

# Rhode Island Jewish HERALD

Observant Eye  
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Behind The Headlines

## Jewish Groups Monitoring Legislation

by Howard Rosenberg  
WASHINGTON (JTA) — Jewish groups are carefully monitoring a number of bills Congress is expected to act on before it begins its Labor Day recess in early August.

Representatives of several Jewish organizations have been intensively lobbying senators recently to back the Civil Rights Act of 1990, which is expected to come up for a vote soon.

Other pending bills deal with such issues as foreign aid to Israel, sanctions against Iraq, federal aid to sectarian child-care programs, restrictions on ritual practices that violate state laws and exemptions for religious institutions from provisions of the Disabilities Act.

Jewish groups were relieved

when the House of Representatives failed recently to muster enough votes to adopt a constitutional amendment to balance the federal budget.

The vote was 279-150, seven votes short of the required two-thirds majority. The bill also would have needed to win approval from two-thirds of the Senate and ratification by at least 38 states.

Pro-Israel groups feared that the \$3 billion foreign aid package Israel receives from the United States each year would be a casualty of any across-the-board budget-cutting mechanism.

The bill also had "the potential to have a drastic impact" on a number of domestic programs that benefit Jewish groups, said Mark Pelavin,

Washington representative of the American Jewish Congress.

While the amendment was defeated, the battle is not yet over. The House was scheduled to vote recently on a bill that would require a balanced budget starting in the 1992 fiscal year, which begins Oct. 1, 1991.

Israel received a direct benefit in a totally unrelated bill recently, when the Senate voted to exempt Israel and Canada from protectionist legislation limiting U.S. imports of textiles, clothing and footwear.

Since those countries have signed free trade agreements with the United States, they were exempted from new quotas limiting the growth of such imports to 1 percent annually. The House is not scheduled

to consider the measure until after Labor Day.

Also recently, one of Israel's biggest enemies, Iraq, suffered a setback when the Senate Banking Committee approved various sanctions against Baghdad, including making it ineligible for Commodity Credit Corporation credit or guarantees.

Iraq was designated to receive \$1 billion in the credit guarantees this year, \$500 million of which are on hold because of a Justice Department inquiry into alleged Iraqi abuses of the program.

Meanwhile, the Civil Rights Act advanced a step toward passage recently, when the Senate voted to limit further debate on the bill to a maximum of 30 hours. Several Jew-

ish groups had actively lobbied for approval of the "cloture" motion, which passed by a vote of 62-38.

The bill provides legislative remedies that essentially overturn several recent court rulings that have cut back on the use of affirmative action in hiring and promotion decisions.

Sen. Edward Kennedy (D-Mass.), the bill's sponsor, met recently with 35 groups that support the bill, including the American Jewish Committee, AJCongress, Anti-Defamation League of B'nai B'rith, National Council of Jewish Women and Union of American Hebrew Congregations.

But at least one Jewish group, Agudath Israel of (continued on page 12)

## Reform Decision Seen As Break With Other Movements



OPERATION MOSES MEETS OPERATION EXODUS — Nurse Rita Moss (left), who came to Israel from the Soviet Union in 1973, demonstrates a medical procedure on the arm of student nurse Dahlia Ya'acov (right), formerly of Ethiopia, as student nurse Miriam Elkin, who arrived recently from the USSR, looks on. From Operation Moses to Operation Exodus, UJA/Federation continues to assist new immigrants in Israel. (UJA Press service Photo by Joe Malcoln)

## Rabbis Support Ruling

by John Chadwick  
Reform rabbis in Rhode Island support the recent decision by the Central Conference of American Rabbis to allow qualified gay and lesbian rabbis to serve as members of the Reform Rabbinates.

"I'm 100 percent behind it," says Rabbi James Rosenberg of Temple Habonim in Barrington.

According to Rosenberg, who attended the CCAR convention in Seattle where the vote was taken, the movement was generally united on the decision.

"We had a very full discussion of it last year and the overwhelming majority felt it was in keeping with the precepts of Reform Judaism," he said.

The decision, observers say,

aligns policy with practice as gay students have attended the Hebrew Union College, the movement's seminary, and have been ordained. "There was open knowledge that there were gay students (at the seminary) and it existed as an area of minor tension," says Sidney Helbraun, who has recently been appointed as assistant rabbi of Temple Beth-El in Providence. "The decision relieves the tension."

While most rabbis were in agreement that sexual orientation should not prohibit someone from the rabbinates, there was still considerable concern. "A rabbi should be a role model," Helbraun says. "Is this (homosexuality) some-

(continued on page 4)

SEATTLE (JTA) — The decision by the Central Conference of American Rabbis to allow qualified gay and lesbian rabbis to serve as members of the Reform rabbinates has reopened longstanding divisions among the major movements of Judaism.

Orthodox leaders were quick to condemn the decision, calling it an "outright distortion" of Jewish tradition and a "deeply disturbing move."

Leaders of Conservative Judaism, while less outspoken, disclaimed any affinity with the Reform statement.

More than 500 rabbis attending the 101st CCAR convention here adopted the unanimous recommendation of its Committee on Homosexuality and the Rabbinates that "all rabbis, regardless of sexual orientation, be accorded the opportunity to fulfill the sacred vocation which they have chosen."

The decision makes Reform Judaism one of the first major Jewish or Christian religious bodies in the United States to include acknowledged homosexuals among its clergy.

Only Reconstructionist movement in Judaism and the Unitarian Universalist Association have formally chosen to include lesbian and gay men among their clergy, though other Protestant denominations have ordained gay ministers on an ad-hoc basis.

The vote caps four years of

CCAR study and discussion on the subject that included consideration of anonymous personal testimony by gay rabbis and rabbinical students, review of scientific, religious and legal viewpoints, and consultations with leaders of other Jewish movements.

The outcome of the vote was expected but nevertheless greeted with a great sense of relief by leaders of the CCAR, which is the rabbinical body of Reform Judaism.

"The issue has been discussed with great earnestness, with some ambivalence and with a sense of inner struggle," the CCAR's president, Rabbi Samuel Karff of Houston, said at a news conference following the vote.

"The report is an attempt to be both supportive of our gay and lesbian colleagues, and respectful of Judaism's norm of heterosexual, monogamous, procreative marriage," he said.

"For the majority of the committee," Karff said, "the

critical issue is the matter of choice. For some Jews, the heterosexual norm is not a viable option. Such persons not only merit respect as God's children and as Jews, but should not, on the basis of sexual orientation alone, be denied the right to be our rabbinic colleagues."

Noting that other movements of Judaism were grappling with the issue, Rabbi Selig Salkowitz of Brooklyn, chairman of the committee that wrote the report, said, "Perhaps we, as a conference, will present a model that others can follow."

But leaders of the other Jewish movements cast doubt this week on that happening, at least at any point in the near future. And some said the stance taken by the Reform movement would damage already tense relations among the various strains of Judaism.

The decision to admit gay and lesbian rabbis "will undoubtedly worsen the relation-

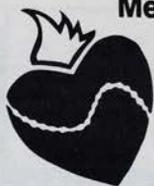
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NARRAGANSETT  
SUMMER '90  
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# Inside the Ocean State

## Mended Hearts Help Heal Broken Hearts

by Kathy Cohen  
Herald Assistant Editor



The Mended Hearts, Inc. are people who have suffered from heart ailments and are now dedicated to helping others live through the ordeal.

The organization, one of over 200 chapters throughout the United States and Canada, has received national recognition from medical professionals for its reputation of one-on-one moral support.

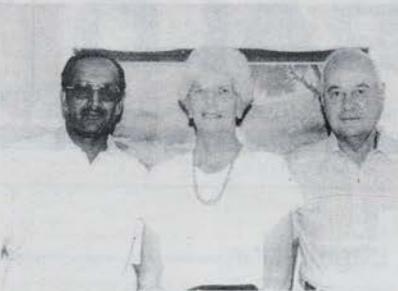
Their motto, "It's great to be alive - and to help others" states what the 160-member organization has been striving for since its inception in 1985 - to offer support and encouragement to heart disease patients and their families.

Since the Rhode Island Chapter's first meeting in October of 1985, they have acquired visitation rights to ten hospitals, including one in Attleboro, Massachusetts and they are aiming to add Roger Williams Hospital to their list soon.

Mended Hearts members can take part in several activities designed to assist people in starting anew after their heart operation.

The visitation program educates members to help answer troubling questions and give moral support.

To become an accredited visitor members go through four two-hour training sessions



President, Jose Gonsalves; ex-president, Mildred Risser, and treasurer, Joseph Pluchino of Mended Hearts, Inc.

with the Visitor Chairman. The supervisor follows a guideline from the national headquarters in Dallas, Texas. Says ex-President Mildred Risser, now a charter member and an accredited visitor, "most of the training is common sense." During one class a psychologist is brought in to discuss the possible fears that may arise within members themselves or the patient. No medical training is necessary as the visitors leave that to the trained physicians.

Visitors generally receive referrals from the hospital nurses. They're also a family support group as well.

This non-profit organization was originally founded by a group of four individuals who were heart patients together in a Boston hospital. They wanted to share their experiences with others and started

meeting in 1951. Mended Hearts wasn't incorporated until November 1955.

Other activities include: the distribution of educational materials to potential heart surgery patients and the establishment of an assistance program for physicians and hospitals.

Last May, the group held their fifth annual dinner and awards night, where they inducted new board members and gave out awards to high achievers. A new President, Jose A. Gonsalves from East Providence, was sworn in as well as First Vice President Robert Brewer from Bristol; Second Vice President went to Raymond Green of Pawtucket and Treasurer is Joseph Pluchino of Esmond.

By next fall the new president hopes to begin a scholarship

fund. "Some of our members have passed away now," says Gonsalves. "Instead of sending flowers they (members) are required to send donations to Mended Hearts... for different scholarship funds."

More information will be available when the group begins meeting again.

"You don't know what to expect. It's like an hallucinatory effect and you always think the worst. That's what we're there for, we go in there and we talk to them and they seem to think it's great," says Pluchino, a member since 1986. "We try to find out what type of mood they're in and if they are down we try to eliminate that in the beginning. I usually tell them 'I did it, you can do it, too.'"

### Congregation Ohawe Sholam

Services this Friday evening at the Young Israel Congregation will be at 7:55 p.m. Saturday morning a Kiddush will follow services which begin at 9 a.m. Saturday afternoon the Rabbi will discuss relevant aspects of Tisha B'Av at 7:10

p.m. Mincha is at 7:50 p.m. followed by the Third Sabbath Meal. Ma'ariv is at 8:45 p.m. Havdalah is at 8:55 p.m.

