

Local News

Touro Synagogue Leads "Religious Week"

The Society of Friends of Touro Synagogue of Newport, Rhode Island, led a successful drive to establish national "Religious Freedom" for the week of September 24, 1989, jointly announced Mrs. Bella Werner, the President of the Society, and Rabbi Chaim Shapiro, the spiritual leader of the synagogue and the Society's Executive Secretary. This marks the second consecutive year that both the Senate and the House of Representatives passed the resolution. Last year President Reagan issued a special proclamation to initially establish this precedent and the present resolution was sent to President Bush for his approval this week. The Senate resolution drive was led by Senator Claiborne Pell of Rhode Island, while the House resolution was passed under the aegis of Congresswoman Helen Delich Bentley, of Maryland.

In the joint resolution, Touro Synagogue is prominently singled out for its tradition associated with religious freedom. It includes several references to the famous letter from George Washington to the Touro Congregation, assuring them religious freedom, and the status of Touro Synagogue as a symbol of religious freedom for the Jewish community of the USA, for many years.

This week was chosen since the initial passage of the First Amendment to the Constitution took place on September 25 and it is also the week that ushers in the Jewish High Holy Day

season. Other organizations that have supported this national effort to institute this week as a permanent yearly fixture include: The National Council of the Churches of Christ, The Church of Scientology, and The American Conference on Religious Movements.

Touro Synagogue and the Society of Friends of Touro Synagogue that originally introduced this proposal, are now preparing to follow-up this resolution with the preparation of special educational curricular materials. Rabbi Shapiro is heading up a committee of permanent educators and historians that are organizing materials that can be used in schools and religious groups.

For further information concerning this project, contact The Touro Synagogue office at 401-847-4794.

Jewish War Veterans Post #23

Jewish War Veterans Post #23 will have a business-dinner meeting on Wednesday, October 18, 1989, at Eileen Darling's Restaurant in Seekonk, Mass. at 7 p.m.

We will be offering the three choices of fish, breast of chicken and Yankee pot roast as your choice for \$5.00.

To have an accurate count, please call in your reservation to Commander Charles Abrams at 941-6841 by Friday, October 13, 1989.

Congregation Launches Operation Isaiah

Operation Isaiah — a mobilization effort initiated by the United Synagogue of America to sensitize Conservative congregants to the social action component of their religious tradition — was launched this holiday season by Congregation Torat Yisrael. The project, which commenced during the weeks prior to the Jewish High Holidays and will culminate on the day following Yom Kippur, involves Conservative synagogues throughout the country in collecting tons of foodstuffs and clothing for the needy and distributing them to food pantries and shelters.

At Torat Yisrael, the project was received with great enthusiasm. Students in the Heh class participated, engaging in many projects, after writing campaigns and personal appeals.

It is estimated that over one million Conservative Jews will gather together in prayer for Kol Nidre services on Yom Kippur Eve. If each congregant brought one pound of food, and one article of clothing — as a combined act of Tzedakah — conservative congregations could collect over 500 tons of food and one million garments for those who are hungry and need winter warmth.

Torat Yisrael students have urged their fellow congregants to share in this worldwide effort. Members of the Heh class will be outside of the synagogue on the eve of Yom Kippur to collect food and clothing prior to the Kol Nidre service. Students have prepared special collection boxes.

To encourage all Conservative congregational and day schools to participate in this project, the United Synagogue of America Department of Education produced a study guide — Operation Isaiah: A call to United Synagogue Congregants to Make This Yom Kippur "Isaiah's Yom Kippur" — sent to all congregational leaders and educators.

The booklet contains the prophet Isaiah's 2500-year-old message exhorting the Jewish people to make Yom Kippur "God's Chosen Fast" by helping the less fortunate. In addition, the lesson plans contained in the study guide encourage student responses to teachers' probings about our responsibilities to one another.

By providing food and clothing for the needy, Conservative synagogues around the country are attempting to demonstrate how Isaiah's message remains meaningful and relevant today.

The United Synagogue of America, established in 1913, is the association of 850 Conservative congregations in North America. With two million members, the Conservative Movement is the largest branch of the Jewish faith.

Congregation Sons Of Jacob

Friday, October 6 - Seven days in the new month of Tishrei. Candlelighting at 6 p.m., Minchah service is at 6:10 p.m.

Saturday, October 7 - Eight days in Tishrei. Reading in the Torah P'Haazinu. This sabbath is "Shabbos Shuva," and the mafter is "Shuvo Israel." Morning services are at 8:30 a.m. Kiddush follows. Minchah service will begin at 6 p.m. The third meal follows (Shalosh Seudos) with Zimiro (songs). Maariv will be at 6:50 p.m. The Sabbath ends at 6:58 p.m. Havdalah service is 7:02 p.m.

Sunday, October 8 - Erev Yom Kippur. Morning services are at 7:45 a.m. Minchah is at 2 p.m. Candlelighting is 5:58 p.m. Kol Nidre is 6 p.m.

Monday, October 9 - Yom Kippur. Morning services 8 a.m., Yiskor at 11:15 a.m., Minchah is at 5 p.m., Neilo at 6 p.m., Maariv 7 p.m.

Yom Kippur

Kol Nidre: Before leaving home for the Kol Nidre service, fathers bless their children. This old custom dates back to our patriarchs, Abraham, Isaac and Jacob. Father holds his hands over the children's heads and says: "My G-d make you as Ephraim and Manasseh, may it be the will of our Father in Heaven to plant in your heart love of Him. May you wish to study the Torah and its commandments. May your lips speak the truth and your hands do good deeds. May you be inscribed for a long and happy life."

It is thrilling to think that in every Jewish community on the face of the earth, that the Kol Nidre service is taking place. Three times the cantor or Rabbi chants the prayer.

Kol means "all" and Nidre means "vows." The words of the Kol Nidre prayer state that all vows and oaths are canceled and made void. To understand this prayer we must understand something of Jewish History. In the days of the Inquisition in fifteenth century Spain and Portugal, Jews were often forced to give up their faith. Though they became Christians outwardly, these Jews, whom we call Marranos, secretly continued to observe Jewish customs. Kol Nidre released them from their vows which they knew they could not keep, as they practiced their religion in secret. Kol Nidre refers only to vows made by man to G-d, other promises which we make in the course of daily life cannot be done away with by reciting a prayer. Actually Kol Nidre was in the ninth century, but came to have a greater meaning during the Inquisition. The music of Kol Nidre is as impres-

sive as the words, and first appeared among the Jews of southern Germany in the mid-sixteenth century.

Services begin early on Yom Kippur day. The prayer of confession is called Al Het. In it we ask for forgiveness for such sins as dishonesty, disrespect for parents, cruelty, and the like. Part of the service is the Yiskor, or memorial prayer for the dead. Yiskor is recited on Yom Kippur, Shemini-Atzeret, the last day of Passover, and the second day of Shavuot.

In the afternoon, the Portion of the Prophets which is read is the Book of Jonah. Jonah fled to a distant country to escape the presence of G-d. His efforts were in vain, for he learned that G-d was everywhere.

A story that explains the importance of confession and atonement on Yom Kippur tells of an Angel whom G-d punished for wrongdoing by sending him to earth to bring back the most precious thing he could find there. The angel returned with a drop of blood from a dying soldier. This was precious but not the most precious. He returned to earth and came back with the last breath of a heroic woman who had sacrificed her life for others. This was more precious but not most precious. He flew away again to earth, and came upon a criminal about to kill an innocent man. At the very last moment the criminal felt sorry and repented - he did not do this terrible deed. As he watched the man struggling in his grasp, a tear rolled down the attacker's cheek. The Angel brought back the tear to Heaven, the tear of repentance was the most precious thing and God once again accepted the Angel in Heaven.

Ne'ilah

The last service of the day of Yom Kippur. The congregation chants: Open the gate for us, for the day is nearly past; the sun is low, the day grows late — Open thy gates at last.

At the very end of the evening service the shofar is blown for the first and only time of Yom Kippur. The note is a long and steady one as long as the breath holds out. The Day of Atonement is over. After a brief Havdalah service everyone can enjoy a light meal.

We are happy and hopeful that our prayers have been answered, that we are indeed on the threshold of a Good New Year.

Please remember these last 10 days. Services in the synagogue begin daily at 6:45 a.m., men, women, and children. If we all visit G-d's house, then he will surely visit ours.

Congregation Ohave Sholam

Services this Friday evening, the Sabbath of Repentance services, begin at 6:05 p.m. Saturday morning services are at 9 a.m. with a kiddush to follow.

Saturday afternoon Rabbi Jacobs will give a class in laws of repentance at 5:15 p.m. Minchah will be at 6 p.m. followed by the Third Sabbath Meal. Maariv will be at 6:55 p.m. Havdalah will be at 7:05 p.m.

Sunday, the day before Yom Kippur, morning services will be at 7:45 a.m. In the afternoon services will be at 2:30 p.m. The pre-fast meal is traditionally eaten after Mincha services. Any

man wishing to go to the Mikveva should contact Rabbi Jacobs Saturday night or Sunday morning at 724-3552.

Kol Nidre will be at 6:10 p.m. Sunday evening. Monday morning services will begin at 9 a.m. Yiskor will be at noon. Ne'ilah will begin at 5:45 p.m. Shofar blowing signaling the conclusion of the fast will be at 7 p.m. Schedule of Sukkot services and activities will be in next week's announcement. If one is interested in ordering a lulav and esrog, contact Rabbi Jacobs at the above number.

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Rhode Island Jewish HERALD

BaBayit, page 12

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Jews in Television

by Alan D. Abbey

LOS ANGELES — Television has provided a home to creative and talented Jews since the day it started beaming into American homes 40 years ago, but despite a few notable instances, the vast majority of Jews have been behind the scenes, not before the cameras.

one that has existed in Hollywood since the days of the Jewish movie moguls. Many fear criticism that their industry is run by Jews.

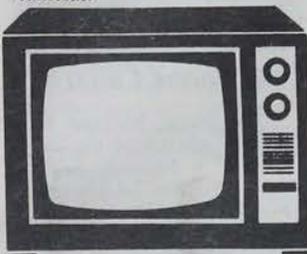
"People here are very defensive about charges that Jews run the entertainment business," said writer Shimon Wincelberg. "They can't control the names in the credits, but there is a strict rationing on the number of Jewish characters."

Wincelberg, who is Orthodox, has written for television since the late 1950s and is proud to have created a Chasidic character on the old television Western *Have Gun Will Travel*. But that character was one of the few Jews Wincelberg was able to create for television.

Others knowledgeable about TV suggest American demographics provide the reason why Jews are rarely portrayed on the small screen.

Gene Secunda, a former executive at several major advertis-

(continued on page 5)



Television actors, producers and writers say that many in the tight knit Hollywood community are unwilling to portray Jews on the small screen because they are inhibited by a complex series of fears.

Chief among the concerns is

The Jews Of Italy

Reprinted from the *New York Times*.

by Richard Bernstein

At the entrance to the Jewish Museum's "Gardens and Ghettos: The Art of Jewish Life in Italy" is a plaster cast of a portion of the Arch of Titus, built in A.D. 81 in Rome to celebrate a victory over the Romans' most rebellious and disobedient province, Judea.

Near the end of the exhibition are two portraits of Margherita Sarfatti, the wealthy Jewish art critic, Fascist proponent and lover of Benito Mussolini, who, after predicting that the Italian leader would never follow the anti-Semitic example of his ally Adolf Hitler, was forced to flee Italy in 1938 and live the rest of her life in exile in South America.

In between these works, with their suggestions of Jewish mis-

fortune, are examples of 2,000 years of a varied, often tragic, but almost always productive history of the Jews of Italy, one shown largely through 339 works of art included in the exhibition.

The portion of Titus's arch, which shows Roman soldiers triumphantly bearing to Rome a giant menorah, encapsulates one of the chief themes of the show, which opens Sunday and runs through Feb. 1. It is, as the scholar Richard Brilliant writes in the exhibition catalogue, that aside from Jerusalem, Rome is probably the site of the longest continuous Jewish history in the world.

Majority-Minority Harmony

And that provides a second theme: that in Italy, far less known in this country as a place of Jewish culture than such other

(continued on page 16)

Crafting A New Year



Rabbi Morozow and children at Chabad House making a real Shofar from a ram's horn.

Rise In Jewish Singles Spells Trouble For Community

by Elena Neuman

NEW YORK (JTA) — A dramatic increase in the number of American Jews remaining single will impact significantly on the future of the American Jewish family, according to a recent sociological study by a Brandeis University research associate.

After analyzing data from two dozen Jewish communities across the country, Sylvia Barack Fishman, a member of Brandeis' Cohen Center of Modern Jewish Studies, has determined that major sociological changes have taken place in the American Jewish family since 1970, when the last major study was performed.

