconservative movement. In

1988, the liberals and the Democratic Party have "conspicuously refused to be anti-anti-Semitic. Any failure by Jews to react strongly and swiftly to this, to pretend that it is okay to be liberal and support liberals, even if they are not anti-anti-Semitic, is blind, self-deluding and pretty near suicidal for the American Jewish community," he said.

Himmelfarb conceded that Jews remain an anomaly by "consistently voting to the left of their pocketbooks," or, as he explained it during an earlier

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## Shavuos

World Jewry Celebrates 3,300 Years from the Giving of the Ten Commandments Shavuot morning - Sunday, May 22 10 a.m. at the Chabad House, 360 Hope St. near Olney.

Gathered at the foot of Mount Sinai to receive the Torah from G-d, was the entire Jewish people. Men, women and children. Present, too, were the souls of all Jews of all generations.

Together we heard G-d proclaim the Ten Commandments; together we proclaimed 'we will do and we will listen.'

Be there once again! Hear the Ten Commandments read from the Torah. Bring your children, even infants. They are our future.

### The Giving Of The Torah

Coming after forty-nine days of counting the Omer, the impatiently awaited Yom Tov of Shavuos heralds the giving of the Torah at Mt. Sinai, when the Jewish people became a real nation and their identity was established with their acceptance of the Torah with the words, "Na'aseh V'nishmah." We will do and we will hear." First we accept upon ourselves to do as G-d commands, then we apply our intelligence to learning and understanding the Torah. The entire Jewish nation witnessed an unparalleled revelation of G-dliness at Mt. Sinai and pledged themselves for all generations to fulfill the task of being "a kingdom of priests and a holy nation." We can see the connection of the two Holidays of Pesach and Shavuos, for the spiritual preparation that takes place during the counting of the Omer shows that the purpose and completion of the exodus from Egypt is our receiving of the Torah and reaching, through it, a spiritual freedom even greater than the physical freedom we had already achieved.

It is the Torah that has been the preservation and motivating force of the Jewish people's existence throughout the ages. Cultures, diets, languages and countries of residence all change; yet Torah remains constant because it is founded on an unconditional truth, the only kind of truth that can continue to insure the unique existence of the Jewish people despite all odds. And only the truth of Torah is unconditional, for it was given by G-d to the Jewish people to keep and guard for all generations, wherever they may be.

An interesting detail of the Shavuos story is related in the Midrash. Just prior to the giving of the Torah, G-d asked the Jewish people, "Who will guarantee the Torah? How can I be assured that the Torah would be cherished and observed throughout the generations?" The Jewish people offered many possible guarantors, from the patriarchs to the prophets and great men as yet unborn, but G-d was not satisfied. Only when the little children were suggested did G-d accept. It is only in the merit of children that the Torah was given to us, and it is due only to their merit that we have this guide to live by. Giving our children as our guarantors for the keeping of the Torah is a sign of our pure commitment to the Torah, and the transmission of it from generation to generation.

### Shavuos Customs

Shavuos is the Yom Tov of our accepting the Torah itself as a whole. It is one of the *Shalosh Regolim* (Pilgrimage Festivals). Many interesting customs are observed on this day.

On the eve of Shavuos it is customary for all men over 13 to stay up all night absorbed in the study of Torah, to show our eagerness to receive the Torah.

The Torah reading on Shavuos is about the giving of the Ten Commandments at Mount Sinai. When the reader comes to the actual Ten Commandments, all congregants stand up. On the first day of the Yom Tov it is customary to eat a dairy meal. (Many people complement the dairy dishes with a complete Yom Tov meat meal, after a one-hour interval. If the meat meal is eaten first, one must be careful to observe the six-hour waiting period before eating dairy.) Cheese dishes, particularly blintzes, are traditionally served. Many reasons have been put forth for this, one being that on Shavuos the Jews had just received the Torah which contain the laws of what one may and may not eat and as they were not yet well-versed in the laws of shechita (kosher slaughtering), they refrained from eating meat.

Shavuos is also the festival of fruits. On this day, the first fruits were brought to the Holy Temple in beautifully arranged baskets, and offered with great pageantry and an inspiring ceremony. For this reason, some people also have the custom on Shavuos of eating for the first time that year one kind of fresh summer fruit and saying the blessing shehechiyonu.

Many people observe the custom of decorating their homes with fresh flowers on Shavuos in memory of Mount Sinai, a once barren spot which came into full bloom when the Torah was given on its summit. (Of course the flowers are cut before Shavuos.)

Shavuos is also the anniversary of the passing away of King David, who descended from Ruth. Ruth was a modest, righteous woman who, because of her true love for Torah and mitzvahs, accepted this Torah despite many difficulties and converted to Judaism. It was because of her honest convictions and humble conduct that she had the merit to become the mother of the kings of Israel. From this line

of great kings our righteous Messiah will be born and will redeem us from exile. Like Ruth, we, the people of Israel, accepted the whole Torah and all its mitzvahs wholeheartedly and in complete faith. For these reasons, Megillas Ruth (the Story of Ruth) is read in shul on the second day of Shavuos in many communities.

accompanied by 100 of the state's business and communal leaders, has returned from a visit to Israel where he celebrated the 40th anniversary of the Jewish State and increased the cultural and business ties between Virginia and Israel.

The week-long visit culminated two years of activities by the Virginia-Israel Commission which Baliles appointed in May, 1986. The commission provides exchanges between Israel and Virginia in such fields as agriculture, arts and music, economic development, education, public safety, research and medicine, tourism and human resources.

### Virginia Governor Visits Israel To Cement Business, Arts Tie

By David Friedman  
WASHINGTON (JTA) - Gov. Gerald Baliles of Virginia,

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