On Tisha B'Av, the fast day of national mourning, evening services will be at 7:55 p.m. (the fast begins at 8:06 p.m.) with the traditional chanting of Lamentations. Tuesday morning services will begin at 7:30 a.m. with Kintot being chanted. Tuesday evening a film dealing with the holocaust will be shown at 6:30 p.m. Mincha will be at 7:30 p.m. Maariv will be at 8:35 p.m. The fast concludes at 8:50 p.m.

For information on the crash course in Hebrew that our congregation is offering, see the article in this paper. Call 724-3552 for more information.

### Crash Course In Hebrew Available

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

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

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

### Striar JCC

The Striar Jewish Community Center on the Fireman Campus and Centerpoint will co-sponsor Water Volleyball (6 to 8 p.m.) and a dance (8 to midnight) for singles age 22-39. Join us at the Striar JCC, 445 Central St., Stoughton, Mass. 02072 (exit 19B off of Rt. 24) on your way home from the beach Sunday, July 29, for a fun evening. Locker rooms will be open until 8:30 p.m. DJ Phil Cohen, will provide the music starting at 8 p.m. Cash bar, light refreshments, pay at the door.

The price for members of Centerpoint or the JCC is \$8 — non-members is \$12.

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# Joint Distribution Committee — Yesterday And Today

Romania



Since 1967, JDC has provided relief and welfare services to the aging community of Holocaust survivors in Romania. Given the grim economic situation currently prevailing in Romania, as well

as the increasing ill health of these Jewish elderly, programs like the meals-on-wheels and clothing distribution efforts pictured here are today more necessary than ever.

## Ethical Issues Subject of Student Journal

What is the Jewish ethical obligation to intervene in the life of an alcoholic?

What is the acceptability of "tainted" gifts and more specifically, "May a synagogue accept a donation from an individual of ill-repute in the community?"

These are the questions examined in *Reform Jewish Ethics and the Halakha* (No. 2), an experimental journal of papers written by recently graduated rabbinic students at Hebrew Union College-Jewish Institute of Religion and edited by Dr. Eugene B. Borowitz, Sigmund L. Falk Distinguished Professor of Education and Jewish religious Thought.

The journal is the product of a seminar taught by Dr. Borowitz, which aims to evaluate what *halakha*, classic Jewish tradition, teaches today's liberal Jews about Jewish ethical duty.

"In a time of continuing ethical perplexity, many Jews have found new relevance in what classic Jewish sources say about our troubling issues. This experimental journal enables students to share with interested readers the results of a semester's intensive study of Jewish law and contemporary ethics on a given topic. The students have found themselves enriched by their confrontation with the diversity of views and hope that readers will also find their papers of value," commented Dr. Borowitz.

Recently ordained Rabbis Judy Brazen, Susan Freeman, Nancy Wiener and Edward Elkin contributed the articles for this publication, the second in an ongoing series of publica-

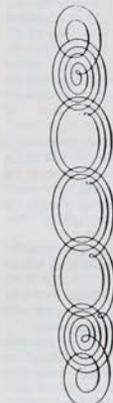
tions. The inaugural volume, published in 1989, focused on "Employee Rights in a Situation of Dismissal," "A Soldier's Right to Refuse Orders" and "Child Custody."

Copies of Volume 2 (\$7.50) and Volume 1 (\$10) may be obtained pre-paid from director of Administrative Services, HUC-JIR, Room 406, One West 4th Street, New York, N.Y. 10012.

Hebrew Union College-Jewish Institute of Religion is the nation's oldest institution of higher Jewish education and the academic and professional leadership development center of Reform Judaism. HUC-JIR educates men and women for service to American and world Jewry as rabbis, cantors, educators and communal workers and offers graduate and post-graduate degree programs for scholars of all faiths. With campuses in New York, Cincinnati, Los Angeles and Jerusalem, HUC-JIR's scholarly resources comprise renowned library, archives and museum collections, biblical archaeology excavations and academic publications.

## Israeli Farmers Say They've Found a Kosher Pig

by Hugh Orgel  
TEL AVIV (JTA) — Hog farmers in Israel, fearing they may soon be put out of business by an Orthodox-inspired bill banning the raising of pigs anywhere in the Jewish state, have come up with a novel solution to their plight. They are considering im-



Ethiopia



In Ethiopia today, JDC maintains a series of nonsectarian relief, development, and health projects that operate mainly in Gondar Province. The Teda health center pictured here is the nucleus of a health services project serving 30,000 residents in this area of highest Jewish concentration. Additional projects include the building and restoration of synagogues and the distribution of holiday supplies.

porting and breeding babirusas, an Indonesian species of wild hog related to the pig family that chews its cud and has cloven hoofs.

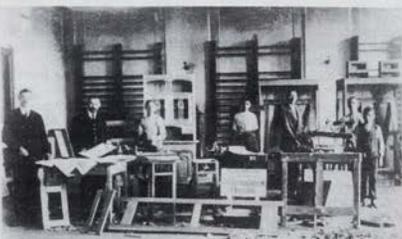
According to Indonesian farmers, the meat of the little-known animal tastes exactly like the unkosher pig. But as it meets the biblical requirements for *kashrut*, it does not come under the ban on raising pigs for pork products such as bacon and ham.

In appearance, the babirusa is taller and longer-legged than the hog, and it has a longer face.

News of an alleged "kosher pig" appears to have taken the religious establishment by surprise. A local rabbi was quoted by Israel Radio as saying that although he had never heard of or actually seen the animal, he thought that from the shape of its mouth it could not chew the cud and therefore could not be kosher.

Israeli pig breeders, who could lose their livelihoods if the bill is passed, say they are investigating the Indonesian animal further and want to make sure it passes rabbinical muster before making a decision about whether to import it.

Eastern Europe



The woodworking training shop in Poland pictured in this 1920 photo was supported by JDC as part of its early emphasis on restoring economic self-sufficiency to the Jewish communities of Central and Eastern Europe devastated by war and subsequent civil strife.

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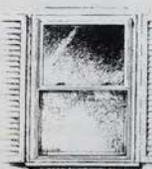
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# World and National News

## Flow Of Ethiopian Jews Halted

by Allison Kaplan

NEW YORK (JTA) — The emigration of Ethiopian Jews bound for Israel, which had been proceeding since last fall at a rate of about 500 a month, has been halted in recent weeks, Israeli officials have confirmed.

The suspension comes at a time when thousands of Ethiopian Jews have piled into the capital city of Addis Ababa, hoping to receive permission to join family and friends in Israel.

The vast majority of the Jews left in Ethiopia — as many as 15,000 people — are now living in miserable conditions in Addis Ababa.

They have poured into the capital from their native Gondar region in recent months, as fighting between the government of Mengistu Haile Mariam and rebel armies has shifted, making roads to the capital passable.

The emigration of Ethiopian Jews has accelerated since November, when Israel and Ethiopia restored diplomatic ties and signed an agreement allowing for reunification of families on a humanitarian basis.

The reason for the recent suspension of the emigration is unclear, but three main explanations have been offered.

The most straightforward reason for the slowdown is that Mengistu wished to avoid embarrassment during the meeting of the Organization of African Unity, which was held recently in Addis Ababa.

Israeli and American Jewish officials say Mengistu may have feared incurring the wrath of the hundreds of hard-line, anti-Israel African leaders who arrived in the city for the meeting. They say it would have been difficult for him to hide the exodus to Israel.

A second explanation for the suspension is rising concern among both Mengistu and Israeli officials that non-Jews are using the Israeli channel as a way of escaping Ethiopia.

Meir Joffe, Israel's ambassador to Ethiopia, was quoted by *The New York Times* as saying that Israel had been "alarmed" by the fact that non-Jews were attempting to immigrate to Israel.

Joffe was quoted as saying the decision to halt the emigration was made jointly by the Ethiopian and Israeli govern-

ments.

But William Recant, director of the American Association for Ethiopian Jews, one of the relief agencies caring for the Ethiopian Jews in Addis Ababa, said he did not believe Israel had anything to do with suspending the flow of emigres.

"This is not consistent with what we have been told in the past," Recant said recently. He said Israeli officials were aware that the screening process for prospective immigrants "has been a careful one."

The third and most troublesome explanation for a halt in emigration is that the Ethiopian Jews are being held hostage to Mengistu's demands for Israeli military equipment.

It has been widely reported in the Israeli and American press that Mengistu traveled to Israel on July 4 and 5 to meet with Prime Minister Yitzhak Shamir and request weapons from the Israelis, in order to prop up his embattled regime.

The Israelis have long been caught between the Ethiopian dictator's linkage of military cooperation to Jewish emigration, on the one hand, and the U.S. government's revulsion at the massive casualties Mengistu's regime has been inflicting on the civilian populations of areas controlled by rebel forces.

*The Washington Jewish Week* reported recently that Israel had sold cluster bombs to Ethiopia as recently as last year and provided military expertise to forces protecting Mengistu.

The paper cited a memorandum, based on information from the Pentagon, that was written in February by J. Stephen Morrison, a staff member of the House Foreign Affairs subcommittee on Africa.

According to *The Washington Jewish Week*, the congressional memo alleges that Israel provided Ethiopia with 100 cluster bombs in 1989, possibly through Argentina and Chile, and that 10 to 20 Israeli military advisers participated in training members of Mengistu's elite Palace Guard.

It also said that Ethiopia had pressed Israel to provide more cluster bombs, but that the Israelis had deferred because of U.S. pressure.

But that report was disputed by Israeli officials and pro-Israeli groups in Washington.

The Israeli Embassy spokeswoman, Ruth Yaron, denied recently that Israel had sold cluster bombs to Ethiopia and said there had not been "military cooperation between Ethiopia and Israel."

And, according to a pro-Israel lobbyist, the American Israel Public Affairs Committee has received assurances from top Pentagon officials and Herman Cohen, assistant secretary of state for African affairs, that the United States does not believe that Israel supplied cluster bombs to Ethiopia.

Recant of AAEJ said he had received similar assurances.

Another pro-Israel lobbyist said he believed Israel would not be "stupid enough" to

(continued on page 12)



**BACK TO THE DRAWING BOARD** — Rosa Weinstein, who worked as a technical designer in the USSR, visits an industrial plant in Sderot, where she hopes to find employment. Rosa is among the thousands of Soviet Jews whose exodus from the USSR and resettlement in Israel are being made possible by the UJA's Operation Exodus Campaign. (UJA Press Service Photo by Lisa Pleskow)

## Jews of Czechoslovakia Exhibition on View at Beth Hatefutsoth

by Carol Novis

(WZPS) — The burgeoning of freedom within Eastern Europe has had one result that its proponents could never have envisioned. It has made possible an exciting and moving exhibition at Beth Hatefutsoth, the Museum of the Jewish Diaspora, which illustrates the story of the ancient Jewish community of Czechoslovakia.