"Only 20 years ago, the proportion of American Jewish singles — at 6 percent — lagged far behind the 16 percent of singles in the general American population," the study said. "Today, in many major metropolitan areas, between one-third and one-fifth of the adult Jewish population is single, exceeding the national average of 19 percent," says the study.

"It's not that there are more Jewish singles than non-Jewish singles," explained Fishman in an interview. "Rather, it's because highly educated Jews tend to congregate in urban areas, where the singles rate tends to be higher."

She cited New York, Boston,

Washington, Los Angeles and Denver as areas with the highest concentration of Jewish singles.

The increased number of Jews remaining unmarried has implications for many aspects of Jewish family life, particularly child-bearing.

The study found that Jews are losing a generation every 30 years because couples are having fewer children due to late marriages, and because women who are marrying in their 30s often

experience infertility.

The fertility rate for Jewish women, the study found, is 1.5 children, as opposed to the average national rate of 2.2.

The increased rate of Jewish singles coupled with the decrease in childbearing is reflected in less Jewish affiliation and volunteerism.

Jewish singles often complain of feeling estranged from Jewish

(continued on page 5)

A Man Finds His Russian Roots

(See Out of the Past, page 13.)



L. to R.: Aaron Sribner, Rosa Sribner, Kohly Sribner, Yefim Sribner.

Gloria Steinem Speaks At Roger Williams College

by Karen J. Burstein

"I think it's a Yiddish curse: *May you live in interesting times*," said Gloria Steinem as the opening speaker of the Contemporary Forum Lecture Series at Roger Williams College in Bristol last Wednesday night.

These are indeed interesting times, politically, socially, economically and spiritually. The approximately 900 people who heard Steinem speak knew it as they crammed into the Student Center's lecture hall and, when that was full, into the monitor room downstairs where they stood on chairs silently straining to hear her words.

Steinem, who is most widely known as the co-founder of *Ms. Magazine* (1972), is a committed and critically acclaimed feminist, activist and organizer, writer and public speaker.

Her special interest is in the shared origins and parallels of caste systems based on sex and race; in nonviolent conflict reso-

lution; and in organizing across national boundaries for social justice and peace.

Steinem's talk, publicized as "Opportunities for Women," was really an overview of the women's movement and where it now stands.

The women's movement is "at the end of the first stage of the second wave," Steinem said. She described the consciousness-raising through "truth-telling" of the seventies and eighties as the first stage. "It didn't come from textbooks," she said, "it came from our lives."

"It took us 150 years to achieve a legal identity," she said. She then suggested that feminism has 70-80 years to go in the second stage while legislation is implemented making realities from ideas such as shared parenthood, reproductive freedom, the redefining of labor and the family, and egalitarian cultural portrayals in the media.

To the men who sprinkled the

audience Steinem said, "I know there are men here who came to hear a feminist speak for the first time...It walks, it talks, it's a feminist..." and later continued, "There's nothing wrong with masculine patterns, but they're not the only patterns."

"Sexism and racism historically go together. One cannot be uprooted without the other," she said. "The reason is clear: if you are trying to maintain a racial caste system [you must control the means of reproduction]."

Steinem discussed the family as a microcosm of the macrocosm. "Unless you have a democratic family you'll never have a democratic state." She continued, "Until men take care of children as much as women do, children will be deprived of their fathers."

Touching on religion she said, "Now, there's a biggie. How come God is always a white man? Women and men in all religions are beginning to say that

(continued on page 5)

World and National News

Heavy Metal Hasidics

by Susan Gilman

The New York Jewish Week
NEW YORK (JTA) — In the 1970s, rock 'n' roller Ozzy Osbourne — of the heavy-metal band Black Sabbath — had to dispel rumors he had bitten the head off a bat during a concert. Now his Jewish counterpart, Ozzy Bashevis Singer — of the rock group Black Shabbos — makes similar denials.

"It is not true that at our last concert I bit the head off a gefilte fish," he says in a made-up thick Yiddish accent. "I would never hurt any animal in jell."

Black Shabbos, a rock 'n' roll band of heavy-metal "Hasidic rabbis" to whom nothing is sacred, is comprised of Kevin Arthur, Bryan Snyder and Brian Strauss — three nice Jewish boys with Irish names who have dubbed themselves Ozzy Bashevis Singer, Blind "Bub-bah" Berkowitz and Shlome E. (the "E" is for "Enh").

Dressed in ersatz payot, or sidecurls, black hats and spiked leather collars, they ham it up — so to speak — at nightclubs and colleges across America, kibitzing and singing such questionably kosher tunes as *Reggae Rabbi* ("he eats bagels with dread lox") and *The Exodus Rap* ("One day I saw a burnin' bush that set me thinking/Either that's God or I should cut down on my drinking").

"Rock 'n' roll has saved our lives," confesses Arthur. "If it weren't for Black Shabbos, we'd probably be out on the streets

practicing law or medicine."

Actually, the band members are all word processors, and confess that they're not really Hasidic rabbis. "But we're culturally Jewish," Snyder adds quickly. "We read the *New York Times* on Sunday morning."

Originally from Queens College, the three claim they met "sometime during the Carter administration" at a Jewish singles mixer. "We were the only guys who showed up and all the girls wanted to dance with each other," Arthur whines.

Has anyone ever deemed them offensive or anti-Semitic? "We've never been booed off stage," Snyder says. "We've been booted on stage, but offstage nobody bothers."

And although all its members are in their 20s, Black Shabbos insists that they have been the driving force behind rock 'n' roll for the past three decades.

"Originally we were a doo-wop band in the '50s, called Sha Na Naches," claims Snyder. "Then we changed our name to the Blue Suede Jews. Yet our big breakthrough was in the '60s. Before the British invasion, there was the Yiddish invasion."

"The Beatles copied us," Strauss interjects. "We wrote *I Wanna Hold Your Ham* and *The Shul on the Hill*. Before they did *The White Album*, we did *The Whitefish Album*."

In the psychedelic era of the '60s, the band allegedly changed its name again to Pinchas Floyd and joined in the hallucinatory,

(continued on page 14)

Orthodox May Torch Prayerbook

by Adam Dickter

NEW YORK (JTA) — The Union of Orthodox Rabbis, which burned a progressive prayer book 44 years ago, says it is "very possible" they may burn the new, reprinted version that has just been published.

The first Reconstructionist siddur, or prayer book, which modified some traditional prayers and deleted others, was burned in New York by the Agudas Harabonim in 1945.

The latest version of the Reconstructionist siddur, called *Kol Haneshama* — *The Voice of the Soul*, is even more liberal than its predecessor. The book abandons prayers for the reinstatement of sacrificial offerings and abolishes references to resurrection of the dead and individual reward and punishment.

Kol Haneshama, geared toward Jews who are "trying to find their way into Judaism," according to publisher Mordechai Liebling, was produced by an equal number of rabbis and lay people, both men and women.

It's the model of a user-friendly prayer book," says Rabbi David Teutsch, its editor in chief. "We wanted to meet a very broad range of needs, skill levels and interests. Some of the people who use the book are trying to find a way back to Judaism."

But Rabbi Hersh Ginsberg, director of the Union of Orthodox Rabbis, or Agudas Harabonim, said the book was written

by "apikorsim," or disbelievers, and said there was a strong possibility his organization would react as they did in 1945 and burn the new book.

Ginsberg, who says he wasn't in this country when the first book was burned, told the Jewish Telegraphic Agency he doesn't recognize Reconstructionist rabbis, and only "great people" recognized by the Orthodox could make changes in the liturgy.

"Someone who doesn't obey the Torah, who transgresses and tells others rules that are not so, is not a rabbi."

Liebling and Teutsch said they would react "with shock and horror" if their book was burned.

"Some of us might also mourn the chillul Hashem, the desecration of G-d's name," said Rabbi Arthur Green, president of the Reconstructionist Rabbinical College and a member of the siddur's editorial committee.

Ginsberg said that, according to Maimonides, a sage who died in 1204, "the shem hashem (God's name), if written by an apikoras, has no holiness in it."

Rabbi Irwin Kula of the left-of-center Orthodox National Jewish Center for Learning and Leadership, or CLAL, disagreed. "Burning a prayer book is an offensive, even repugnant gesture," he said in a statement.

While recognizing the right to reject Reconstructionist theology and texts, Kula said burning the

(continued on page 14)

Neusner To Retire

PRINCETON — Professor Jacob Neusner, University Professor and Ungerleider Distinguished Scholar of Judaic Studies, Brown University, who is presently Member of The Institute for Advanced Study, Princeton, New Jersey, has elected, under Brown's early retirement program, to retire effective June 30, 1990.

Neusner, 57, came to Brown from Dartmouth College in 1968 as Professor of Religious Studies. In 1974, he was, in addition, appointed University Professor and the first Ungerleider Distinguished Scholar of Judaic Studies. He left the department of Religious Studies in 1982 and became founding co-director of Brown's Program in Judaic Studies, from which he resigned in 1985.

JNF Forms Council

The Jewish National Fund recently announced the formation of a National Rabbinic Advisory Council, a select group of rabbinic leaders from across the country who have joined forces to help shape and promote the agency's future program.

In announcing the new group, Dr. Joseph P. Sternstein, JNF president, said, "The major role of the National Rabbinic Advisory Council will be to help convey JNF's message at the grassroots level."

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On Wednesday, October 11, the Rhode Island section of the National Council of Jewish Women invite the public to join them for a stimulating program at the Jewish Community Center of Rhode Island.

Marilyn Flanzbaum, former chairwoman of the Israeli Affairs Committee and frequent visitor to Israel, will speak on the NCJW Research Institute of Jerusalem. The Research Institute sponsors Manof — a program for troubled teenage boys as well as Hippy-home instruction for pre-schoolers. Ms. Flanzbaum will focus on the new program called Rules of the Game, which helps build understanding between Israel's Arabs and Jews.



Marilyn Flanzbaum

Rhode Island's First Coinless Laundry Store

The newest technology in coin laundries just hit Rhode Island. Believe it or not it's a coin laundry without the coins. Sound a little strange? Well, it actually makes a lot of sense. In fact, the coin element of the classic "coin laundromat" is not very efficient. That's why Larry Goldberg and Don Horowitz selected this brand new coinless technology for The Laundry Club at Wayland Square.

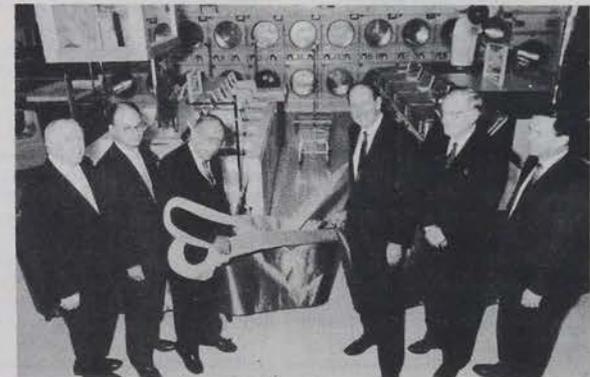
Goldberg and Horowitz, who have been personal friends for 35 years, have combined their many years of business experience to develop a most unusual combination in the East Side's newest laundry store: The Laundry Club at Wayland Square. It is truly state-of-the-art from start to finish.

When customers enter The Laundry Club they begin by using one of the 60 computerized washers and dryers. They can fill a machine and choose washing

or drying cycles specific to their individual load. Then, instead of dropping coins into the machine, customers remove a plastic hand card located on the front of the machine and hand it to the cash register attendant who rings in the sale. Customers pay in the denomination of their choice and the attendant starts the machine via the coinless computer system.

The Laundry Club also has a complete food bar (eat in or take out), a special time-saving personal laundry service for people who are too busy to do their wash; quality dry cleaning with express drop-off; mailbox rentals; xerox and fax machines; a pay telephone; a children's play area; two lounges with TV's; and the store will even accept credit cards.

The Laundry Club is now open and is located at 140 Medway Street on the East Side of Providence.



Ribbon cutting September 27, 1989. Left to right: Robert Foley of the MacGray Co.; Bob Williams, Treasurer of the Wayland Square Merchants Association; Lawrence Goldberg and Donald Horowitz, owners of the Laundry Club; Donald Shaw, President of MacGray Co., and Robert Looney of the MacGray Co.

Jews in Television (continued from page 1)

ing agencies, said advertisers are reluctant to support programs featuring minorities of any type for fear of losing the mass audience.

Secunda, now a professor of marketing at Baruch College in New York, said advertisers control television and they care more for statistical and demographic analysis than for creative ideas.

But several well-known Hollywood figures said demographics play a secondary role. "Deep down inside people think it will hurt their careers to be identified as Jewish," said Charles Powell, a longtime studio executive who helped found the Synagogue for the Performing Arts in Hollywood.

Harvy Schechter, director of the B'nai B'rith Anti-Defama-

tion League in southern California, agreed, noting it has always been difficult to round up Hollywood actors or executives for Jewish charitable causes.