When Natalia Berger, curator of the exhibition, began the daunting job of gathering material some years ago, she was stymied by Israel's total lack of relations with Czechoslovakia.

### 1,000 Year History

"It was clear that all the material I needed was in Prague, but not only was I forbidden to visit, but I never even got answers to my letters. Then came the revolution." Suddenly all doors opened. On her subsequent visits to Prague, Berger met with members of the Jewish community who had previously been afraid to talk to outsiders, and visited such museums as the Jewish Museum, which she calls "a treasure." She was allowed to bring back to Israel thousands of photographs, documents and artifacts. President Vaclav Havel himself not only enthusiastically supported the idea, but travelled to Israel with two panels of Czechoslovakians for the exhibition's official opening.

The result of three years of preparation has been an exhibition which documents 1,000 years in the history of a vital Jewish community. It is an exhibition which links present generations to their immediate past and to their heritage.

Today, there are only five Jewish communities left in Czech lands, with a total of some 6,000 members. About 80,000 Czech Jews and 100,000

Slovak Jews were killed in the Holocaust, and sizeable numbers of those few remaining left before and after the war and during the "Prague Spring" of 1968.

But the trauma of the Holocaust marked the very first split in a continuous 1,000 year history of Jews in Czech lands. Though modern Czechoslovakia was only founded as a newly-created political unit in 1918, it united Jews of Bohemia, Moravia, parts of Silesia, Slovakia and Sub-Carpathian Ruthenia, whose cultural differences were substantial. The exhibition is thus logically titled "Where Cultures Meet."

### Six Sections

Divided into six sections, the exhibition follows a chronological pattern. The first two sections chronicle the history of Jewish settlement in Bohemia and Moravia from the 10th century to modern times. They stress the autonomous nature of the Jewish community and its relationship to its non-Jewish environment. In particular the reforms of Joseph II (1780-90) and the Emancipation in 1868 had a deep influence on the community.

The third chapter illustrates life in the Prague Ghetto at the turn of the 20th century. During the first Czech republic, Jewish life thrived, though it differed substantially from area to area. The Jews of Bohemia and Moravia tended to be sophisticated town dwellers with a tendency to assimilate, while in rural Sub-Carpathian Ruthenia, Orthodox and Hassidic Judaism were prevalent. Slovakia had Jews of both inclinations. By 1921 there were some 350,000 Jews who were granted rights similar to those of other minorities in Czechoslovakia. (Both Jewish and secular

(continued on page 12)

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# Jewish Leaders Condemn Statements

by Elena Neuman

NEW YORK (JTA) — American Jewish leaders have rejected charges of "Jewish racism" in Hollywood that were leveled recently in Los Angeles at the annual convention of the National Association for the Advancement of Colored People.

The charges, they say, revive the old anti-Semitic canard that the Jews run the media, and serve as an irritant to black-Jewish relations.

"This is a dangerous myth," Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, said of the cliché that Jews monopolize certain professions.

"That kind of thinking develops and leads to the canard of Jewish control and from there to Jewish racism," he said.

At issue are a number of statements made July 11 at a panel discussion on blacks in the entertainment industry, one of the workshops held at the NAACP national convention.

One of the speakers, LeGrand Clegg, chairman of the Coalition Against Black Explot-

ation and city attorney of Compton, Calif., said that the careers of black entertainers and producers had been held back due to the "century-old problem of Jewish racism in Hollywood."

He urged black leaders to "call a summit meeting with the Hollywood Jewish community in the same spirit that Jews have called for summits" to discuss anti-Semitic statements made by such black leaders as Louis Farrakhan and Nelson Mandela.

Marla Gibbs, producer and star of the NBC situation comedy "227," also made controversial statements.

She was quoted in the *Los Angeles Times* as saying it is time that blacks admit that "the Jewish system in Hollywood was not set up for us."

Gibbs, claiming to have been misquoted, clarified her statement later in a *New York Times* interview.

"What I said was that when Jewish people constructed their television business, they did so to make money and they did so from their perspective. They didn't have us in mind, and we wouldn't have had them in mind if we had been doing it,"

she said. Jewish leaders feel that the NAACP has not gone far enough to distance itself from the statements.

In an initial statement, the NAACP's executive director, Benjamin Hooks said the remarks "are not necessarily" the views of the national organization, but he did not repudiate them.

In a subsequent statement, Hooks said the NAACP continues to believe that blacks are discriminated against in the entertainment industry.

"We do have a position there we have racism in Hollywood. White folks run it," he said. "Now if you want to separate it into Italian-American, Jewish-American or Greek-American, they're all white folks as far as we're concerned."

Jewish leaders are not satisfied.

The NAACP "still has not condemned" the statement, said Foxman, who has written a letter to Hooks urging him to take a stronger position in the issue. "Disassociating is not condemning. Those who are in positions of authority should be condemning those kinds of

attitudes and beliefs," he said.

Explanations aside, Jewish leaders are still concerned about the characterization of the film and music industry as "Jewish."

"One has to be very careful in talking about 'us' and 'them,' the Jews and the blacks," said Rabbi A. James Rudin, national director of interreligious affairs at the American Jewish Committee, who has just completed a book on black-Jewish relations.

"It's very dangerous to talk about the industry as being Jewish. If left untended, it can continue to exacerbate black-Jewish relations."

In Los Angeles, the Jewish Community Relations Council and local chapters of AJCommittee, the American Jewish Congress and ADL were to meet recently to discuss strategies for dealing with the problem.

"This is an issue of serious concern to the Jewish community in L.A.," said Rabbi Gary Greenbaum, AJCommittee regional executive director. "The statements had anti-Semitic aspects to them and the entertainment industry is a

major part of what goes on here."

ADL associate counsel Tzivia Schwartz, who attended the NAACP workshop, said that "in light of Mr. Clegg's long record of anti-Semitic rable-rousing and his obsession with the entertainment industry, his statement does not surprise us."

In radio appearances and at public lectures, Clegg has made statements hostile to Israel and the Jewish community, according to Rudin, who participated in a radio program with him.

David Lehrer, ADL regional director for southern California, labeled Clegg's statements as "outrageous anti-Semitism and patent nonsense. The Sony Corp., MGM, Universal and all the other studios do not have religious affiliations. They choose to produce films because that's what will sell," he said.

(JTA correspondent Tom Tagend in Los Angeles contributed to this report.)

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## Eternal Light of Prague

by Ava Carmel

(WZPS) — Birth. A 19th century wooden cradle, inscribed with the words "May the little one grow to be big, the blessing recited at the circumcision ceremony."

Death. An 18th century cycle of paintings commissioned by the Prague Burial Society, depicting the activities of its members — visiting the sick man, prayers at the death bed, making the shroud, washing the body, digging the grave and the burial rituals. Membership in the society was considered a great privilege and death and burial with dignity were important aspects of Jewish life. Ironically, less than a century later, under Hitler's orders, 90 percent of Czechoslovakia's Jewish population was to perish in a most brutal and unimagined manner.

Examples of Czechoslovakia's rich cultural and religious heritage are on display in an exhibition at the Israel Museum in Jerusalem, entitled "Jewish Treasures from Prague." The exhibit, which will run for three months, is sponsored by IBM Israel, Robert Maxwell of London, England and Izzy and Naomi Liebler of Melbourne, Australia.

From the Middle Ages, the Jewish Quarter of Prague had a vibrant social and cultural life. Withstanding plague, attacks by the Crusaders, massacres and expulsions, the population grew, attracting refugees from the surrounding countries. By the beginning of the 18th century, it was the largest Jewish community in the world. The first Jewish museum in Prague was established in 1906, with a collection of ceremonial and folk art objects and rare Hebrew books and manuscripts.

In 1939 the Nazis entered Prague. The Jews were systematically deported to the Theresienstadt concentration camp and forced to hand over all "possessions of both historical and artistic value," whereupon the Jewish museum, fifty

warehouses and seven synagogues, were filled with this priceless collection. During the war years Jewish curators were forced to sort the various items and hold exhibitions of "the extinct Jewish race" for officers of the S.S. Ironically the Nazis were to become overseers of one of the world's greatest collections of Judaica as they simultaneously annihilated Czechoslovakia's Jews.

After the war, the museum was returned to Prague's diminutive Jewish community, which in turn offered it to the Czech government. The State Jewish Museum was formally established in 1950.

Iris Fishof, curator of Judaica at the Israel Museum in Jerusalem, travelled to Czechoslovakia last year to organize the exhibit, choosing over 200 items from the State Museum's collection of 140,000 ceremonial and household items. "I was told that by the time the exhibit opened, there would be diplomatic relations between the two countries," she says. I found that hard to believe." Yet the prediction was to come true, with Czech President Vaclav Havel visiting Israel

barely three weeks before the opening of the exhibit.

"Jewish Treasures from Prague" is divided into three sections and artifacts date from the Middle Ages to the recent past. The first section deals with household items and possessions of the Burial Society. Unusual pieces include an 18th century Burial Society beaker of enamelled glass with stylistic drawings of society members and the Hebrew inscription: "Cup of Benediction for feasting and rejoicing, for drinking our fill of love."

There are a number of singular 19th century alms boxes, one with an outstretched hand jutting up, with a hole in the thumb for coins. Another is of roughly chiselled wood, with a hinged metal cover.

The second section contains religious objects, a lavish collection of Torah mantles, finials and Torah pointers. Included is an exquisite 16th century silk Torah curtain, named for its donor, Perlistiker, an "embroiderer in pearls." There are also colorful examples of Torah curtains from rural Bohemia and Moravia attesting to the influence of regional folk

art. A banner embroidered with biblical verses belonged to Solomon Molcho. Born in Portugal to Marrano parents, he studied Kabbalah and subsequently became convinced that he was the messiah. After refusing to convert to Christianity, he was eventually burned at the stake.

The third section consists of items from Theresienstadt. When the Russian army liberated the camp in May 1945, artwork, diaries, photographs and clothing were donated to the Jewish museum. A series of haunting ink drawings depict the gloom and hopelessness of the transports and life in the barracks. Children drew what they remembered or what they saw in the distance outside the barred windows — a family sitting around the dinner table, butterflies, flowers and people sunbathing. Fishof admits that emotionally this hasn't been an

easy exhibit for her to curate. "We don't usually do Holocaust-related exhibits, but in this case we felt it would be wrong not to stress the role of the Holocaust."

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## AROUND TOWN

by Dorothea Snyder



The day couldn't have gotten off to a better start!

The cat was on the mend after the vet assured me his limp wasn't due to Lyme Disease, but the affects of a tiny nasty cut on his paw.

United Airlines Flight 857 leaving Providence was on time. Hubby Harvey and I made it to the airport without the usual rush. The plane taxied up the runway and ascended into the cotton fields above. Two and a half hours later we arrived at Chicago O'Hare.

We had ample time to hike the walking escalators beneath a neon-streaked milky way to Terminal C with bonus minutes to spare before departing on Flight 189 to San Francisco. All on board, the flight attendants were busy greeting passengers and readying preparations for lunch and drink service once up high.

Seat belts fastened, magazines and newspapers in hand, mothers settling babies, we go again to the land where we'll lose our hearts according to the warbles of Tony Bennett.

The movie to be shown on flight is announced. Attachments to the earphones are handed out. We're on our way, California, here we come!

Fifteen minutes into the air, the captain announces at what cruising speed we'll be. Twenty-five minutes pass and the captain asks if there is a doctor on board. Two rush up the opposite aisles towards the rear and bend over a passenger we're unable to see.

A third doctor springs forth from the front of the plane. The three are in consultation for ten minutes. Over the P.A. system comes the voice of the captain. "Ladies and gentlemen, we have a medical emergency on board which requires our returning to Chicago. We have priority to land ..."

The expressions on my fellow passengers are pretty grim. The gal next to me, a sales representative for the Sheraton in Honolulu, had spent the last two weeks visiting with her family in Maine. She had been calculating the time she'd be arriving in Honolulu during the ascent. Our Flight 189 was bound for the Hawaiian Islands after landing in the Golden Gate.

After the captain's announcement, she re-calculated the arrival time. We found out the woman had severe stomach pains as the doctors' diagnoses buzzed through the plane. To those distressed travellers around me, I said, "Look, if it were you or me, we'd be darn glad the plane was heading back."

"I guess so," they chirped and nodded, trailing their voices off into the roar of the landing gear.

Once at O'Hare, paramedics, the Chicago Fire Department, and airport administrators rushed on board. The woman, 30-something, was wheeled out on a stretcher. The flight attendant apologized for the inconvenience and in cool, calm tones announced, "Ladies and gentlemen, we are told that we cannot continue our flight on this plane. We landed heavy and F.A.A. mandates an extensive maintenance check of the hydraulic system.

"We will inform you inside the airport when you will be leaving."

Inside the airport, we are told that Flight 189 passengers can have a refund if we want it. What are Harvey and I to do with a refund? We're on the way to a wedding in Berkeley, not a baseball game at Wrigley Field.

Finally, word comes that another plane is on its way and we'll be on our way in three hours and 15 minutes.

Once up again, we overhear disturbing information from two passengers, salesmen who are on the way to a meeting in San Francisco. The woman, taken ill on board, was a sales associate from Cincinnati, who had joined with them in Chicago for the San Francisco meeting.

They met her for the first time that morning. She had been complaining about stomach pains for three hours before she went on board. Coupled with that, she was pregnant. Obviously, the woman should never have set foot on that plane. Her poor judgment changed the course of so many people that day.

It was roughest on mothers and dads travelling with infants and toddlers. "I had just gotten my baby to sleep," said one mother to me as she was pouring herself an orange juice at a dispenser for Flight 189 passengers at the gate.

We made it to San Francisco with a clatter of claps and cheers. On to Oakland just over the Berkeley line, where we stayed with other wedding guests at the Claremont Hotel, a white-washed neo-Victorian splendor, high on a hill, sitting on a fault, the name of which I can't remember. This earth shattering tid-bit came from a contractor who shed some light on area transportation.

We did head back to San Francisco one day for the touristy things. How could one not navigate up the hills via the cable car or cavort around Fisherman's Wharf. But the challenge of the trip across the bay was to figure out San Francisco's BART underground train system. We spent at least 20 minutes trying to find a bill changing machine and trying to figure out how to buy a round-trip ticket.

My sister lives 35 miles northeast of Los Angeles in Upland, made famous by an earthquake early this year. For years, whenever I've told people my sister lives in Upland, their response was "Oakland? I know that place." My perennial parrot cue was to correct them with: "Upland, 35 miles northeast of Los Angeles. Not Oakland." One thing for sure, Upland's earthquake put my sister's family on the map and Uplanders are sporting "I Survived the Earthquake of 1990" along with Bay Area residents t-shirt slogans.

With an aunt and uncle in San Diego, a niece who went to University of California at La Jolla, we had pretty well toured California Baja. And I had trekked to Yosemite many years ago with my sister and brother-in-law, but had never seen the northern coastal region.

Not long before we left, Dorothy Wiener told me about the California Parlor Tour from San Francisco to Los Angeles. In context of its name, Harvey thought a Parlor Tour was a train rather than a bus tour.

The first day, we travelled through Santa Cruz to Monterey, toured the 17-mile drive through the spectacular sweeping Monterey Peninsula, Pebble Beach and Carmel by the Sea. A delightful stop was the Monterey Aquarium in time to see the otters fed and a drive by John Steinbeck's Cannery Row.

Ironically, we saw otters lounging on rocks near the shore of a Monterey beach after we left the Aquarium.

Our driver was a woman named Jackie, whose name I know I'm not spelling right. It's beyond me how she ever wielded that motorcoach through the Coastal Redwoods, especially during the second day when we held our breaths at each hair-raising spin and turn through Big Sur on Highway 1. Did I mention the 34 bridges we

## The Out-of-Towners



crossed?

Like I told Jackie, she either cured my acrophobia or worsened it. Time will tell. But I should be sporting a button for bravery that blasts the words, "I allowed myself to be driven through Big Sur!"

After that, we lunched in San Simeon and headed to the hilltop opulence of the William Randolph Hearst Castle for one of the four daily tours. I would have gladly foregone the darkish, dreary interior for a plunge into the Neptune Pool, adorned by exquisite Carrera Marble statues.

Our California Parlor express then went on to the charming Danish community of Solvang, where we stayed overnight, shopped in the morning, ate a smorgasbord lunch and continued to Santa Barbara Mission and a jaunt around Santa Barbara before heading to Los Angeles to my waiting family in Century City.

Overnight in L.A., we were shuttled to LAX for a 1:10 p.m. flight with our friendly friends who fly the skies from United. Hugs and farewells sent us off on our merry flight.

Four hours later, we would be landing in Washington's Dulles Airport in time to catch another plane to Providence.

The day couldn't have been more perfect!

Wrong! Twenty-five minutes in the air, the plane's speaker system was on. "Ladies and gentlemen, this is your captain speaking. There seems to be a problem with one of the engines, so we will need to return to Los Angeles. I am in the process of dumping fuel into the ocean."

"Oh no," retorted those around us in synchronized utterances. My stomach felt three stories.

"Oh no," I heard myself say. A man sitting diagonally across the way on the aisle seat heard my subdued wretched sounds and with assuring eyes and a take-it-easy wave of his hand said, "Don't worry. Everything will be all right."

He is a veteran of the friendly skies, I thought, or perhaps he was a bomber pilot and knows every inch of a plane. I decided to harbor that comforting thought. Five minutes went by or was it five hours.

"Ladies and gentlemen, this is your head flight attendant. We will be landing in 10 minutes and we do expect a safe landing."

Safe landing, the most beautiful words in the English dictionary.

We were promised a safe landing and it couldn't have been a smoother one. Thunderous applause erupted. "Yay! Bravo! Encore!" No encore please.

How quickly one forgets the apprehensions and momentary that preceded. A scurry of activity hits the storage racks above the seats. What's the rush?

"This is your head flight attendant. Customer service agents from United will be at the gate to assist you in arrangements for your new flight."

The agents' desks at the gate are bombarded with passengers in pursuit of their destination. The scene looks like days gone by when Filene's Basement in Boston advertised men's suits for \$11.00.

Frenzied and frenetic passengers forget too fast the expertise of our hero captain who brought them down safely to good old terra firma.

The issue at hand is, "I'm going to miss my connection," etc. etc. We're given lunch vouchers and head for the Host restaurant at 3:45 p.m. after Harvey and I finish processing our

new flight plan.

There is no way we can continue onto Providence that evening. Instead, we are due to leave LAX at quarter to five, Pacific coast time, and arrive at Dulles after 11 p.m.

No complications follow happily. We arrived in the nation's capitol about 11:30 p.m.

The airport was closed except for the weary sky riders making their way to the luggage conveyor belt, weary United Airlines agents and the airport's janitorial crew swabbing the decks.

United Airlines provided us with accommodations at the beautiful Hyatt Hotel that night. We were assigned a magnificent room on the first floor.

It was wonderful to know we were going to a comparatively short hop away from Providence. Departure the next day was scheduled at 12:30 p.m. It was already the next day by the time we got to sleep.

In my dreams I heard a piercing alarm repeating and resounding off the walls. It became increasingly louder. A voice hammered away. "Attention, attention! There is an emergency. A fire is reported in the hotel. Everyone, please evacuate your rooms. Do not take elevators. Leave by the nearest exit."

I can't believe this. We are Jack Lemmon and Sandy Dennis in "The Out-of-Towners," a movie about a mid-western couple who travel to New York City. Jack is flown to the Big Apple for a job interview with a firm who invites his wife to accompany him expense-free.

What should be an exciting adventure turns out to be a nightmare of events, one after another. They end up sleeping the night in Central Park.

It wasn't as catastrophic for us, but with sand in our eyes, we dart out the exit door alongside our room into the parking lot. There we meet up with a gentleman from India who had been one of our fellow air passengers.

Greeting us, he throws up his hands, shakes his head and pleadingly says, "This flight is never---er going to end."

The fire engines head out. No fire ever took place. The cause for alarm was the sensitive fire alarm that blasted off as a result of a hotel guest using a hot plate.

We were never so glad to head home into the waiting hugs of our daughter Julie, who would be picking us up, bag, baggage and a batter of tales. We arrived a bit early, but no Julie in sight.

Fifteen minutes later, she appeared. A dead battery had detained her in Newport. Her usual beaming face registered a concerned frown.

We thought it was because she kept us waiting a few minutes, which we really didn't mind. We were so glad to be home.

And then came the words that spluttered out sadly. Julie gave us the grim news that intruders had appeared in our domicile in the still of the night.

The out-of-towners were back in town!

# Arts and Entertainment

## FourQuest Entertainment To Present Smash Hit Musical "Mame!" at Theatre-By-The-Sea

MATUNUCK — FourQuest Entertainment will present the smash hit musical, "Mame!" at Theatre-by-the-Sea July 24 to August 19.

The musical "Mame!" is based on the novel *Auntie Mame* by Patrick Dennis and takes place between 1928 and 1946. The show opened at New York's Winter Garden Theatre in 1966 and played over 1,500 performances. The splashy, often hilarious story involves the antics of Mame Dennis and her orphaned ten-year-old nephew, Patrick.