"Where do their charitable hours go?" Schechter asked of Hollywood's Jews. He said a few Hollywood personages have always been active in Jewish causes, mentioning television personality Monty Hall, studio chief Sherry Lansing and director Arthur Hiller as standouts.

But, on the whole, he said, "It's easier for someone to be active for the homeless than for Ethiopian Jews or Soviet Jews."

Despite those bleak assessments, Jews and Jewish characters have been featured in numerous television programs over the years.

(continued on page 16)

Children's Services For Yom Kippur At Beth-El

Temple Beth-El, located at the corner of Orchard and Butler Avenue in Providence's East Side, will sponsor a children's service for Yom Kippur on Monday, October 9, at 1:30 p.m. Rabbi Leslie Gutterman will speak on "The Town Gossip Learns Her Lesson." Members of the community are welcome to attend this service.

Singles

(continued from page 1)

communal and synagogue life, which has traditionally been family-oriented. Thus, when they marry late, many of them never rejoin the organized Jewish community.

Moreover, recent Jewish mothers, about two-thirds of whom are holding paying jobs with children under six, are least likely to engage in Jewish volunteer work than Jewish mothers in the past.

"This is a major challenge that American Jewish organizations must face," said Fishman. "They must try to strengthen Jewish households today and bring estranged households back into the community."

In her study, Fishman proposes new and innovative Jewish communal programming in the areas of day care, singles social events, activities for teenagers, and care for the elderly.

According to Vicki Rosenstreich of the Jewish Board of Family and Children's Services, however, such programs are presently already underway.

The Jewish Board has scores of workshops, lectures, and discussion sessions for singles, as well as a family life education program and numerous services for children.

"It's a huge problem," she admits of Jewish singles. "People in general are marrying later, but Jewish people are marrying even later. This works against the communal interest."

"It becomes a Jewish issue because whatever may be adaptive in the general community, may be maladaptive in the Jewish community, a minority community which already suffers from intermarriage."

Bob Leifert, lay chairman of the Task Force on Jewish Singles, a branch of the United Jewish Appeal-Federation of Jewish Philanthropies of New York, agreed.

"There is a communal interest in helping singles," he said. "Marshall Sklar found that people who are not married are less likely to affiliate in the Jewish community. Thus, we need to have people get married for the goals and values of Jewish American life."

Jewish dating services and singles events have multiplied in the past decade. The average rate of married couples resulting from such shadchan-like arrangements, however, has not been promising — approximately 2 percent, according to the Orthodox Union.

Such statistics may be disheartening because, as Fishman says, "there is no sign that things will get better in the 1990s."

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Gloria Steinem

(continued from page 1)

there's an essence of God in women and men, in animals and flowers and all living things. Much of religion has been a way of writing politics in the sky."

Steinem recalled a former trip down the Nile, beginning at the oldest civilization where God was presented as a woman giving birth to the sun and the moon all the way to Cairo and its mosques where women cannot be seen or heard. "It's a syllogism: if God is man then man is God. I don't think we've begun to realize what we have lost by seeing God as 'the other.'"

Steinem had opened her talk at the lectern with, "Hierarchy comes from patriarchy and that doesn't work anywhere any more. I'm looking forward to the time (at the end of my talk) when we can get rid of this hierarchy here. I would like this room to be a safe place." Keeping her word, Steinem devoted approximately 30 minutes to question and answer time where such topics were discussed as equal rights for the physically challenged, women and the draft, and why some men feel that they are paying the price for the sins of their fathers and grandfathers.

Steinem's literary credits include *Outrageous Acts and Everyday Rebellions*, a bestselling collection; *Marilyn: Norma*

Jeane, on Marilyn Monroe; and New York Magazine, which she helped found in 1968. She is currently working on *The Bedside Book of Self-Esteem*, to be published by Little, Brown this year.

Steinem is actively involved in numerous organizations dedicated to racial, sexual and social equality including the Ms. Foundation for Women, the National Women's Political Caucus, Voters for Choice, and the Coalition of Labor Union Women.

She is the recipient of many awards and honorary degrees including the Penny-Missouri Journalism Award, the Front Page and Clarion Awards, the first Doctorate of Human Justice awarded by Simmons College, the Bill of Rights Award from the Civil Liberties Union of Southern California and the Ceres Medal from the United Nations.

In closing Steinem told her audience, "Within the next 24 hours, I want each one of you to commit an outrageous act for social justice. It will feel so good, that soon you will wake up in the morning asking yourself not 'Should I commit an outrageous act today?' but 'Which outrageous act should I commit?'"

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Essay

Oh Mercy, He's Back.

Setting The World To Rights With Bob Dylan

by John Chadwick

The pious one has returned. *Oh Mercy*, the new album by Bob Dylan, is yet another icy blast of religion and rock that caps off ten rather strange years in the singer's career — a decade that will inevitably be summed up soon in a retrospective disc — the title of which will be anybody's guess.

Some appropriate choices might be: *Bob Dylan — the Judeo — Christian Years*, or *The Prayers They are a Changing*. How about *Still Yet Another Side of Bob Dylan*?

Since 1979, the singer from the nice Jewish family in Minnesota, has set the rock world on its ear with bible influenced rock and some very erratic media sightings.

Some of the highlights:

- His sudden penchant for preaching austere Christian homilies.

- The subsequent mass exodus of his listeners to other entertain-

ers.

- The long rambling interviews where he's discussed the coming Armageddon.

- The subsequent postponement of Armageddon, allowing him time to pal around with secular buddies the likes of the Grateful Dead, Tom Petty and various members of the Rolling Stones.

- His association with the Lubavitcher Rabbis in New York City.

- His flight to Israel to have his son bar mitzvahed at the West-ern Wall.

- The fierce Pro — Israel/Jewish anthem he wrote that might even make the Gush Emunim blush.

A model of pluralism, sometimes he's done two of the above at once.

There's certainly no sanction against keeping diverse company, but when the results of each and every association are spelled out, sometimes stridently, on every album, sensitive

record buyers tend to become terrified.

Touring Israel in 1987, he was supposedly spotted in East Jerusalem, prompting some observers to muse, "Is he now going to embrace Islam?"

But that's our Bob. He's a "meschugana" sort of a guy; the friend that your parents felt was just a tad strange. For those who love him, his eccentricities are part of the attraction. Even for those who don't like him, his oddness is refreshing in a pop/rock world that seems more slick and commercial every day.

One gets the feeling he rather enjoyed driving his original, earnest fans up the wall with his religious preoccupations — as much as he enjoyed driving the earlier folkies up the wall by picking up an electric guitar. His recording career has been full of nasty little curves and pitfalls and sudden changes of heart.

And let's face it, there is something deliciously ironic in the thought of all those politically correct baby boomers plunking down \$7 for 1983's *Infidels* — putting the record on, then hearing that voice — the same one that sang "Masters of War" — suddenly insist that "The Book of Leviticus and Deuteronomy... are your only teachers."

Judging from the title, one doesn't have to guess that he hasn't abandoned his guise of Mr. Piety on *Oh Mercy*.

The biggest surprise is that it's his first such release that's won an unqualified thumbs — up from the critics. Secular publications from *The New York Times* to *Rolling Stone* to *The Phoenix's Newspaper*, have praised the record as a return to form, some, have even praised his "moral commitment."

Is Dylan now influencing a generation to pick up their bibles just as he influenced an earlier generation to protest the war? No.

But in an era of dippy media stars like Madonna — and clever college hipsters like REM and 10,000 Maniacs, (Reasons number one through 50 why not to attend college) — an impassioned eccentric like Dylan sounds like, well, a godsend.

This time around, he's backed by a new cast of characters including 80's producer Daniel Lanois (U2). The results are a lean, mean, stripped down sound that crackles with rhythm guitar chords.

The arrangements are done up 80's style — lots of reverb and echo — but without sacrificing Dylan's feel for shuffling blues and ballads. "Everything is Broken" — a walking, talking blues, is low — down and smokin' complete with clanging guitar and harmonica. "Political World" and "Man in The Long Black Coat" are jittery, rockers that once again espouse his ominous view of a world in moral decay.

But the subject matter, while compelling for doomsayers, is the type of thing Dylan's been peddling most of the decade.

The simple lyrics give the music urgency, but many listeners may miss the acidic irony that made his classic songs, timeless.

The dark, apocalyptic ruminating sounds more Christian influenced than Jewish, but he's

general enough in his words that perhaps most listeners wouldn't object to singing along.

Best of all, his voice, now a throaty croak, is in fine form, reaching new notes giving the spooky guitar sound a forceful compliment.

Unlike his peers, Dylan has never really stopped recording or touring and he has sworn off the lure of the big bucks. But considering the message he's touting, most people might wish he would go elsewhere. A whining pessimist, he's cast a dark shadow on the pop music scene today.

Despite rave reviews, *Oh Mercy* is not a milestone or a return of the old Dylan or any type of acknowledgment at all to days gone by. It's instead just another chapter in a life, that no matter how tangled, he has insisted on sharing. And given that, no one has the right to expect him to be anything less than honest.

With its flaws, its chiming guitars and its unrelenting moralizing, *Oh Mercy* is actually a compelling rock rarity — music with a message, fresh, but not trendy.

And Bob Dylan, with his nasal whine sounds like he could keep this up well into the 90's. And at the end of that decade, it will likely be time for yet another retrospective.

Toward Freedom

by Michael Fink

I have met and worked with Barney Frank on several occasions concerning public issues. In 1982, well before major organizations took up the cause of the Ethiopian Falashas who were trapped during the Marxist civil war, Barney Frank came forward, spoke and wrote in their behalf. A small group of us, just three couples, asked him for support. He followed through. It showed rare political qualities of imagination and courage.

In 1988 an ecumenical mission made up of Jews and Portuguese Catholics went to the Azores to encourage the regional government to restore an abandoned synagogue and cemetery. Hardly a glittering subject to dazzle the world. Once again Barney Frank openly encouraged the project. He addressed its newly formed group at our fund-raising dinner.

This past summer during the visit of the President of Portugal to dedicate the stone memorial (not universally popular) to the Portuguese Great Discoveries, Barney Frank was present at the head bench and table. He used his position to help add to the Great Discoveries the Self-Discovery of Portuguese pride. I sat near him and shook his wide, warm hand. I thanked him for being a friend to all people in his domain who feel trapped, hidden, and alone. He uses astute yet generous sense and shows a good heart and head.

When Barney Frank himself "came out" from hiding I read the gesture as a step toward freedom. Liberty from the life of a lie. Perhaps his own status of being hidden and solitary made him more deeply aware of the troubles of others in similar condition.

CORRECTION

Rabbi Abraham Hecht, mentioned in the JTA article "Sephardic Rabbis to Require AIDS Tests for Marriages" (p. 2, 9/28/89 edition of the *Herald*), is not the President of the Rabbinical Council of America, but of the Rabbinical Alliance of America.

A Gallant Figure

by Michael Fink

Christopher Columbus. A romantic aura of mystery clings to the name. What's in his name? Was Christopher Columbus Italian, Spanish, Portuguese? Was he The Wandering Jew? Was that really his name, or just a spy alias, a code word? Evidence can be gathered up for any argument about his origins.

But myth needs few facts. When we were kids we liked the music of his name, the dash of the profile of his ships. Those sails moving westward across the seas shaped a magic adventure that touched us all, but maybe especially Rhode Islanders.

A Mosaic majesty, a Homeric heroism loomed over his shadow, which cast itself over the silhouette of Roger Williams in a canoe on a river. Time blends and softens the sharp edges of reality, like the sand and saltwater smoothing a broken bottle till it turns to the curves of beach glass.

From a Narragansett point of view, the *Nina*, and the *Pinta* and the *Santa Maria* came on as relentlessly as the bark that brought the Vampires to the shores of Britain. Did Columbus set out to loot and crush a culture or to found a place of refuge from the looting and crushing of the Inquisition?

During the war when I sat in grammar school, all the holidays of the civic year took on a patriotic bittersweet air. American ancestors shared the lot of Columbus, crossing perilous oceans to flee from something tracking them down. And like European explorers, we each took advantage of the rich resources of this place.

I dwell on the word "Indian." Even "Native Americans" makes for a misnomer. After all, Americo Vespucci was Italian. Like the Indians of the East, the "Indians" of the West shared, perhaps by chance, something spiritual in common. They revere other forms of life. The rivers flow their sacred way. The cultural descendants of Columbus never did find the rivers special, haunted by spirits. Their tidal energies were to be harnessed for mills, the "spirits" chained for electricity. Closer to our day, rivers can be abused as

(continued on next page)

Whatever may be the destiny of our distinguished neighbor within the region of Rhode Island and Southeastern Massachusetts, I go on record as noting, it was there for us when he was needed. Not for glory or gain, but because it was in his nature to see the state of people of all races, ages and shapes. Minorities to which he belonged, or did not belong.

Upon our crowded star we need the strengths of spirit, humor and kindness. Barney Frank figures as a big man, large both in build and stature. Here in southeastern New England he embodies the variety of all our eclectic minorities. If we let him go we all lose.

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



Candlelighting

October 6, 1989

6:02 p.m.

October 8, 1989

5:58 p.m.

What Ecumenism Means To A Jew: Reflections During The Days Of Awe

by Rabbi Dr. Alfred Gottschalk
President, Hebrew Union
College-Jewish Institute
Of Religion

"How good and how pleasant it is for brothers to dwell together." This is the fervent prayer of scripture that instructs us all to live together in peace and harmony. Its essence indicates the meaning of Ecumenism to a Jew.

The peaceful atmosphere of the Jewish High Holy Days, the Days of Awe or the ten days of repentance that extend from Rosh Hashanah (Jewish New Year) to Yom Kippur (the Day of Atonement) reminds me of the constant presence of God in our world and among all people. Each of us utters our own prayers, yet the bond we share as a community of worshippers warmly surrounds us. Perhaps that feeling of calm is the sense of self-actualization found in atonement, the **at-one-ment** that we, as individuals, feel when we engage our hearts and minds in prayer and that we, as religious-minded people, seek when we join together in interfaith dialogue.

Teshuvah, the striving for atonement, relates to the human world and to the Divine realm. It also requires action. Wishing for atonement is not enough; one must work for atonement. According to Jewish liturgy, *Teshuvah*, the turning and returning to God, can only be achieved after one has turned and returned to one's fellow human beings.

A Priest's Yom Kippur Message

by Father Emmanuel Charles
McCarthy

Impertinence some may call it — a Christian reflecting on the spiritual integrity of Yom Kippur today. Others may feel that God in His guidance of humanity and in His conversation with each human soul can speak to the people of one religious consciousness through the people of another religious consciousness. The following is written in hope that it will be read in the spirit of the latter possibility.

In other places I have written on the causes of the inhuman political-economic conundrum in which most of Central and South America finds itself ensnared almost five hundred years after the arrival of Columbus in 1492. I have argued that first among these causes is the spirit of homicide and oppression which was the main cargo on board the ships of Christian Europe that "discovered" the New World. Christian Spain, France, England, and Portugal were all infected with this spirit centuries before 1492 and remained infected for centuries after.

The twenty-five million natives of North and South America got their first dose of this poison only hours after Columbus landed in the Bahamas, and with a sword in one hand and a cross in the other claimed the land for Spain. Before sunset of the first day some of the native population, Arawak Indians, were imprisoned. Before the close of the first week, Arawak Indians were killed. Before a hundred years had passed all Arawak Indians were exterminated — approximately one quarter of a million beings.

So it was that homicide and oppression in the name of God and in service of imagined gold

The quest to achieve *Teshuvah* is encumbered with challenge. The phrase, 'Jewish-Christian Relations,' has become a glib component of our social vocabulary. There is no simple formula for achieving reality at such meetings, nor is there any guarantee that our attempts will always be successful.

The task of conveying knowledge of our respective beliefs cannot be motivated by religious self-interest. That may not be easy, but it is vital to approach interfaith dialogue without allowing one's biases and childhood legends to cloud one's vision.

Interfaith dialogue begins with the premise that individuality thrives amid plurality. Acceptance of one another as fellow human beings struggling in a complex and changing world occurs when we recognize that people of different faiths have much to offer one another. Only when we are honest with ourselves, can we turn to one another in the process of atonement.

On Yom Kippur, the holiest day of the Jewish year, we can only seek forgiveness from God and from others after we are able to acknowledge our own wrongdoings and pledge never to repeat them. We must acknowledge them and evaluate them so that we can change our attitudes and behavior in the present and for the future.

We have shared a painful history. The legendary element

associated with all religions poses the most significant danger to the process of dialogue and atonement. Therefore, instead of sustaining acrimony, we must use the memory of these experiences to detect religious hatred with its attendant discrimination and to develop new avenues for reducing religious tension and misunderstanding.

As a young child growing up in the Rhineland town of Oberwesel, I recalled the blood accusation against Jews in our village. The origin of the blood libel occurred during the Middle Ages when a young Christian boy, Werner, was murdered and his death was attributed to Jewish ritual practices. Centuries later, the Nazis exploited the legend and the past assumed devastating consequences for Jews. Suddenly, the death of Werner and the death of Jesus was linked. My childhood friends threatened me with the label, "Christ-Killer."

The relief sculpture depicting the legend of Saint Werner validated anti-Jewish sentiment until local Catholic authorities, in accord with the spirit of Vatican II, removed the sculpture in 1970, and sought reconciliation with the past.

Parables play an important role in enhancing spiritual feelings. Yet, just as there are allegories that highlight the beauty of religious teaching and the importance of ethical behavior, there are also legends that destroy amity among people who do not share the same traditional folklore. In order to ease the tension of interfaith dialogue, it is essential that we direct a critical eye at legends that emerged from a former climate rooted in distrust.

The recent bitter controversy about the presence of a Carmelite Convent at the site of the Auschwitz death camp created an altercation in the Jewish-Christian dialogue. For Jews, Auschwitz constitutes sacred ground. The presence of a convent bearing Christian symbols on the soil where so many innocents were slaughtered shocked Jews and disheartened both Jews and Poles who had hoped for improved relations.

Yet today, perhaps more than at any other period in history, interfaith dialogue is possible and in many places, in process.

If our interfaith dialogues are to accomplish our common goals, then we must discuss our perceptions and our misconceptions within the framework that we are a unified whole, that we are "at one" with each other even though we are not always "at one" in our religious beliefs. We must be vigilant in preventing adversarial attitudes in our discussions. Our encounters are no longer medieval disputations and the success of our meetings does not depend on a uniformity of beliefs. Intellectual honesty based on disparate theological premises can result in common interests. Thus, our concern for social justice reinforces our unity of thought and action.

By working together to achieve a more civil society, people of good faith will affirm their shared spirituality. By pooling our religious energy and mobilizing the strength of our religious convictions, we will reaffirm the bond of all people motivated by religious faith. The child of that union will mature into inter-religious friendship, the parent of interreligious kinship, and through kinship we will discover

what we have in common and respect our differences in faith, in good faith.

Founded in 1875, Hebrew Union College-Jewish Institute of Religion is the nation's oldest institution of higher Jewish studies and the educational arm of the Reform Movement. It trains rabbis, cantors, educators, communal workers, and graduate and post graduate scholars at its four campuses in New York, Cincinnati, Los Angeles and Jerusalem. The College-Institute administers four libraries, three art museums, the American Jewish Archives and biblical archaeology excavations in Israel.

Ten Free Shade Trees

Ten free shade trees will be given to each person who joins The National Arbor Day Foundation during October, 1989.

The free trees are part of the nonprofit Foundation's efforts to encourage tree planting throughout America.

The ten shade trees are Red Oak, Weeping Willow, Sugar Maple, Green Ash, Thornless Honeylocust, Pin Oak, River Birch, Tuliptree, Silver Maple, and Red Maple.

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The trees will be shipped post-paid at the right time for planting between October 15 and December 10 with enclosed planting instructions. The six to twelve inch trees are guaranteed to grow or they will be replaced free of charge.

To become a member of the Foundation and to receive the free trees, send a \$10 membership contribution to Shade Trees, National Arbor Day Foundation, 100 Arbor Ave., Nebraska City, NE 68410, by October 31, 1989.

A Gallant Figure

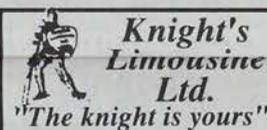
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sewers, hiding places for smooth tires, or worse. Can we blame Christopher for that legacy?

I used to get him confused with another guilt-laden figure, The Flying Dutchman, under a curse. He could not die. Like the Wandering Jew. But in truth, the secret Jews of Spain and Portugal worked out a way of disguising their own rituals — a method so convoluted that it is hard to unravel. You would try to appear more Catholic than your neighbors. You would inscribe a cross upon the portals of your home, take on the most Christian of names, show off pork on your picnics. The more you flaunted your Christian faith, the more likely that you were secretly practicing Judaism.

Like Judah Touro, who came to Newport, Columbus may have come to the West for freedom of worship. We may all here be his spiritual children. To redeem our mistakes, our sins, we in Rhode Island have crafted a tradition within our arts and public programs of honoring our differences, not melting them down.

Back in my school days we used to chant, "In Fourteen Hundred and Ninety-two, Columbus Sailed the Ocean Blue." Frank Capra in his duration documentaries would show the ships with brave Hollywood graphic kitsch coming Over Here like Survivors. C.C. has become for us not so much a grand explorer but a gallant figure of the mind and soul.



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Around Town

by Dorothea Snyder

"We've been called the middle ground between Sesame Street and MTV," said Gary Rosen of RosenShontz fame.

Gary and Bill Shontz are an innovative musical duo, who have been delighting kids and their parents for the past 15 years. "We met in New York City, and over a ping-pong game, we discovered both of us played music, so we got some instruments and had a jam session.

"At that time, we played primarily for adults. We went out to Central Park on weekends when we weren't working, put our cases out and found that if we could attract the kids, their parents would give them the money to drop in our cases.

"We started writing songs for kids. When we moved to Vermont, we decided that we didn't want to play the ski scene and bars, so we developed programs for schools. That was in 1978 and we performed at a tremendous number of schools.

"After that, we branched out throughout New England. Nine years ago, we started our family shows, which are a synthesis of all different kinds of musical style, involving ages 1 to 92. The themes are basically universal: child development, growing up, raising a family. A lot of those things haven't changed in 10 or 15 years. Some of the characters and technology have, but the same kinds of feelings and issues are still around."

A week from Saturday, October 14, Gary Rosen and Bill Shontz will perform the upbeat songs they have written and recorded on stage at the Providence Performing Arts Center.

In a phone conversation with Gary from Vermont, he said their music is especially for families because some of the adults enjoy the music just as much, if not more, than the kids.

"It's a lot of what I call rock 'n' roll on family themes on issues like going to sleep, telling the truth, eating your vegetables and Daddy doing the dishes.

"We assume characters, such as in our song, *Sleep Sleep*. I sometimes play the kid. Taking on the parent role, Bill sings, "Sleep sleep, you got to go to sleep right now." He gets the audience to join in and point the finger at me that I have to get to sleep right now.

"I have all the excuses. I can't find my blanket or my teddy bear. I lost my pajamas, and I have nothing to wear. There's a big monster hiding under my bed with four tails and a purple head. He's got one green eye and what's more, he's wicked weird, and besides I'm thirsty.

"It rings true. The kids just love being the parent and telling me to go to sleep. The parents love it, too.

"We try to make the songs that deal with family issues fun and truthful. A lot of our songs are about characters, our characters, which are Rock 'n' Roll Teddy Bear, the one-shoe bear, Bobo and Fred. Bobo is the dog, and Fred, his master, but Fred isn't as smart as the dog. Fred tells him to go to the store, and he keeps coming back with a bone instead.

"*Rock 'n' Roll Teddy Bear* is probably one of our most requested songs. It's about a punk teddy bear, who's dyed his hair blue. He starts a rock 'n' roll band, goes on the road and becomes a big hit. We usually close our show with that song 'cause it's a wild and rousing rock 'n' roll song. We get everybody throwing their right "paw" in the air."

RosenShontz's albums have received Notable Children's Recordings Awards by the American Library association. Their special blend of humor, wit and music with a message has been acclaimed as "upbeat," "hopeful," and "funny."

Their first album was called *Tickle You*, Gary said, because the songs were funny and tickled people. "That's what a lot of RosenShontz songs do . . . tickle

your fancy and they tickle your tummy. Both kids and parents can relate to them.

"Our third album, *It's The Truth*, is about the tales kids make up. 'I didn't do it. Honest.' It ranges from 'PacMan ate my homework to E.T.'s sister messed up the room.'

"Our newest album, *Family Vacation*, came out in January and I think this is the first time we're playing in Providence that we had this album out. It's about trials and tribulations of a family trying to get out of the driveway.

"*Better Say No* is about kids having the choice to say no. We do it in an allegorical way with an alligator offering you a special treat, a leprechaun giving you a magic drink so you can dance any dance you like. Another verse has an alien coming down and saying, 'I'd like to take you back to my galaxy because you got the right stuff,' and the kid says, 'Well, what do I do?' Everybody says, 'What do you say?' Everybody in the audience says 'No.' So it is a very current topic. In a fun way, you're saying, 'No, you don't take drugs.' I think they get the point."