The story involves a romance between Auntie Mame and a rich southerner Beauregard as well as a scheme to keep a grown-up Patrick from marrying a snobby socialite. Mame's fairweather friend, the "First Lady of the American theatre" named Vera Charles, along with Patrick's timid chaperone, Agnes Gooch, add a comic touch. The show has lavish sets, costumes and production numbers.

Several of the most popular songs include "Open A New Window," "We Need a Little Christmas," "Mame" and "If He Walked Into My Life."

The Theatre-by-the-Sea production will feature Carolyn Casanave as Mame and Marilyn Farina as Vera Charles. Ms. Farina has been featured as the Mother Superior in FourQuest's production of "Nunsense" for the last two seasons. Theatre-by-the-Sea favorite Rusty Rigelman will play Agnes Gooch and Nathan Vinhateiro (from Kingston, R.I.) plays the young Patrick Dennis. Alec Rogers is the grown up Patrick and Garrett Walters (from "Guys & Dolls") will play Beauregard.

"Mame!" is directed and choreographed by Pamela Hunt, who directed last year's production of "La Cage aux Folles" and this year's "Guys & Dolls." The Musical Director is Hampton King.

The 1990 Summer Season at Theatre-by-the-Sea also in-

cludes the following comedy:

"The Mystery of Irma Vep," August 21-September 9 - Murder, Mystery & Comedy.

In addition to the 1990 summer season scheduled, FourQuest Entertainment will present a 1990 Fall Mini Series from September 13 through October 21 with the following two musicals and a comedy:

"Ain't Misbehavin,'" September 13-September 23 - The Tony Award Winning Fats Waller Musical. "The Fantasticks," September 27-October 7 - The Longest Running Musical Ever. "Private Lives," October 11-October 21 - Noel Coward's Delicious Comedy.

The Theatre-by-the-Sea Children's Festival will play every Friday through August 24 at 11 a.m. and 1 p.m. All seats are \$5 for the live performances.

For subscription prices and information on ticket sales, call Theatre-by-the-Sea Director of Sales Liz Prager at (401) 782-TKTS or 1-800-782-TKTS (outside Rhode Island).

## 2nd Story Theatre's Summer Is A Showcase



2nd Story Theatre's Short Attention Span Theatre will have their final weekend with Lanford Wilson's "The Great Nebula of Orion" and "Thymus Vulgaris" along with "Something to Eat" by Norman L. Rhodes, July 26 through July 29.

Short Attention Span Theatre is an innovative project spawned by 2nd Story artistic director Pat Hegnauer. The acting ensemble pictured above for the scheduled nine one acts is drawn from Ms. Hegnauer's by-invitation-only master class and includes twenty experienced actors from around the area. "These are workshop productions," explains Ms. Hegnauer. "Each actor in this class is here to explore his or her limits. One acts are perfect vehicles because they are so concentrated. They're challenging to an actor — and a comfortable length for the summertime audience."

All performances begin at 8 p.m. Tickets are discounted to \$5. For reservations call (401) 421-5776.

2nd Story Theatre is in residence at School One, corner of Hope at John Sts. on Providence's East Side.

## Peter Rabbit and Farmer McGregor Square Off in the Zeiterion Stage August 8

It's dinnertime and young Peter Rabbit and his sisters are hungry. And Farmer McGregor's forbidden cabbage patch smells too tasty to pass by.

But no sooner do they start to nibble when Peter's siblings get caught — and this time old McGregor wants to make sure they don't escape.

Relive the adventures of Peter Rabbit as he smooth talks his sisters into disobeying Mother Rabbit and entering the cabbage patch and then has to rescue them. The Gingerbread Players & Jack retell Beatrix Potter's immortal tale August 8 at 10:30 a.m. at New Bedford's Zeiterion Theatre. The performance is the last one of the Summer Youth Theatre Festival 1990, sponsored by Shaw's Supermarkets.

The actors retell the story of Peter Rabbit with songs, dances, lavish costumes and colorful sets. In their version, Peter's valiant rescue attempt is capped off with one of the funniest and zaniest chases ever to climax an adventure story.

The Gingerbread Players &

Jack is a professional children's theatre company from New York, dedicated to presenting shows rich in costume, design and content. During their retellings of children's favorite stories, the Gingerbread Players offer youngsters guidelines to follow when dealing with the problems of growing up. The company is a favorite with Zeiterion audiences, having performed here many times in the past.

Tickets for "The Adventures of Peter Rabbit" are \$4.50, general admission, and are on sale at the Zeiterion box office, 684 Purchase St., (508) 994-2900. Group rates also available. Individual tickets available

through Ticketmaster at (617) 931-2000 and at all Ticketmaster outlets.

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

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

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## Dixie All Stars To Perform at Blackstone Festival

Jim Burke and the Dixie All Stars will be the featured band of the Blackstone Valley Summer Music Festival Sunday, July 29, at Slater Park, Pawtucket.

The group is comprised of Burke, trumpet; Ron L'Heraud, trombone; Eddie Ferreira, clarinet; Phil Murtha, piano; Don McLean, bass; and George Hampson, drums. Playing both New Orleans and Chicago-style Dixieland, the All Stars

have appeared at festivals, fairs, and concerts throughout southern New England.

The concert, free and open to the public, is scheduled for 2-4 p.m. at the bandstand near the duck pond. The series is sponsored by the Pawtucket Arts Council, the Music Performance Trust Fund of the American Federation of Musicians, the Blackstone Valley Chamber of Commerce, and the City of Pawtucket. Jobpro, Inc., of Seekonk, Mass., is a co-sponsor of the July 29 concert.

Red McDonald and Friends will appear the following Sunday, August 5.

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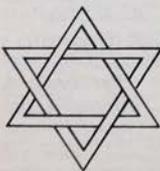
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# Milestones



## Ross-Sawyer

Beth H. Ross and Brian Sawyer were married on June 3, at the Endicott Estate in Dedham, Mass. by Rabbi Elyse Goldstein.

The bride, daughter of Albert and Ruth Ross, Providence, graduated cum laude from Brandeis University and holds a master's degree in social work from Simmons College. She works as a child and family therapist at South Bay Mental Health in Brockton. The bridegroom, son of Arthur Sawyer of Watertown, Mass. and Audrey Sawyer, Salem, graduated from Massachusetts of Amherst. He works as a computer systems analyst for the American Red Cross in Dedham.

The couple vacationed in Aruba.

## Alan S. Flink Named President-Elect of Rhode Island Bar Association

PROVIDENCE — Attorney Alan S. Flink was recently named president-elect of the Rhode Island Bar Association. His one-year term began on July 1. Mr. Flink served as vice-president during the 1989-1990 year.

Mr. Flink has been a partner in the law firm Edwards & Angell since May 1985. Prior to joining Edwards & Angell, he was a partner in the Providence law firm of Letts, Quinn & Licht. He was graduated from Boston University School of Law in 1952. He earned an A.B. from Brown University in 1949.

As a member of the Rhode Island and American Bar Associations, Mr. Flink has served as former editor-in-chief of the *Rhode Island Bar Journal*; a member of the Rhode Island Bar Association House of Delegates; chair of the Rhode Island Bar Foundation's

## Pascals Announce Birth

Mr. and Mrs. Richard Pascal, of Norwich, Conn., are pleased to announce the birth of their son, Noah Steven Pascal. Noah joins sisters April and Sunny.

Mr. and Mrs. Marvin Broomfield of Cranston are the maternal grandparents. Mr. and Mrs. Paul Pascal of Bethesda, Md. are the paternal grandparents and Fred Kolker of Chevy Chase, Md. is the great-grandfather.

## Tisha B'Av

Come to a Tisha B'Av Program & Service on Monday, July 30, at 7:45 p.m. and Tuesday, July 31, 6:45 p.m. Topics will include The Holiness of Jerusalem and the Temple and the Midrashic Insights on the Destruction.

Tisha B'Av is a day of fasting and mourning because the Beit Hamikdash (Great Temple) was destroyed. Indeed, both the first and second Temples were destroyed on this day. The Talmud advances many possible reasons for the Temples' destruction, but all relate to one thing: The Jews were not "taking care of business" in a spiritual sense — not living the Torah in the way we should.

## Cranston-Warwick Hadassah

The Cranston-Warwick Chapter of Hadassah will hold its next Board meeting on Monday, August 6, 1990 at 10 a.m. at the home of Mrs. Florence Hanzel, 201 Hoffman Ave. in Cranston.

A breakfast will precede the presentation of a skit entitled "Mishpochah," the Jewish Family. Participating from the Kent County chapter of Hadassah will be Diane Ducoff, Marlene Greene, Carole Labell, and Evelyn Rappaport.

Following presentation of the skit, the Board will convene for its regular business meeting.

## Goldsteins

### Announce Birth

Helene and Brian Goldstein of Cranston announce the birth of their first child, a son, Adam Robert, on June 28.

Maternal grandparents are Benjamin and Lillian Lewis of Warwick. Paternal grandparents are Barbara Goldstein of California and the late Abraham Goldstein. Adam's great-grandmother is Ida Shushansky of Warwick.



For the mourning to attain its most positive expression, we must mourn not only the destruction of the Temple, but also the conditions that led to this disaster. Indeed, we must mourn these conditions out of existence. This is the nature and full implication of Tisha B'Av.

Were we to stop mourning now, we would be saying that there is no longer cause for mourning — that we have reached our ultimate destiny. Yet even an avowed secularist would not claim that the world has yet reached perfection! Let Tisha B'Av be our time to mourn. Let our tears bring us closer to what is truly ours —

our Torah — and thereby actively bring about our national destiny: the rebuilding of the Temple (may it happen speedily in our time).

We fast from sunset July 30 till nightfall July 31. Chabad House, Jewish Heritage & Hospitality Center, 360 Hope St. (Corner Olney) 273-7238, 331-3974.

Join us for a special evening: "Where Heaven and Earth Meet" — Spiritual Dimensions of the Holy Temple, July 26, Thursday evening, 7 p.m. Lecture given by Rabbi Yehoshua Laufer, Chabad House, Jewish Heritage Center, 360 Hope St., Providence, R.I.

## JCCRI Senior Programs For August

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

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

- Thursday, August 2**
    - Trip to Camp Cronin on Point Judith
    - Provided by City of Providence
  - Transportation is free, \$1 donation for food
  - Tuesday, August 7**
    - Speaker, CVS pharmacy
    - "Nutrition for Better Health"
    - 11 a.m.
- Wednesday, August 15**

- GAC trip to Green Animals in Portsmouth
- Lunch at the Coachman in Tiverton
- Leave the Center at 9:30 a.m.
- Return at approx. 4 p.m.
- GAC members, \$10; non-members, \$12.50

The following activities are regularly scheduled:

- Shabbat traditions on Fridays
- Friend to Friend, Israeli VCR programs, film series, health checks

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

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

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## RISD Museum 1990-91 Exhibition Schedule

September 1, 1990-May 31, 1991

### Aaron Siskind: "Tar Series"/Andrzej Pawlowski: "Genesis"

Through September 16  
Aaron Siskind's "Tar Series," the acclaimed recent work of an American artist whose impact on photography has been felt for more than 50 years, reveals a painterly, calligraphic imagery that belies its modest sources. Complementing Siskind's abstract gestures are the powerful motifs of Andrzej Pawlowski's "Genesis" suite. Pawlowski, who died in 1986, was a leader in the Polish post-war avant-garde and an influential teacher of design. The "Genesis" series, created in 1967, uses a vocabulary of human gestures to suggest man's struggle to achieve a higher plane. Related by their lyrical pursuit of a single visual theme, these two bodies of work dramatically illustrate the

### New Art for Providence

Through September 16  
This exhibition presents

### Providence Public Library Selected As Soviet World War II Book Exhibit

PROVIDENCE — The Providence Public Library announced recently that it has been selected to participate in an international exchange of books and cultural programs to commemorate the 50th anniversary of American and Soviet participation in World War II. Organized by the United States Information Agency and the Soviet State Committee on Printing, Publishing and the Book Trade (Goskompcheta) a Soviet Book Exhibit, entitled "Toward Peace Forever 1945-1990," will be on public display at the Central Library, 225 Washington St., from October 10-19, 1990.

The exhibit, which is co-sponsored by the Rhode Island Center for the Book, consists of 650 books published in the Soviet Union in Russian, English and other languages, a photography display and a collection of Soviet WWII buttons and medals. Four high-ranking Soviet officials will accompany the exhibit and will be available for community outreach programs.

A similar exhibit with the theme "Fighting for Freedom: The United States in World War II," will travel to three Soviet cities, Brest (Belorussia), Odessa (Ukraine) and Volgograd (Russian Republic), in October and November 1990.

The Central Library will be arranging a wide variety of programs on World War II at the Library as well as at universities, secondary schools and community groups interested in the war, Soviet affairs and book publishing. Any school or organization wanting to invite a Soviet guide to be a guest at a meeting, class or other type of event should contact Beth Watson Sousa at the Providence Public Library at 455-8090.

careers of these influential artists.

some of the many works of art that have entered the Museum's collection through gift and purchase over the past three years. Among these recent acquisitions is the extraordinary bequest of John M. Crawford, Jr., which has brought over 100 objects from across Asia to the Museum. Selections include Buddhist sculptures, porcelains, and jades, as well as two outstanding old master drawings. Two highly characteristic early 20th-century drawings by Egon Schiele have come from another generous donor.

Among the gifts from the Wunsch Foundation is a 17th-century Flemish panel painting of *Perseus Freeing Andromeda* by Jan Thilens. Selections from the textile collection include superlative examples of 17th-century Turkish towels and pristine lengths of fabric by William Morris and Mariano Fortuny. Decorative arts on display range from an important 16th-century Limoges enamel-on-copper plate to several distinguished examples of 19th-century Gorham silver, as well as contemporary crafts. Although one of the smallest objects acquired by the Mu-

### Temple Shalom

The Third Annual Bar B Que and Concert of Temple Shalom of Middletown will take place on Sunday evening, August 5, at 6 p.m. on the lawn of the Temple located at 225 Valley Road. A delicious Bar B Que will be served complete with all the trimmings. Following the meal, a concert will be held in the air conditioned social hall featuring the talented Shimon and Ilana, a husband and wife team whose appearances have received wide acclaim in every medium of the entertainment world. Their concerts have encompassed international and Israeli folk tunes, as well as popular show tunes.

Reservations are being accepted for this evening of pleasure and entertainment. The cost for the Bar B Que and Concert is \$15 for adults and \$10 for children 10 years of age and under. Checks made payable to Temple Shalom should be sent to P.O. Box 4372, Middletown, R.I. 02840. The firm deadline for making reservations is Sunday, July 27. For further information, call the Temple Office at 846-9002.

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seum in recent years, the bronze statue of the Egyptian goddess Maat ranks among the most notable in terms of extreme rarity and great beauty.

### The Ocean

Through October 28

In conjunction with Providence's Waterfront Festival, the museum is mounting a multimedia exhibition of objects from the permanent collection relating to the theme of the sea. Paintings by American masters such as Fitz Hugh Lane, Winslow Homer, Frank Benson, Maurice Prendergast, and George Bellows will provide views of the New England coastline from the rough and rocky waters of Maine to the beaches of the North Shore and the urban seascapes of New York harbor. Also included in the exhibition are ceramics, metalwork and scrimshaw relating to early sea voyages, as well as examples of 19th- and early 20th-century bathing costume. This exhibition is generously sponsored by the Bank of New England.

### Heinz Sandelowski Elected President of Holocaust Survivors

On Tuesday, July 17, 1990, the Holocaust Survivors of Rhode Island held their elections for the Jewish year 5751. Those who were elected are: Heinz Sandelowski, President; Raymond Eichenbaum, 1st Vice President; Rose Berger, 2nd Vice President; and Edward O. Adler, Secretary/Treasurer. The Board of Directors are: Morris Gastfreund, Sam Jamnick, David Newman, and Helen Schwartz.

In addition to elections, Morris Gastfreund, the outgoing president, gave an overview of the year. In his report, he emphasized the importance of keeping the Holocaust issue alive and to instill this importance to the second and third Generation Survivors. This past year this was accomplished by television interviews, high school lectures given by survivors, and an Annual Yizkor Service sponsored by the 2nd Generation Organization. This year, the Community Yom Hashoah Service, held at Temple Emanu-El, had as participants many second and third Generation Survivors. The meeting ended with heartfelt praise to Rose Berger for her dedication to the organization as Secretary/Treasurer.

## Former Partridge Family Star To Appear At Benefit



CRANSTON — WLNE Channel 6 will air the local portion of the Leukemia Society's 4th National Telethon, on Saturday, August 4th, from Noon to 4 p.m., "live" at Warwick Mall.

Anchoring the national portion of "Televest 1990" is Academy Award winning actress/singer, Shirley Jones (above). National hosts include Steve Allen, Ned Beatty, Frank Bonner, Marla Gibbs, Monty Hall, Florence Henderson, Gordon Jump, Harvey Kor-

man, Martin Landau, Peter Marshall, and Jayne Meadows. "Televest 1990" is nationwide effort to raise funds that will support research for finding the cause and cure of leukemia and related diseases. The medical focus of this year's show will be on the headline-making subject of autologous transplants... the process of removing and freezing one's bone marrow while the patient is in remission so that it may be re-donated when the patient goes out of remission.

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## Sons Of Jacob

**Friday, July 27** - Five days in the new month of Av. Candle-lighting is at 6:50 p.m. Minchah 7 p.m. (Last Friday, July 20, 1969 - U.S.A. had the first man on the moon.)

**Saturday, July 28** - Six days in Av. Today is Shabbat Chazon-Devarim.

Sacharis (morning services) begin at 8:30 a.m. Kiddush follows at approximately 11:15 a.m. Minchah 8 p.m. The third meal with songs follows immediately. Ma'ariv 9 p.m. Shabbath concludes 9:06 p.m. Havdalah service 9:10 p.m.

**Sunday, July 29** - Morning services are at 7:45 a.m.

Morning services are at 6:30 a.m. for Monday and Thursday, and for Wednesday and Friday morning services are at 6:45 a.m. Minchah is at 7:35 p.m.

**Tuesday, July 31** - Nine days in Av. Morning services at 6:15 a.m. Minchah is at 7:35 p.m.

Today is the Fast of Av - Tishah B'Av, which is the conclusion for the three weeks of mourning for the tragedies which befell the Jewish people - the destruction of the First and Second Temples. During this period we refrained from pleasures and mourned for the events which have now exhibited how the enemies of the Jews plotted to destroy a people. This is a very solemn day. Each day during the three weeks we had diminishing pleasures, once again to keep us aware and grateful for our freedom in the U.S.A. - while

still praying for peace in Israel and all over the world.

### A Shavuoth Miracle — Let We Forget!

The well planned attempt at mass murder during the observance of Shavuoth this year, was thwarted by the Israel Defense Forces. Had it not been for the IDF, a blood bath might well have ensued when the PLO gunboats, landed on the beach in Nahariya just beyond range of thousands of sunbathers.

This well planned attempt at mass murder was not criticized by a single Arab leader or condemned by Yasser Arafat. For example, Muammar Qaddafi's remark that "Arabs would turn Israel into a graveyard for Jews," was discounted by the Arab summit as it was all taken as a "lark."

However, this outrageous plan which didn't materialize - thanks to G-d, is a perfect indication of what can happen when such bellicosity is ignored. Twenty-three years ago, Israel defeated the combined might of the Arab world in six days to avert what was a total effort to drive the Jewish people into the sea. The Jews all through the world are the strength of Israel.

Qaddafi's remarks are reminiscent of Egyptian President Gamal Abdel Nasser's in March 1965 - "We shall not enter Palestine with its soil covered in sand. We shall enter it with its soil saturated in blood."

On May 21, 1967, Nasser said - "If Israel begins any aggression against Egypt or

Syria, the battle against Israel will be the destruction of Israel." Iraqi president Saddam Hussein told that Arab summit he would respond to an Israeli attack against the Arab nation with "weapons of total destruction."

On May 27, 1967 Nasser declared: "The issue is the rights of Palestine, the aggression that took place in 1948." In Baghdad, the Arab leaders said "the growing tension which threatens to explode results from the continuation of the Israeli occupation of Palestine and other Arab occupied territories, the continuing denial of the inalienable rights of the Palestine people."

On May 30, 1967 King Hussein signed a treaty of joint defense with Egypt, and Iraqi troops were allowed to enter its territory. Earlier this year (1990) Jordan and Iraq established joint military battalions and air squadrons.

If the Arab aggression materialized and Israel was overrun - would the Arab nations have allowed Israel to have their lands after an Arab victory? The answer of course is no.

What experience and history have showed us is that people and governments never have learned anything from history, or acted on principles deduced from it.

Hopefully, American Middle East policy will change to prove this statement wrong. We should all strive to support Israel today more than ever before.

## Jewish Groups

(continued from page 1)

America, opposes certain provisions of the bill, because it fears they will force some employers to resort to quotas in order to avoid litigation. Other Jewish groups opposed to quotas disagree.