Gary Rosen grew up in Amherst, Massachusetts, and graduated Oberlin College in Ohio as a sociology major. "I worked as a social worker, actually a group worker in New York for a senior citizen program for about seven years. It was great because I got to bring my guitar into work. That was part of my job . . . to entertain the senior citizens. I took them to nursing homes and hospitals, places where there were people less fortunate than themselves. This group of people just loved reaching out to them. We would, so to speak, go

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out on the road with a group of senior citizens and make a party somewhere.

"Back then, I never thought I'd make a career of entertaining, although in college, I was involved in folk music, rock bands and blues bands. I thought about it, for I was interested in music and theatre.

"What's really surprising is that I would end up performing for kids and families!"

Gary and his wife, Mary, have two children, Lela, 2, and Penn, 2 months old. "So I get a lot of material," he says. "I have a few songs from my daughter. She loves the music and at a year old, she could sing some of the songs and do the hand motions. She has a very good ear. She could hear a song from the beginning, and know what song it is."

But long before fatherhood, Gary was writing songs for kids. "Part of it," he explains, "is remembering. Part of it is listening. Another part of it is imagination. And intuition. Some of the things I wrote before have come true. Maybe I hadn't lived it, but now it's coming true. It's like advanced knowledge."

The song, *The Best That I Can* comes to Gary's mind. It's about handicapped kids. His first son was born with an extra chromosome. "Jaime lived only two months. It was a real trial for us, but there was some joy as well . . . and doing the best that you can. I wrote that song before he was born, and then he came into my life. It was very difficult. Life is not all smelling the flowers.

"Some of the songs were written before I ever experienced anything. And sometimes, I may never experience what I've written about. And that's part of what imagination is all about.

"We didn't have any other kids at the time. It sensitized me to try and help children's hospitals. Some of our proceeds have gone to Children's Hospital in Boston. We worked in Pittsburgh and Norfolk and did a Children's Miracle Network Telethon out of Connecticut statewide. We're hoping to do it nationwide next year. We started a fund in Vermont, as well, to help some of the families who have handicapped kids and whose insurance companies don't cover home care.

"It's nice to have two healthy kids, but I know the other side as well."

Gary's wife, Mary, is a native Vermonter, which isn't the reason RosenShontz ended up in Vermont. "It's mis-management. That's what Bill calls it. We met a so-called manager when we were in New York and New Jersey. She was moving to Vermont and said she could get us work up here.

"That was 12 years ago. We didn't last long with that management, but we stayed in Vermont. We found it a beautiful place to live, and we can still travel and tour."

Gary is happy to see how variety in children's entertainment has progressed. "There are a lot more choices, more than there used to be, especially in the last five years. Children's theatre has always existed, but there's more of the new vaudeville-type performances.

"RosenShontz's trademark," he says, "is audience involvement."

A critic once commented that in an age of television and passive entertainment, RosenShontz is certainly one of the heroes of the children's revolution. The music reminds us that it's never too late to have a happy childhood.



Gary Rosen and Bill Shontz of RosenShontz fame will launch the new Family Theatre Series at the Providence Performing Arts Center on Saturday, October 14, at 10:30 a.m. and 1 p.m. The versatile duo sing and write songs and bring instrumental virtuosity to their performance through the lyrical guitar of Rosen and the clarinet, sax, pennywhistle and flute of Shontz.

Arts and Entertainment

Trinity Repertory Company's 26th Season Opens Oct. 6 With "Summerfolk"

Anne Bogart, considered by many as the best American director of her generation, has won award after award as an intendant director. Now, as new Artistic Director for Trinity Repertory Company in Providence, R.I., she's paired up with an award-winning theater company. Don't miss the chance to see how this pairing creates magic when Trinity Rep opens its 26th Season on Oct. 6 with Maxim Gorky's *Summerfolk*, directed by Anne Bogart.

"I'm opening the season with *Summerfolk* to demonstrate my commitment to actors," said Bogart. "Trinity has fostered some of the best actors in the country."

Bogart has said that she likes to blur the boundaries between theater, dance, and music, and in her first production at Trinity Rep, she and Music Director Jeff Halpern have interwoven prose and music to bring the two together "in new ways."

Bogart and Halpern's interpretation of *Summerfolk* presents the ethereal world of the summerfolk accompanied by piano and cello playing the lush, emotional music of Rachmaninoff and Debussy. An ensemble piece with characters weaving in and out of each others' lives and consciousnesses, *Summerfolk* is set at the summer cottages — or dachas — of the pre-revolutionary Russian nouveau riche. The play slowly strips away the mask of comfortable prosperity the vacationers wear, and uncovers unsettling emotions and feelings of discontent.

The cast includes Trinity Rep Company members Timothy Crowe, William Damkoehler, Janice Duclos, Peter Gerety, Becca Lish, Brian McEleney, Barbara Orson, Ed Shea, and Cynthia Strickland, newcomers Jonathan Fried, Terry McCarthy, Henry Stram, and Andy Weems, joined by Trinity Rep Conservatory students Josephine Chavez, Barney O'Hanlon, Marni Rice, and Derek Stearns. Piano, Jeff Halpern; cello, Kris Yenny. Music direction is by Jeff Halpern, sets adapted from designs by Victoria Petrovich, lighting design by Rob Murphy, costumes by Bill Lane, properties by Robert Schleinig, and stage manager is Michele Steckler.

Trinity Repertory Company's production of *Summerfolk* is sponsored by Hospital Trust National Bank. "Our sponsorship of the opening production of the 1989-90 season at Trinity Repertory Company reaffirms our ongoing support of the nationally regarded company which has so enriched the quality of life in our community," said Alden Anderson, President of

Hospital Trust. In acknowledging this major gift to Trinity Rep, Managing Director Timothy Langan expressed appreciation for the ongoing support Trinity has received from Hospital Trust: the bank also sponsored Trinity's production of *Our Town* during the 1986-87 season.

Although *Summerfolk* opens with a Pre-View performance on Oct. 6, the exciting 26th season will be officially ushered in at a gala event — The Beginning of a New Era Celebration — on Oct. 7. A performance of *Summerfolk* will be preceded by music and cocktails in Trinity Rep's flower-filled newly renovated lobby and followed by a grand reception with Russian-theme menu by Michael's Catering. This event is the community's chance to celebrate The Beginning of a New Era at Trinity with Anne Bogart and the Company. Don't miss it! Tickets are \$75 and \$150. Call the Development office at 521-1100 for reservations and information.

Trinity Rep's acclaimed Humanities Program, now in its 12th year, offers four thought-provoking discussions on *Summerfolk*, led by noted New England educators after the following performances: Sunday, Oct. 8, 2 p.m.; Tuesday, Oct. 17, 8 p.m.; Wednesday, Oct. 25, 2 p.m.; Saturday, Nov. 4, 2 p.m. The discussions are free and open to the public and complimentary essay booklets are available in the lobby of the theater. The series is funded by the Rhode Island Committee for the Humanities, an affiliate of the National Endowment for the Humanities.

Tickets for the 1989-90 season are available for the full eight-play series, the four-play Upstairs Theater series, the four-play Downstairs Theater series, as well as a brand-new five-play *Choose Your Own* series and a specially priced Pre-View series offered the first weekend of every production. Everyone attending the Pre-View performances is invited to join actors, directors, and designers for informal "Food for Thought" discussions and receptions following the Sunday evening performance. Season tickets range in price from \$40-\$185.

Performances of *Summerfolk* are scheduled Sundays and Tuesdays at 7 p.m.; Wednesday through Saturday at 8 p.m.; and Wednesday, Saturday, and Sunday matinees at 2 p.m. Individual tickets are priced from \$22 to \$30. Group discounts are available (for 10 or more), as are student and Senior discounts. For reservations and information, call the Box Office at (401) 351-4242. For group reservations, call the group sales manager at (401) 521-1100. VISA and Mastercard accepted.

Wickenden Gate Theatre Presents *A... My Name Is Alice*

PROVIDENCE — The Wickenden Gate Theatre will open its 1989-1990 production year with *A... My Name Is Alice*, a musical review conceived by Joan Micklin Silver and Julianne Boyd. *Alice* was first produced by the Women's Project at the American Place Theatre in New York City, and contains songs and sketches by over 25 writers, both male and female. *Alice* will open Wednesday, September 27, 1989 at 8 p.m., and continue on Thursday, Friday, and Saturday evenings through Saturday, October 28, 1989. There will be a matinee performance on Saturday, October 7, 1989, with a curtain time of 2 p.m.

The director for *Alice* will be Patricia Tulli-Hawkrige, who was seen as Marta in the WGT production of *Waiting for the Parade* this past season. Ms. Tulli-Hawkrige describes *Alice* as a "celebration of womanhood." It is "a chance to laugh at ourselves and to give a new meaning to the old adage 'I enjoy being a girl.'" As Julianne Boyd has said about the show, "We decided to put together an evening that was funny and moving, but one that makes its point more through entertainment than preaching." As well, Boyd adds, everywhere men have loved the show — once they can be persuaded to attend it.

Comprising the cast of *Alice* will be four new faces to the WGT stage. They will be joined by Jennifer Ondrejka, who was last seen as Mrs. Alving in WGT's critically acclaimed production of *Ghosts*. In *A... My Name Is Alice*, each actress will portray a variety of characters. In alphabetical order, the cast for *Alice* will be Jeannette Gamache, Kristen Hardy, Doli Henshaw, Susan E. Iacobellis, and Jennifer Ondrejka.

The musical director of *Alice* will be Nancy Rosenberg, who assisted the WGT cast with the songs in *Waiting for the Parade* last year. She most recently served as Musical Director for The Perishable Theatre Company for their production of *East of the Sun, West of the Moon*, a production for which she also composed the music. Scenic design and lighting design will be by Madolin Maxey, with costumes by Kathleen Bebeau-Katic. Choreography will be by Suzette Hutchinson, and the pianist during the performances will be Melanie White.

A... My Name Is Alice will open on Wednesday, September 27, and then play on Thursday, Friday and Saturday evenings until October 28. Curtain time for evening performances is 8 p.m., and there will be a matinee on Saturday, October 7 with a curtain time of 2 p.m. General admission tickets on Friday and Saturday evenings are \$10; \$8 for

students and seniors. Tickets for the Thursday night performance and the Saturday matinee are \$7. Group rates and season subscriptions are also available. Tickets

may be reserved by calling the box office at 421-9680.

The Wickenden Gate Theatre is funded in part by the Rhode Island State Council on the Arts.

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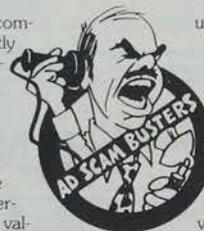
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- 2) Some of these "publications" are merely collections of feature material either bought or stolen from the Jewish Telegraphic Agency or from AJPA member publications without permission, along with filler and handout material from national Jewish organizations. The "newspapers" are just fronts for the purpose of soliciting large amounts of advertising from all over the country which can do absolutely no good for the "clients."
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Report any solicitations and any other written information on the operations to: Robert A. Cohn, Chairman, AJPA Ethics Committee c/o St. Louis Jewish Light, 12 Millstone Campus Dr., St. Louis, MO 63146, (314) 432-3353. All complaints will be promptly investigated.

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Social Events

Weiner Appointed

The New England Academy of Torah Inc. is pleased to announce the appointment of Michael H. Weiner as its Chairman of the Alumni Association. The announcement was made by Thomas W. Pearlman, President of the New England Academy of Torah.

Mr Weiner, himself a graduate of the New England Academy of Torah, has extensive background in administrative and teaching. He has spent the past years as a teacher at the Providence Hebrew Day School, the Greater Fall River Hebrew Day School, and Temple Torah Yisrael Hebrew School. During his years at the Day School, Mr. Weiner served as the Judaic Coordinator of the Remedial Studies Program as well as an instructor in the Junior High Division.

In accepting the position Mr. Weiner indicated that "one of the most important priorities is to develop a strong N.E.A.T. Alumni Association with the hope that they will become involved in the school in order to give it the strong support that it deserves."

Mr. Weiner and his wife, Devorah, have three children, Yisroel, age 5, Yosef, age 3 and Baruch, age 1.

For information about Alumni services and activities, please call the New England Academy of Torah office (401) 726-6200.

Are you celebrating a major event in your life? Let us know about it! Black and white photos welcome.

Providence Hebrew Day School And N.E.A.T. Appoint Coordinator

Rabbi Sholom Strajcher, Dean, and Jerome I. Baron, President of the Providence Hebrew Day School and the New England Academy of Torah High School, have announced the appointment of Linda McCormack as General Studies Coordinator of the high school division. Ms. McCormack received her undergraduate degree from the University of Massachusetts in Amherst and her Master's Degree from Salem State College. She has also taken courses at Bowdoin College, the University of Maine and Harvard College.