It remains unclear whether President Bush would sign such a bill if it passed the Senate and the House, where it is still locked in committee.

The cloture vote was the first key vote on the measure on the Senate floor. Among the votes yet to come will be one on adoption of a substitute civil rights bill, sponsored by Sen. Nancy Kassebaum (R-Kan.).

Most Jewish groups strenuously oppose that bill, which would shift the burden of proof from the employers toward victims of racial discrimination and would not allow victims of religious or sex discrimination to sue for damages.

Jewish groups are also divided over provisions of the multibillion-dollar child care bill recently approved by the House and Senate.

The bill would allow child-care programs involved in religious instruction to receive federal funds. It also would allow sectarian child-care providers receiving federal aid to use religious preferences in hiring workers and admitting clients.

While those provisions are welcomed by Orthodox groups, whose institutions stand to benefit, a wide spectrum of other Jewish organizations have opposed aid to sectarian programs, saying it would violate the constitutionally required separation of church and state.

Those groups hope President Bush will veto the bill. If he does, it will likely be for other reasons, such as budgetary concerns and his preference for distributing the aid through tax credits rather than grants.

The bill cannot go to the White House for signature until House and Senate negotiators iron out differences between the \$10 billion House version of the bill and the \$27 billion Senate version.

## Jews of Czechoslovakia

(continued from page 6)  
education thrived, as did Jewish business. Jews were especially prominent in the textile, food, and wood and paper industries. In the cultural sphere also, Jews, such as writers Franz Kafka, Max Brod and Egon Kisch, were especially distinguished, while Jewish sportsmen were active both in Jewish organizations and in national clubs.

All this came to a sudden end in 1939 when Slovakia became an ally of Nazi Germany. Bohemia and Moravia were occupied and most of the Jewish community was systematically destroyed. The only bright spot in a time of horror was the establishment of the Central Jewish Museum in Prague, with the cooperation of the Nazis (who hoped to use the artifacts to document an extinct race) in order to preserve the cultural heritage of the Jews of Czechoslovakia. Miraculously preserved, much of this material is now on exhibit

at Beth Hatefutsoth today. Similar language on hiring preferences is being proposed as well in the National Service Act, pending in the House Education and Labor Committee, which would provide federal aid to employers promoting voluntary service.

The Senate last year approved language allowing employers to favor those with religious tenets compatible with their own hiring, but no such language was floating in the House until Agudath Israel "approached us and alerted us," said Lisa Morin, an aide to Rep. Thomas Tauke (R-Iowa), a member of the House panel.

It was also Agudath Israel that first suggested to Tauke that private schools and religious organizations be allowed to participate in the act, Morin added.

Moreover, the Americans with Disabilities Act approved by Congress recently and sitting on the president's desk, includes language exempting various private groups, including religious organizations, from having to "make sure that their buildings conform to (certain) architectural requirements," said Abba Cohen, Agudath Israel's Washington representative.

Meanwhile, Rep. Stephen Solarz (D-N.Y.) is expected to introduce a bill soon that seeks to reverse the recent Supreme Court ruling upholding an Oregon law barring American Indians from using the drug peyote in their religious rituals.

Jewish groups were upset that the Supreme Court created a new test that defers to state laws when they collide with religious liberties.

The old test, which the amendment would restore, requires statutes that infringe on religious practices to serve a "compelling interest."

Solarz earlier this year introduced a bill that would require employers to make special accommodations to employees who do not want to work on their Sabbath or religious holidays.

bition at Beth Hatefutsoth today.

The last section of the exhibition deals with the life of the remnants of the post-war Jewish community in Czechoslovakia, where religious life and education were minimal or non-existent, and anti-Semitism was rife, and in Israel, where many former Czech Jews now live.

**Revitalized Jewish Community**  
Today, a small and rudimentary Jewish community is once again raising its head in hope. During her recent visits to Czechoslovakia, Berger noted that many young people who had previously been afraid to acknowledge their Jewish feelings, are now being more open. "I saw two active synagogues, a kosher restaurant and a new Talmud Torah institution, and there is an active new young leadership. It now looks as if the community will be renewed and revitalized."

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## Ethiopian Jews

(continued from page 6)

have supplied cluster bombs to Ethiopia that were made with U.S. technology.

That would directly violate U.S. law and could lead to an end to U.S. foreign aid.

But the lobbyist said Israel could have supplied cluster bombs that it made "independent of U.S. technology." Israel apparently began work on its own cluster bomb, after the United States suspended cluster bomb sales to Israel in 1982, during the war in Lebanon. The embargo was lifted in 1988.

The lobbyist pointed out that one of Israel's main purposes in Ethiopia "is to get Jews out of situations in danger and into Israel. They will do just about anything within the bounds of the real world. And I didn't say in good taste or good government."

The sale of cluster bombs is of particular U.S. concern, because of the large numbers of civilian casualties they are capable of causing. Cluster bombs contain a number of smaller bombs that are scattered over a wide area, dramatically expanding the range of a conventional bomb.

Morrison's congressional memo came down hard on the alleged sales of the bombs to Mengistu, who has displayed no qualms about launching attacks on civilian targets controlled by rebel forces.

The Washington Jewish Week quoted Morrison as speaking of "a certain cynical logic" in linking arms which are "likely to contribute to the deaths of thousands of Ethiopians — and the humanitarian interests of Ethiopian Jews."

## Focus On Higher Learning: Israeli Education In 1990

(In order to familiarize readers with the institutions of higher learning in Israel, the Jewish Telegraphic Agency is beginning an occasional column on news about those academies. We begin with an overview of some of the institutions.)

**Bar-Ilan University**  
Bar-Ilan University, founded in 1955, is Israel's third largest university, the only institution of higher learning in Israel that combines secular studies with a rich program of Judaic studies as an academic requirement. Bar-Ilan is also the only university recognized and chartered in the United States by the New York State Board of Regents.

The university currently offers undergraduate, graduate and doctoral degrees in five faculties — humanities, Jewish studies, law, natural sciences and social sciences — in addition to schools of business administration, education and social work.

Located on a modern 135-acre campus in Ramat-Gan near Tel Aviv, Bar-Ilan has a student body of over 12,000 and an academic faculty of more than 1,200.

The school offers students from abroad the possibility of a one-year study program in Israel during their freshman, sophomore or junior years.

**Ben-Gurion University of the Negev**  
Ben-Gurion University of the Negev was founded in 1969, inspired by the lofty inspirations of David Ben-Gurion, Israel's first prime minister. It was charged with a vital mission: to spearhead the development of the Negev desert, which covers more than 60 percent of Israel's territory.

With campuses in Beersheba and Sde Boker, Ben-Gurion University is a major center of education and research in Israel, and plays a leading role in the establishment of industry and the promotion of education and culture in the communities of the Negev.

Undergraduate and graduate students may choose from a wide array of courses in the faculties of natural sciences, engineering sciences, health sciences, and humanities and social sciences.

Far-reaching desert-research projects have resulted in important breakthroughs and new applications, not only for

the development of the Negev, but for many countries throughout the world.

**Hebrew University of Jerusalem**

Opened in 1925, with a nucleus of three research institutes — chemistry, microbiology and Jewish studies — the Hebrew University of Jerusalem has grown into a multi-discipline institution comprising seven faculties and 14 schools, housing the Jewish National and University Library (the national library of Israel), as well as Israel's only school of agriculture, school of pharmacy and school of veterinary medicine.

Spread over four campuses at Mount Scopus, Givat Ram, Ein Kerem and Rehovot, the university's enrollment of over 19,000 students includes a cross section of Israel's population.

It has attracted distinguished scholars, as well as outstanding young men and women to its student body from all over the world, and countries worldwide turn to the university as leader in agricultural expertise. About one-half of all Ph.D. students in Israel study at Hebrew U.

**Technion-Israel Institute of Technology**

Ranked among the leading technological universities in the world, Technion-Israel Institute of Technology is Israel's only comprehensive technological and scientific university and its largest center of applied research.

The Technion is home to a number of educational and testing facilities that can be found nowhere else in Israel, including its faculties of aerospace engineering and architecture and town planning, the Norman and Helen Asher Institute for Space Research, the Solid State Institute and the Samuel Neaman Institute for Advanced Studies in Science and Technology.

Founded in 1924, Israel's oldest institution of higher learning has been closely integrated with Israel's historical development. Over the years, more than 30,000 Technion graduates have helped plan cities and transportation networks, provide innovative resources for water and power, and have made indispensable contributions to Israel's agricultural and industrial development, economic growth and

national security.

**Tel Aviv University**  
Located in the heart of the nation, Tel Aviv University is Israel's largest institute of higher learning. Since 1964, it has grown into the largest Jewish university in Israel, and through its nine faculties, 90 departments and more than 50 research centers, its more than 20,000 students partake in the most comprehensive course offerings and research activities in the nation.

Tel Aviv University's broad spectrum of studies touches the people of Israel in many ways. Its Sackler Faculty of Medicine, the nation's largest, serves close to 40 percent of the population. TAU's Recanati School of Business Administration, rated among the top 10 in the world, works closely with Israel's business leaders.

The university's law school, Israel's oldest and largest, also plays an important role in Israeli society, and its faculty has been instrumental in the drafting of a new constitution currently under debate in the Knesset. TAU is also home to Israel's only faculty of visual and performing arts, which includes departments in theatre, film and art.

**Weizmann Institute of Science**

The Weizmann Institute of Science, a center of scientific research and graduate study in Rehovot, ranks among the top research institutions of higher learning in the world. It is a community of 2,300 scientists, technicians, engineers and support staff, including 500 scientists-in-training — pursuing advanced degrees at Weizmann's Feinberg graduate school.

Weizmann carries out some 800 basic and applied research projects on a campus of over 300 acres. Its 21 units are grouped administratively into five faculties: biology, biophysics-biochemistry, chemistry, mathematics and physics.

It has been responsible for many important scientific achievements, including a treatment of bone marrow cells so that marrow transplants between unmatched donors is possible.

Some projects currently underway at the Institute involve a technique to convert solar energy into storable, transportable fuel; physics theories, which are revising our basic theories of matter, energy and gravity; and brain research.



Since 1967, JDC has provided relief and welfare services to the aging community of Holocaust survivors in Romania. Given the grim economic situation currently prevailing in Romania, as well

as the increasing ill health of these Jewish elderly, programs like the meals-on-wheels and clothing distribution efforts pictured here are today more necessary than ever.

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## Reform Decision Seen As Break

(continued from page 1)

ship" between the Reform and Orthodox movements, said Rabbi Marc Angel, recently elected president of the Rabbinical Council of America, the rabbinical arm of the modern Orthodox movement.