She spent fifteen years teaching in the Salem public schools - at the high school and the middle school levels - teaching English, Social Studies, Language Arts, Reading and German. Ms. McCormack has also managed a school newspaper, created a fine Arts Club and supervised a foreign exchange program, traveling with her students to Germany. Rabbi Menachem Feinsod, principal of the high school, introduced Ms. McCormack to the faculty and students at the school's beginning of the year orientation programs. She has two children and although a native of Salem, Massachusetts, she currently resides in Portsmouth.



Linda McCormack

duced Ms. McCormack to the faculty and students at the school's beginning of the year orientation programs. She has two children and although a native of Salem, Massachusetts, she currently resides in Portsmouth.

New Naming Certificate

NEW YORK, N.Y. — A colorful new baby naming certificate by internationally known artist and calligrapher Neil H. Yerman is now available from the Union of American Hebrew Congregations. Two versions, one for a boy and one for a girl, have been published.

The certificate features a playful "Noah's Ark" theme and brief texts from Deuteronomy and Pirke Avot. Spaces for the child's Hebrew and English names, and for a transliteration of the child's Hebrew name are incorporated into the document.

For information regarding prices, please contact Sharyn Ruff.



Michael Weiner

The Men's Club Of Temple Emanu-El

The Men's Club of Temple Emanu-El is an organization that was created in 1928, four years after the birth of our Temple. It has given 62 years of continuous service. Its list of officers and members, past and present, is comprised of men who are deeply concerned about the welfare of our temple community.

Men's Club has been an important "arm" of the temple because it has taken on many important tasks and responsibilities through the years and will continue to do so in the future. Men's Club has also provided programming that has been both educational and entertaining, programming that helps strengthen Emanu-El and the Jewish community.

While many men's clubs have experienced a dramatic decline in numbers in recent years, ours remains one of the largest in New England. We continue to provide a variety of programs and services. Our Minyanaires Program, magazine subscription program, and a number of others have been recognized for their excellence by the International Federation of Jewish Men's Clubs.

Men's Club Calendar 1989-1990

October 29, Sunday - 10 a.m. Meeting House. Opening meeting and installation.

November 5, Sunday - 9 a.m. Vestry Minyanaires. Lecture #1.

November 12, Sunday - 9 a.m. Vestry Minyanaires. Lecture #2.

November 15, Wednesday - 7:30 p.m. Vestry Men's Club Board Meeting.

November 19, Sunday - 9 a.m. Vestry Minyanaires. Lecture #3.

November 26, Sunday - 9 a.m. Vestry Minyanaires. Lecture #4.

December 3, Sunday - 9 a.m. Vestry Minyanaires. Lecture #5.

January 14, Sunday - 9 a.m. Vestry Minyanaires. Lecture #6.

January 21, Sunday - 9 a.m. Vestry Minyanaires. Lecture #7.

January 28, Sunday - 10 a.m. Meeting House. Milton Blazar Memorial Lecture.

February 4, Sunday - 9 a.m. Vestry Minyanaires. Lecture #8.

February 11, Sunday - 9 a.m. Vestry Minyanaires. Lecture #9.

February 18, Sunday - 9 a.m. Vestry Minyanaires. Lecture #10.

February 25, Sunday - 9 a.m. Vestry Minyanaires. Lecture #11.

March 4, Sunday - 9 a.m. Vestry Minyanaires. Lecture #12.

March 25, Sunday - 10 a.m. Meeting House. Siyyum Lecture.

April 29, Sunday - 10 a.m. Meeting House. Closing meeting/election of officers.

June 4, Monday - 6 p.m. Patio Board Meeting and annual cook-out.

Senior Journal Program

Naomi Craig of Providence, chairperson for *The Senior Journal* production group has announced the broadcast schedule for October and November programming.

October 9 to 13: "Jefferson Awards," hosted by Elaine Kaufman of Barrington and featuring Naomi Craig of Providence and Shirley Kervick of Warren, both Jefferson Award winners.

October 16 to 20: "Prevention of Crimes Against the Elderly," hosted by Kaufman and featuring Rhode Island Attorney General James E. O'Neil.

October 23 to 27: "Court Appointed Special Advocates," hosted by Lee Chalek of Coventry and featuring Family Court Judge Jeremiah Jeremiah.

October 20 to November 3: "Peer Support Groups," hosted by John Hovan of Providence and featuring Dr. Dottie Bianco, peer support group leader and Jackie Ascriczi, coordinator of the Rhode Island Council of Mental Health Centers.

November 6 to 10: "Parkinson's Disease," hosted by Norman Gregory of Cumberland and featuring Dr. Josh Friedman, chief of the Roger Williams General Hospital neurology department and Kathryn Cullen, R.N. of the Memorial Hospital.

November 13 to 17: "Health Maintenance Organizations," hosted by Gus Anthony of Providence and featuring Katie Malo of Rhode Island Group Health and Lisa DiPrete of Ocean State Physicians Health Plan.

The Senior Journal is broadcast over the statewide microwave interconnect system (channel 49 or 50). Monday through Thursday at 11:30 a.m. and Friday at 9:30 p.m. *The Senior Journal* is produced by volunteers age 60 and older.

The *Senior Journal* is written, produced, and directed by senior volunteers. Programs are sponsored by the R.I. Department of Elderly Affairs and Dimension Cable Television in Providence.

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Giuliano-Lapatin



Manning Chapel at Brown University was the setting for the Sunday, September 10 wedding of Sandra A. Giuliano, daughter of Mr. and Mrs. David C. Giuliano of Providence, to David A. Lapatin, son of Selma Lapatin of Providence and the late Samuel Lapatin. Judge Anthony Giannini officiated at the 4 p.m. ceremony. A reception was held at the Metacommet Country Club.

Deborah Lapatin, sister of the groom, was Maid of Honor, and Louis Iacobucci was Best Man. Ushers were David Giuliano, brother of the bride, Richard Roberti, and Larry Gooding.

The bride is employed by the Behavior Research Institute. The groom is a Sergeant in the Providence Police Department.

Cohen - Siskind



Betsy Marcia Cohen, daughter of Mr. and Mrs. Jason H. Cohen of Providence, R.I., and David Arthur Siskind, son of Mr. and Mrs. Bernard S. Siskind of Marblehead, Mass., were married on September 10 at Temple Emanu-El, Providence, R.I.

Bridesmaids were Amy Siskind, sister of the groom, Nanette Loebenberg, cousin of the bride, and Victoria Kahn, niece of the groom. Leah Siskind, the groom's niece, was the flower girl. Best man for his brother was Lawrence Siskind. Ushers were Robert Cohen, brother of the bride, Laurence Kahn and Jonathan Kahn, nephews of the groom. Nathaniel Balis and Ethan Balis, cousins of the bride, were junior ushers.

Betsy is the granddaughter of the late Mr. and Mrs. Nathan Balis of Lock Haven, Pa., and the late Mr. and Mrs. Murray Cohen of Providence, R.I. David is the grandson of the late Mr. and Mrs. Louis Lipsky of Swamscott, Mass., and the late Mr. and Mrs. Abrahams Siskind of Chelsea, Mass.

The bride is employed at Children's Hospital in Boston as Program Director of the Supported Employment Program for Persons with Traumatic Brain Injury. The groom is Vice President-Legal for the Home Health Care Division of the Kendall Company in Boston.

Following a trip to Canada, the couple is residing in West Peabody, Mass.

Payton-Ouzen

The marriage of Amy S. Payton to Robert Ouzen took place August 23 in Kiriat Bialik, Israel. The bride, daughter of Shirley Payton of Warwick and the late William Payton, is a graduate of Cranston High School East and the University of Vermont.

The bridegroom, son of Mr. and Mrs. Marcel Ouzen of Israel is a graduate of Haifa University where he is currently employed.

The couple will continue to live in Israel.

Tanenbaum-Marson

Martha Ann Tanenbam, daughter of Mr. and Mrs. Harold Winston of Providence and the late Jordan Tanenbaum, was married on September 24, 1989, to Howard Alan Marson, son of Mr. and Mrs. Bernard Marson of Monsey, N. Y.

The wedding took place at Temple Sinai, Cranston. Rabbi Eugene Lipsey, uncle of the bride, officiated. Best man was Jay Marson, brother of the bridegroom. The bride's matrons of honor were Rachelle Meltzer and Nancy Weisman, cousin and stepsister, respectively of the bride. Holding the chuppah were Paul Tanenbaum, brother of the bride, Royce Winsten, stepbrother of the bride, Ian Koepel and Carl Bonta.

Killion-Moses Engagement

Mr. and Mrs. Frank Killion of Providence announce the engagement of their daughter, Barbara Killion of Providence to Arnold Moses of Warwick, the son of Mr. Israel Moses of Washington, D.C. and Mrs. Sybil Findel of Ft. Lauderdale, Fla.

Ms. Killion is a graduate of the Sawyer School. Mr. Moses received his Bachelor's and his M.B.A. from U.R.I. A June, 1990 wedding is planned.

Ishais Announce Birth

Amit Avron and Nira Lottie announce with joy the arrival of their sister, Ganya Esther, on May 20, 1989. They are the children of Sheryl Marks Ishai and Shmuel Ishai of Manchester, N.H.

Their paternal grandparents are Rochel and Eliyahu Ishai of Dimona, Israel.

Their maternal grandparents are Nison and Priscilla Marks of Pawtucket, and Boca Raton, Fla. Their maternal great-grandparents are the late Lottie and Aaron Marks of Providence, and Beatrice Lechtman presently of Pawtucket, and Boca Raton, Fla. and the late Abraham J. Lechtman of West Warwick.

Molivers Announce Birth

Dr. and Mrs. Martin Moliver of Miami, Fla. announce the birth of their second child, and first son, Jordan Alexander, on September 22, 1989. Mrs. Moliver is the former Sharon Dorfled of Cranston.

Grandparents are Mr. and Mrs. Lawrence Dorfled of Cooper City, Fla. Great-grandparents are Mr. and Mrs. Morris Levin of Pompano Beach, Fla. and Mrs. Rose Dorfled of Hallandale, Fla.

Shlevins Announce Birth

Mr. and Mrs. Arthur Shlevin of Pawtucket, R.I., are proud to announce the arrival of their daughter, Amy-Beth Frances, born September 9, 1989. Maternal grandparents are Mr. and Mrs. Arthur Kaplan and paternal grandparents are Mr. and Mrs. Samuel Shlevin.

Alperin Schechter Alumni Association News

by Rachel Alexander, President

The Alperin Schechter Alumni Association is in full swing this year. We recently elected the following officers: President, Rachel Alexander; Executive Vice-President, Ari Newman; Programming Vice-President, Zev Alexander; Secretary, Hyla Kaplan; Treasurer, Hilarie Rubin; Corresponding Secretary, Elie Kaunfer; Freshman Class Representative, Scott Bromberg; Sophomore Class Representative, Josh Schiffman; Junior Class Representative, Lynn Singband.

We have proposed several new programs that would enable us to help the Alperin Schechter Day School. For example, we are establishing a job bank listing those jobs we are willing to do. This job bank would be accessible to Schechter parents. A percentage of what we earn through

the job bank will be donated to the school.

We would also like to help the Russian students new to the school. One of us will help tutor in English and Hebrew. In addition, we would like to help Bar/Bat Mitzvah students learn how to read their Haftorah, Torah and conduct the Musaf service.

We will be sponsoring a few social events, including a Hanukkah party and a Shavuot study session. Throughout the year we will also publish articles in the Schechter newsletter.

We would be pleased to accept suggestions for additional ways in which we can enhance school life at Schechter because we would like to thank Schechter for everything it has given to us.

We look forward to a very successful year for the Alperin Schechter Day School Alumni Association.

Parents Return To School



On Tuesday evening, September 19, parents of the junior high students of Providence Hebrew Day School returned to the classroom. Following a Parent-Teacher spaghetti dinner, the parents followed the schedule of their sons or daughters.

Words of welcome were extended by Rabbi Menachem Feinsod and Ms. Linda Mc-

Cormack of the New England Academy of Torah. Rabbi Sholom Strajcher, Dean of the Day School and Mrs. Maureen Sheehan, Educational Coordinator also extended greetings.

Mrs. Sheehan provided each parent a copy of the schedule and reminded them to walk quietly in the halls and not to be late for class!

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Beth-El Dedicates New History Gallery

Temple Beth-El will dedicate its new Bernhardt Gallery of Temple History on Friday evening, October 27 at 8:15. The Gallery's dedication is part of the temple's 135th anniversary celebrations.

The inaugural exhibition, "Visions and Voices of Beth-El," includes more than 300 photographs, letters, postcards, telegrams, books, ceremonial objects, and ephemera. The exhibition about Rhode Island's second oldest synagogue is organized in twelve chronological and thematic sections. The first section shows the genesis of the Congregation, which became the first Reform (or liberal) congregation in New England. The last section features the life and career of Rabbi William G. Braude, who served Beth-El from 1932 to 1974. Other sections focus on such topics as: World War I, World War II, the Holocaust, Israel, and civil rights.

The exhibition was organized by Dr. George M. Goodwin, the Temple's archivist, during the past year. He has also established the Temple's oral history collection, which features interviews with senior Temple members.

The Bernhardt Gallery is named in honor of Bertram L. and Helene D. Bernhardt, who have been Temple leaders for decades. Mrs. Bernhardt, confirmed at Beth-El in 1921, is a former president of the Sisterhood. Mr. Bernhardt was Temple president from 1955 to 1960. The Bernhardts were co-chairs of the temple's 125th anniversary celebrations and are again co-chairs of the 135th.

The History Gallery was partially funded by a grant from the Rhode Island Committee for the Humanities. Temple, church, and school groups are welcome to visit the Gallery. Reservations may be made by calling the Temple office: 331-6070.



Confirmation class of 1907 with Rabbi Henry Englander (at Beth-El 1905-1910).

Gallery 401

Gallery 401 at the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, is presenting Grace Bentley-Scheck and her show of collograph prints at an opening reception on Wednesday, October 11 from 7 to 9 p.m.

The show will continue through November 10. For more information call Ruby Shalansky at 861-8800.

Brown Bag Club

On Tuesday, October 10, at noon Paul and Roberta Segal will share their experiences during their vacation to Portugal with the Brown Bag Club. The event will take place in the Senior Adult Lounge of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence. Bring a brown bag lunch; dessert and beverage will be provided. The donation is \$1 per person.

Enjoy an afternoon of fun and Jewish humor with Dr. Burton Fischman, Professor of Communications at Bryant College, on Tuesday, October 24 at noon. In 1987, Dr. Fischman was awarded an honorary degree of "Doctor of Jewish Humor" by the Yiddish Eldercamp in Providence. He grew up in the Catskills during its "hey day" and was a master of ceremonies at many prominent resorts in the region. For this special program, there will be a buffet luncheon. The fee is \$4 per person.

The Yiddish Vinkele meets at 2 p.m. directly following the Brown Bag Club; all are invited. The Brown Bag Club is for people free for lunch.

Call Lisa Goodman at 861-8800 for more information.

Golden Age Club

On Wednesday, October 11 from 10 to 4 p.m., the Golden Age Club of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, will enjoy a trip to the Kennedy Memorial in Hyannis, MA. There will also be a stop at Huckleberry's Restaurant, in Middleboro, for lunch. For further details or to make a reservation, call Sandy Bass at 861-8800.

Temple Beth-El Family Times

Temple Beth-El's Family Times program will sponsor two programs this month. On Friday evening, October 13, Family Times will present a Succah Decorating Party, dinner and service. The program begins on the Temple's lower patio at 6 p.m. when families will gather to decorate the Temple's Succah. A shabbat dinner will follow in the Temple's meeting hall. Family Times provides baked chicken, challah, wine, and beverages. Families are asked to bring a side dish or dessert. After dinner, families will gather in the Temple Sanctuary for a holiday service led by Rabbi Susan Miller. There is no fee for dinner, but space is limited.

The following Friday evening, October 20, Family Times presents its annual Simchat Torah celebration. Rabbi Miller will lead services at 7:30 p.m. in the Sanctuary. The program will conclude with a reception featuring caramel apples. For more information on the Family Times program at Temple Beth-El, contact Rabbi Miller at 331-6070.

Social Seniors of Warwick

The Social Seniors of Warwick will hold a meeting Wednesday, October 11 at 1 p.m. at Temple Am David.

Entertainment will be furnished by the Harmonica Players. Refreshments will be served.

October 20 members will be going on a three-day tour to Buck's County, Pa.

Pawtucket-Central Falls Hadassah

The Pawtucket-Central Falls Hadassah will hold a Board Meeting on Wednesday, October 11, at 7:30 p.m. at the home of Ruth Blustein, 11 Ruthven Street in Providence. This will be a kick-off meeting for the Ad Book. A social hour will follow.

Temple Emanuel-Newton

On Sunday, October 29, at 7 p.m., Temple Emanuel of Newton will sponsor its monthly program of the Suburban Jewish Singles. Yisrael Farren, Director of Ha Merkaz, Center for spiritual growth in Judaism, will speak on "Discovering the Jew Within." An experiential program incorporating the techniques of guided visualization and discussion. Nosh at 7 p.m., program at 7:45 p.m. concluded with coffee and cake. To be held in the vestry of the Temple, 385 Ward St., Newton. (Enter by Ashford Rd. entrance.) Admission is \$6.00 members, \$8.00 non-members. Age: 30-50. For further information 332-5770.

Samuel Shlevin Addresses the Temple Beth-El Havarah

Samuel Shlevin, chairman of the Commission on Religious, Racial and Ethnic Harassment, State of R.I. and chairman Emeritus of the Anti-Defamation League of B'nai B'rith of R.I., addressed the Havarah group at the home of Marvin and Molly Granoff in Narragansett recently.

He spoke on the growth of "Skin Heads," the KKK and Anti-Semitism in Rhode Island and nearby Massachusetts.

After the speech an open question and answer period was held.

JCCRI Singles

The JCCRI Singles will have a volleyball night on Tuesday, October 10 from 7 to 9 p.m. in the gym of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence.

A dutch treat gathering at Applebee's in Garden City, Cranston will be the highlight on Wednesday, October 18 from 6 to 9 p.m.

In the Senior Adult Lounge on Tuesday, October 24, JCCRI Singles will enjoy a wine and cheese gathering from 7 to 9 p.m. The fee is \$2 per person. Note: if participants bring a new member to the group the fee is only \$1.

For more information concerning the JCCRI Singles or these events, call Patty Olney at 861-8800.

Build A Succah

All are invited to the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, on Tuesday, October 10 and Wednesday, October 11 at 7 p.m. to bring branches, fruit and original works of art to decorate the succah. Also fulfill the mitzvah of eating in a succah by bringing a dairy lunch from Monday, October 16 through Friday, October 20. Everyone is welcome.

For additional information call Michele Bram at 861-8800.

BaBayit: The Jewish Home And Family

Surround Your Family with Judaism — Build a Succah This Year

by Julie Hilton Danan

Unless you make aliyah or find a very good shtetl in North America, there's no way to avoid the fact that your children are surrounded by a non-Jewish world. It's most evident in the upcoming months, as the department stores and the airwaves alike will very soon be filled with Christmas music, shows and decorations. The effect is heightened if the children are in a public school or non-Jewish private school, where the lessons, art and music lessons and school programs are likely to be infused with non-Jewish holidays, especially around Christmas.

That's one reason why building a family succah is not only the main observance for the Sukkot holiday, but probably one of the most significant Jewish observances to do overall with one's children. Various sociologists have proposed criteria by which one could identify a committed or observant Jew. To my knowledge no one has ever designated succah-building as such a key observance. But my own (admittedly totally subjective) observation is that those families who do build and use their own succah at home seem to be far ahead when it comes to making Jewish memories and building Jewish identities. Parents tell me that building, decorating and eating in the succah is a wonderful Jewish experience for teens and adults as well as young children. Maybe it's this simple: how many chances like this do most modern American Jews get to literally surround our families with something Jewish?

The Succah-both recalls the temporary huts that our ancestors lived in during the exodus from Egypt. They also recreate the fall season when the farmers of ancient Israel lived in booths in the fields to facilitate the harvest. The dual historic/agricultural theme is typical in Jewish holidays.

This year Sukkot falls on October 14-20. During the week-long holiday, meals are taken in the succah. Some people even sleep in them, some have open-houses, some invite the poor and lonely, some dedicate them to peace or sharing; some learn Torah in the succah, sing and dance.

Perhaps I'm sold on succah-building because the succah is so tied in with my own Jewish identity. We never built our own succah when I was a child, but the "enormous" succah at the Temple, fragrant with fruit and palm branches, already captured my imagination. When I was a teenager, we finally did make our own succah at home. I was so taken with it that I ate every meal in it, including breakfast. Friends came to visit and we enjoyed hosting them with refreshments, singing and folk-dancing.

There were many other succot (plural of succah) to come, including one made from branches and boughs found on a windy hilltop at a teen class retreat in the Texas Hill Country. When I married and lived in Israel we not only had our own prefab succah, but visited "jumbo" multi-family succot built by American immigrants in Petach-Tikvah and enjoyed meals in a succah on the balcony of a rela-

tive's penthouse apartment in Ashdod — a succah with a spectacular view of the Mediterranean!

Whether it's a penthouse succah, a converted grape-arbor or gazebo, or just a lean-to on the patio, having a succah can really add something to Jewish family life. Some are daunted by the prospect of building the succah. It's not really that complicated. There are three basic methods: the lean-to method, the serious method and the "yuppie" method.

The lean-to method consists simply of improvising a succah booth from whatever materials you happen to find handy. A succah is supposed to be an impermanent, somewhat flimsy structure and this one probably will be! But even if this year's succah is patched together from the backyard clothesline, an old folding screen and some crates, that might be enough to get the family hooked on succah building for years to come.

For a more solid succah, go the "serious" route. If you're the handy type, design a succah to follow the basic requirements: at least three walls, with a roof made of natural materials (called the *schach*). The frame can be made of wooden boards, nailed together. These can be covered with walls of cloth, canvas, wooden trellises or split-bamboo shades with a makeshift door-opening. Existing outside walls can be used, as long as the roof is of *schach*. The *schach*, or cut natural materials, often consists of palm branches, evergreen or bamboo (regular deciduous greenery can be used, but tends to dry out). Some sky decorations show through the roof. Decorations often consist of paper chains, holiday cards, pictures of Jewish scenes and fruits.

If you don't have the time or ability to design your own succah, there are complete directions in several books, including *The First Jewish Catalog*, Siegel, Strassfeld and Strassfeld, eds. (Jewish Publication Society, 1973). Or ask for help from friends with succah-building experience. Your synagogue may put you in touch with some congenants who are experienced succah-builders, or they may even have a teen succah-building corps who can pitch in. Be sure to involve your own kids in the building and decorating.

Finally, the "yuppie" method: simply buy a prefab succah. (Just ask the butler to set it up every year in the parking lot next to the BMW...) Seriously, these ready-to-assemble prefab succahs consist of poles which fit together and may include their own sized-to-fit canvas walls and even bamboo for use as *schach*. In major metropolitan areas, purchase directly from a large Jewish gift shop or succah market; in smaller Jewish communities one can generally order through a synagogue or Jewish gift shop. True, these upscale succahs aren't cheap, but they do save a lot of time and trouble for today's harried professionals. And since it's going to be used year after year, it is — yuppies take note — an investment.

Hag Sameach — Happy Holiday!

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Yom Kippur Message (continued from page 7)

be, "How is it possible that such patent inhumanities, such blatant contradictions of the Word of God as revealed in Christian Scripture went unconfessed?"

Could it be that the religious service, the Sacrament of Confession, which was meant to close the distance between God and people and between people and people which had been opened up by evil — actually via a demonic deception — became an instrument to create further distance between God and people, and people and people? Could it be that by some bizarre mutually reinforcing group process it was "decided" that what was not confessed was therefore not sinful and proof positive that it was not sinful was the reality that no one in the community,

not even the religious leaders, confessed it? Whatever the answer, the fact is that chronic and flagrant oppression of Jews and American Indians was for the most part never confessed as sin. And, of course, a sin left unnamed repeats itself indefinitely.

Today, is Yom Kippur, the Jewish moment of confession, repentance, penance, and reconciliation in grave danger of being turned upside-down by precisely the same mysterious deception? The Torah is not unclear on how the *ger*, the resident alien, is to be treated: "There is but one rule for you and for the resident alien... Before the Lord you and the alien are alike with the same law and the same application of it... (Num. 15:15-16)." The prophets are no less straightforward: "Do not wrong or oppress the resident alien, the orphan, the widow. (Jer. 22:3)." If anything, God, knowing the plight of the powerless alien, urges a special compassion: "The Lord your God executes justice for the orphan and the widow and befriends the alien... (Deut. 10:17-18)." Finally, there is the haunting command-reminder of Exodus (23:9), "You shall not oppress an alien; you know well how it feels to be an alien, since you were once aliens yourself in the land of Egypt."

As someone with a doctorate in law from a Jesuit University, I know quite well the methods by which the most obvious truth can be stood on its head. As a gazer at history, I also know quite well how often my own religion has done just that, to its own detriment and to the detriment of tens upon tens of millions of "little ones." As a human being who does not like the world the way it is, and who wants God and people to act with vigor to make it a more righteous and merciful reality, I ask, "Has Yom Kippur become yet another in the long list of

"cover-up" mechanisms in the history of religion, whereby the best that a religion has to offer is put at the service of the worst that a religion does?"

Specifically, today, how can Yom Kippur be authentically entered into without reference to the piranha-like destruction of Palestinian life in Israel? Does not the Haftarah Reading of the Shacharis Service (Isaiah 58), indeed does not all the Service of Yom Kippur speak directly to the forty-year history of indifference to Palestinian pain? Forty years of Atonement have passed since Israel, after an absence of nearly two-thousand years, has had to once again examine its conscience on Yom Kippur as a custodian of a nation. With the passing of each of those forty years, the lot of Palestinians in Israel has grown more grim and desolate. How is such a deterioration of life and relationship possible in a society that reveres Yom Kippur?

Jean-Paul Sartre noted that "the self-deceiver is one for whom there is nothing to be seen because he knows very well there is something unbearably distressing to be seen." Yom Kippur, like the Sacrament of Confession, is supposed to give people the confidence in the mercy and power of God that will empower them to uncover the "unbearably distressing" in order to recover their right minds and heart, and thereby allow "He Who makes peace in His Heights to make peace upon us and upon all Israel."

A Yom Kippur that is not permitted to do this can only lead to a society which is the moral equivalent of ruling Spanish Christianity in 1492 — and who wants that? Certainly not the God who speaks through Hebrew and Christian Scriptures.

Father Emmanuel Charles McCarthy is a Catholic priest, former teacher at the University of Notre Dame and a lawyer.

New UAHC Guide

(continued from page 3)

through birth or conversion and establishing a Jewish home. A glossary from "Afikoman" (the final piece of ceremonial matzah eaten at the Passover seder) to Zionism is especially useful.

Co-author Stephen J. Einstein is the rabbi of Congregation B'nai Tzedek in Fountain Valley, Calif. With Mrs. Kukoff, he wrote *Introduction to Judaism: A Course Outline*, a resource book used widely in "Introduction to Judaism" classes. Lydia Kukoff, who collaborated with Rabbi Einstein on *Every Person's Guide to Judaism* is also the author of *Choosing Judaism*, a book for those who are considering conversion to Judaism. She is the director of the Joint Commission on Outreach of the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

Every Person's Guide to Judaism is available at \$8.95 per copy (plus \$1.50 for postage and handling) from the UAHC Press, 838 Fifth Ave., New York, N.Y. 10021; telephone (212) 249-0100.

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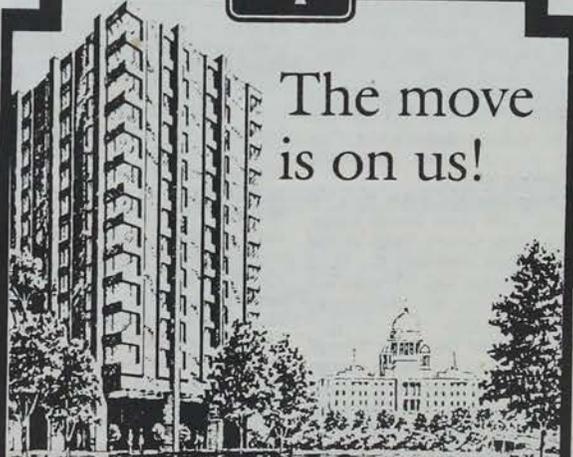


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Jews in Television (continued from page 5)

One of the earliest on television was *The Goldbergs*, a carry-over of the 1940s radio series that depicted the tension between the second generation of American-born Jews and their parents.

Other early shows where Jews were featured included the long-running 1950s comedy *Car 54*, which depicted a Jewish police officer named Leo Schnauser.

Such talents as Mel Brooks, Woody Allen and Sid Caesar played important roles in television in the 1950s and 1960s on *Your Show of Shows*. And, in the 1970s, television tried for a breakthrough with *Bridget Loves Bernie*, in which a Jewish man and his Catholic wife were featured players. The show, however, lasted only one season.

Such serious-minded television films as *Holocaust*, *A Woman Called Golda*, and *War and Remembrance* have explored Jewish themes and issues in recent years.

But some point out that Jews are more often seen on television as victims rather than as heroes.

"What Hollywood and TV does is portray Jews as weak and perpetuates the image of the Jew as someone who needs a non-Jew to go to battle for him," said the ADL's Schechter. The exception to that rule, he said, is Israel, who are uniformly portrayed as fighters.

Another complaint heard often in Hollywood is that Jewish actors are not permitted to play Jewish characters.

"TV takes Jewish actors and gives them non-Jewish names," Schechter said. "Jack Klugman becomes Quincy. Peter Falk is Colombo. What would be wrong with him being Weinstein or Cohen?"

But things are changing in the world of television. The 1989-90 television shows will feature as many Jewish characters as any in recent years. William Finkelstein, a supervising producer and writer at *L.A. Law*, said television has become less homogeneous in its approach.

"Part of that is that TV is maturing," he said. "People are tired of doing shows where they saw only a perfect, composite American life."

Comedian and actor Richard Lewis, who plays Jewish magazine writer Marty Gold in the ABC sitcom *Anything But Love*, put it another way. "People will now let a Jew into their living rooms," he said.

In a theme that runs through the lives of all the Jewish characters on television today, Marty Gold develops a relationship with a non-Jewish woman played by Jamie Lee Curtis. Robert Myman, the show's co-producer, said *Anything But Love* will not explore any Jewish-gentile romantic conflicts this season.

Next season, if the show lasts, may be different.

"I want to see a set designer build a chuppa," joked Lewis, who works on some of the show's scripts. "I might have to build my own."

The newest example of a Jewish-gentile romance takes place in this fall's ABC sitcom, *Chicken Soup*, starring comedian Jackie Mason. Mason plays a Jewish bachelor who works at a community center and develops a relationship with an Irish Catholic widow with several children played by Lynn Redgrave.

A more serious review of the issues that develop between Jews and gentiles in relationships or marriages has taken place in recent years on *L.A. Law*, NBC's Emmy-winning drama.

On the show, Jewish attorney Stuart Markowitz fell in love with and ended up marrying Protestant lawyer Ann Kelsey. Markowitz is played by Michael Tucker, a short Teddy bear of a man, while Kelsey is played by Tucker's real life wife, the elegant Jill Eikenberry.

Finkelstein said he believes television will someday portray a Jewish couple's trials and tribulations, but he argued that the mixed marriages and relationships on TV reflect life outside the TV tube.

Even though Finkelstein has faced criticism for portraying a world in which Jewish men seem to fall in love only with non-Jewish women, he said his Jewish identity gives him a perspective on life.

"Jewish identity is a stronger force than something that can be challenged or hurt by people falling in love with non-Jews," he said.

Marshall Herskovitz, a co-creator with Edward Zwick of ABC's Emmy-award winning *thirtysomething*, offered observations similar to Finkelstein's.

"Hollywood was basically created by Jews and movies for 75 years have been about Jews without Jewish names," he said. With that view, he said he and his partner had no doubts in creating Michael Steadman, the Jewish advertising copywriter who is the central character of *thirtysomething*.

But, the creation of Michael's wife was different. "Obviously, to us, Michael was going to be Jewish. The question of whether his wife was going to be Jewish was another matter," he said.

Herskovitz said he and Zwick, both of whom are married to non-Jews, drew on their own lives to decide. "Intermarriage is a big problem for Jews. We know we're contributing to that," he said.

In addition, *thirtysomething* has gone one step further by breaking an unwritten quota and adding a second Jewish character to the show, Michael's cousin Melissa. Nonetheless, the show does not stress Jewish issues in every episode.

"The truth is, the instant it becomes a Jewish show about Jews, it will not be interesting," Herskovitz said. "We all have a tendency to be narcissistic and Jews are a small percentage of the people in the country. Concerns about Jewish life only go so far."

Despite recent advances, many in Hollywood would like to see more Jews on television. Powell said doing so is important because "what Hollywood shows is what the world thinks is the way it is. It is dangerous to try to hide reality of Jewish life. What makes the United States work is that we are different, not the same."

Alan D. Abbey is a reporter for the Morristown, N.J., Daily Record. This article was made possible by The Fund for Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

The Jews Of Italy (continued from page 1)

European countries as Spain, Poland and Russia, a tiny Jewish population created history for over 2,000 years, sustaining a culture that was both recognizably Jewish and distinctly Italian while, with some notable exceptions, escaping the worst of the tribulations and horrors of Jews elsewhere.

"Our desire was to show the way in which a minority culture can interact with a majority culture, contribute to it and be influenced by it, and yet retain its separate identity," said Vivian Mann, the curator of the exhibition.

"The Jews continued to exist and to have a flourishing culture even within the ghettos and the conditions of the Counter-Reformation," she continued, speaking of the period of Italian history in which often intense anti-Semitism erupted. "That doesn't mean that it wasn't humiliating, but the Jews continued to write, they continued to commission works by synagogues — many of them from Christian silversmiths — and they continued to create a rich internal life."

The curators of the exhibition have concentrated on four separate periods of Jewish history in Italy. The first is that of the Roman Empire.

Mr. Brilliant, in his catalogue essay, writes that Jews probably first went to Rome from Alexandria, where they spoke mostly Greek. Others were taken to Rome as captives by Titus after the conquest of Jerusalem.

In the second century A.D., there were as many as 50,000 Jews in Rome and millions of others scattered throughout the Empire. Among the major items on display from the Roman period are burial plaques and inscriptions from the Jewish catacombs of Rome, oil lamps and remnants of synagogue architecture dating to the third century.

Many Jews Prospered

Despite recurring episodes of persecution, expulsion and subjection to discriminatory taxes, many Jews prospered during these centuries both before and after another import from Judea, Christianity, became the official religion of the Empire. When, in the third and fourth centuries, Roman power waned, Jewish life waned also; but the Jews survived in Rome and in other Italian cities until the Middle Ages.

There is little or nothing surviving of Jewish life in Rome for several centuries after about A.D. 700, when the Jews seem to have suffered expulsions and the destruction of their buildings.

Jewish art, however, revived in the 13th century, which marks the beginning of a second period covered by the exhibition, that of the Italian city states of roughly 1300 to 1550. The earliest illuminated Hebrew manuscripts date to this period and there are numerous examples in the exhibition, including copies of the Passover Haggadah, prayer books, the books of Job, Proverbs and Psalms and several ketubbot, or marriage contracts.

The first ghetto in the world — established in Venice in 1516 — stands at the beginning of a new period in Italian Jewish history.

Dora Liscia Bemporad writes in the catalogue, "The delineation of a neighborhood inhabited exclusively by Jews created a separate world with architectural and cultural needs completely different from those of the population beyond the ghetto walls."

Despite the humiliation, imposed by Catholic Italy, of being restricted to certain districts of each city, the Jews were at least

freed of the fear of the expulsions that commonly took place until the 16th century. On display are decrees expelling the Jews from Naples and Bologna in the early 1500's and an edict of 1553 on the confiscation and burning of the Talmud. On the first day of the Jewish New Year in that year, the Torah was publicly burned in Rome on orders of Pope Julius III.

Full Civil Rights In 1848

Nonetheless, during the same period, synagogues were built in the ghettos of Venice, Rome, Florence, Padua and other cities. The exhibition shows a rich collection of bejeweled silver Torah ornaments, crowns, finials and embroidered covers. There are Hanukkah lamps, amulets, goblets, a laver and basin from the Catalan Synagogue in Rome, a silver Torah shield from Venice and other objects.

The Jews were granted complete civil rights in Italy in 1848 early in the Risorgimento, the movement for Italian unification, finally achieved in 1870.

Social assimilation during this period of new-found equality was so rapid "that religious practice became the only external factor that distinguished Jews from other Italians," writes Emily Braun, the curator of the fourth part of "Gardens and Ghettos," which deals with the modern era.

It was out of their liberation that the still very small Jewish community — numbering no more than 50,000 or so, the same as had once lived in Rome nearly

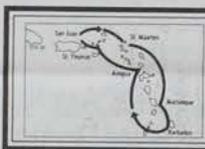
2,000 years earlier — participated in secular modernism in the arts and in Italian political life. One person who joined the two was Margherita Sarfatti, who was not alone among highly assimilated, often wealthy Jews who saw in early Fascism an answer to the perceived failures of the Risorgimento.

The exhibition has a rich collection of paintings by Jewish artists, including the two most famous, Amedeo Modigliani and Carlo Levi. Levi, by contrast with the critic Sarfatti, was an early anti-Fascist whose drawing of the execution of two Jewish resistance leaders, Carlo and Nello Rosselli, is in the exhibition.

Altogether, 85 percent of Italy's Jews survived World War II, the highest proportion in any European country except Denmark. But as Ms. Braun shows in a catalogue essay, there were terrible persecutions. Several Jewish artists died after deportation to death or labor camps. Some survived. Aldo Carpi, the painter, left behind a series of drawings of the camp at Mauthausen, one of which is included in the exhibition.

Carpi, like the writer, Primo Levi, who survived Auschwitz, strove to keep in mind examples of civilization to contrast with the barbarism around them. Levi quoted Dante; and Carpi drew images of Petrarch, Don Quixote and Beethoven to help him keep his sanity.

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