"The decision is exceedingly insensitive to religious tradition and will create a breach that is hard to bridge," he said. "There will be a subtle increase in alienation between Orthodox and Reform rabbis that will make it hard to work together."

Agudath Israel, representing European-style Orthodoxy, used stronger language. This is "just another tragic step of Reform down the road of com-

pletely disregarding Jewish law and tradition," it said in a statement.

It added caustically that the CCAR move "underlines the absurdity of a movement that calls itself Judaism while reject-

ing basic tenets of Torah."

At issue is a passage from Leviticus 18:22 that calls homosexuality "an abomination." Under halachah, or traditional Jewish law, homosex-

(continued on page 16)

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# Editorial

## Holocaust, Holocaust, Holocaust

by Avi Shafran

I heard a "Holocaust revisionist" on a radio talk-show, several weeks ago, and he got me thinking.

Not about the possibility that the Holocaust is a myth. I may be crazy but I'm not that stupid. But about "Holocaust revisionists," and our reaction to them.

They are, if nothing else, determined fellows. Motivated by whatever devils bring madness into human minds, they are bent on changing history. If anything in the realm of thought should be comparable to the proverbial immovable object, it should be history, yet they, for whatever perverse reasons, want to move it.

And that is why we, especially we Jews, are so teeth-gnashedly outraged when they try. Jews, perhaps more strongly than other peoples, are wedded to history. It is an inextricable part of our very essence, an inherent part of what being Jewish means, however we might choose to express our Jewishness. Being told that a historical fact is a lie, is to a Jew, like being told one doesn't exist. Where does one start to argue? One doesn't, of course. There is no point to the venture.

Intelligent people believe in nothing quite like they do history. They do so because events for which there are declared witnesses seldom are exposed to be fabrications. And the larger the group of immediate witnesses, the less likely the fabrication. When the number of witnesses reaches a certain critical mass, we have history.

Myths, on the other hand, are formulated by individuals or very small conspiracies, and then sold to a populace; they are never liable to corroboration, as there are few if any sources with whom to do the corroborating. History is, by definition, witnessed by masses, hence always liable to corroboration, both within the lives of the witnesses and beyond those lives, in the living legacy of their descendants and in the inanimate articulation of their writings.

Such a piece of history is the revelation of G-d to a segment of mankind which took place over 3,000 years ago in the Sinai desert.

Jews have therefore always rejected the concept of an "updated" word of G-d espoused by various individuals throughout history. Whether its origin is a Jesus, a Mohammed,

or a Sun Myung Moon, such "new revelation" is always and necessarily only as reliable as the individual at its source who is, after all, a mere individual. Such a reliability quotient is hardly a decent counterpoint to the mass experiences of the Exodus and the Sinai Revelation.

The historical tradition which each generation of Jews has received from each preceding generation of Jews includes the fact that those very events were experienced by millions of people, their very own collective ancestors. If such a memory could be mere myth, if such myth could be saleable, borne by the market of public acceptance, then certainly — and to great advantage — would Mohammed have convinced his entourage that they too had experienced an en masse communication with G-d.

Mass-revelation, though, doesn't sell; it simply cannot be pulled off — unless the revelation was real.

The Jewish mass-revelation sold — and still sells, for it is not bogus but real.

Sinai is not myth; it is, like Napoleon or Hiroshima, history.

And it remains history, no

## AN OBSERVANT EYE

AVI SHAFRAN

matter how hard we struggle with its incomprehensibility, no matter how uncomfortable it may make us, no matter what burdens it may bring to bear upon us.

No matter how much we might wish it were not, it is history.

I vividly recall a conversation I had late one night with a nonobservant Israeli cousin on his kibbutz in the Galil. We were both in our teens, he a few years my senior.

"Tisha B'Av is coming," I mused absentmindedly.

"Do you really fast?" he asked.

"You don't?"

"Come on, you know we're not religious here."

"I know, but kashrut and shabbat are one thing, Tisha B'Av's another! Even the secular side of Israel has a strong sense of Jewish history. Surely it mourns on the national day of Jewish tragedy throughout the ages!"

"I mourn," my cousin explained, "on Yom Hashoah."

I wasn't sophisticated enough to reply that the Holocaust itself, though unparalleled in scope, was hardly an anomaly,

It was very much part of the specific Tisha B'Av commemoration. The Holocaust was exemplified if not presaged by the Temples' destruction so many years earlier. Millions were slaughtered and enslaved then, too. Indeed, just as Betar fell on Tisha B'Av, just as France expelled its Jews in 1306 on Tisha B'Av, just as England had done so in 1290 on Tisha B'Av, just as Spain in 1492 had done so on Tisha B'Av, so did what was quite arguably the primal point of Germany's Final Solution itself, the First World War, begin on Tisha B'Av. The day was historically uncanny, historically meaningful.

But even without the means of articulation, I felt in my gut the historicity of Tisha B'Av.

"What's wrong with Tisha B'Av?" I tried weakly.

"It remembers ancient history and what should matter to us today is the present. The Holocaust is what we must sear into our hearts, not the dismantling of a big stone synagogue."

I remember wanting so to explain what the Holy Temples (continued on page 16)

### A Look Into The Future

George Orwell's 1984. "2001: A Space Odyssey." Except for, maybe, "Star Wars" (where the good always prevails over the bad), most science-fiction envisions the future as dismal at best, certainly depressing. Thank G-d, science-fiction is not real life,

which has a more optimistic outcome. For example:

Rabbi Levi Yitzchak Berditchev was one of the greatest Chassidic masters who ever lived. He used to say that on Shabbat Chazon, the Shabbat immediately preceding the saddest day in the Jewish year, the Ninth of Av, everyone has the ability to perceive the third and final Holy Temple in all its



before his death. All eyes, all hearts, all thoughts of that vast multitude of people are centered on one thing and one thing only... the Holy Land.

In the land of Israel, every grain of sand is vital, not even one centimeter is expendable. When the people of Israel took the Land, they did so section by section; it could not be mastered or conquered all at once.

The entire land is referred to as "the land of Israel" regardless of who occupied which part at what time. It never became the Land of Babylonia, or Syria, or Greece, or Rome; despite the fact that these empires ruled the land albeit temporarily. Its identity as the Land of Israel is eternal, inalienable, immutable.

Other nations call it the "Holy Land" only because the Torah declares it to be so. "We have been exiled," we say in our daily prayers, "from our land." Though we have been far from our soil for many centuries, still we refer to it as our land.

Exile is not only physical or geographical — "outside the Land." Exile may take place even in the Land of Israel. It takes place when the Jewish inhabitants do not see that this is a special Land — a "Land that the eyes of G-d are on from the beginning of the year to the end of the year." (Deuteronomy 11:12) When one regards this land simply as a country somewhere south of Lebanon, west of Jordan, and northeast of Egypt — this is indeed exile.

From A Thought for the Week, Detroit. Based on the works of the Lubavitcher Rebbe. Submitted by Rabbi Y. Laufer.

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### Support Ruling

(continued from page 1)

thing we should encourage?" Eventually, the CCAR added a resolution affirming traditional Jewish values of procreative, heterosexual relationships and family.

The vote responds to the free autonomy of the rabbi; we're not going to look over their shoulder," Helbraun says. Homosexuality has always been prohibited by traditional Judaism and is described in the Hebrew Scriptures as "an abomination." The rabbinic interpretation is also anti-homosexual, Rosenberg says. The room for debate, as on other issues, is not there.

The Reform movement has generally taken a more modern approach to traditional law. "We believe our ancestors were fallible just as we are," Rosenberg said.

And while the decision has angered traditionalists, Rosenberg said this was not the intent. "We approach our tradition in a different way. No one in the 20th century has monopoly on Jewish truth."

Since congregations make their own appointments, their decision will not actually force a synagogue to appoint a gay rabbi. Just as there was some hesitation to accept women rabbis in the early 1970s, Reform leaders expect there will be some initial reluctance in congregations to accept a gay rabbi.

But there is optimism that just as women were eventually accepted as legitimate rabbis, too, will homosexuals. "Eating gay is just one factor," Helbraun says. "It alone does not make you a good rabbi or a poor rabbi."

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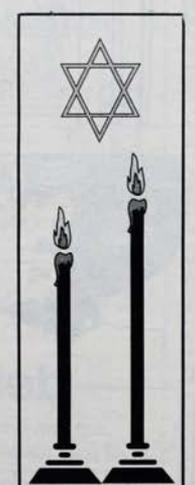
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### Candlelighting

July 27, 1990  
7:51 p.m.

glory. The Ninth of Av is the day on which the first and second Holy Temples were destroyed, resulting in our exile from the Holy Land.

This year, the Ninth of Av coincides with Shabbat. Shabbat is a day on which joy must prevail; all mourning and sadness are put aside. The fast observed on that day, therefore, is actually put off until Sunday (July 24).

On Shabbat Chazon — normally the Saturday before the Ninth of Av but this year on the Ninth of Av — we must rejoice even more than usual, to remove any possibility that the melancholy of the surrounding days should intrude on the Shabbat spirit.

Shabbat is a reflection of the "real life" future, the World to Come. Shabbat Chazon, when we can actually see the future, if we're open to it, calls for increased rejoicing.

Without even listening to the radio, rest assured that the forecast for this weekend, and for the future in general, is bright and sunny.

### Every Grain Of Sand

This week's Torah portion, *Devarim*, reviews the forty years of wandering in the desert which were drawing to a close. Moses assembles the children of Israel to speak his last words of guidance to them

Notice

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

# NARRAGANSETT SUMMER '90

## Summer Cinema Days In Narragansett

by Eleanor F. Horvitz  
Rhode Island Jewish  
Historical Association

Saturday afternoons were spent at the neighborhood movie. For much less than a dollar we saw two full length movies, including refreshments. In addition there was a short feature, a serial thriller, which always ended on a "cliff-hanging" note, enticing the viewer to return the following week for the next episode.

Recently a woman, the daughter of a man who owned motion pictures theatres, shared her experiences with us at the Rhode Island Jewish Historical Association office. Her name is Mollie (nee Stanzler)

Richter Fisch, and it was her father, Abraham Stanzler, who became involved in this most interesting business.

Abraham Stanzler came to the United States at the age of 15 from Austria. His first venture in the local theatre business were the two theatres which he owned in College Park, Long Island. When the

"... The 9:00 p.m. showing attracted the 'elite.' Many women came in long gowns, their escorts in tuxedos ..."

talking picture emerged upon the scene, he felt it was only a fad which was not here to stay, and refused an offer to sell his theatres. Since time proved him wrong, he was eventually forced to close his theatres and moved his family to Boston. After a stint in the vending machine business, he returned to motion pictures, purchasing a theatre in Pawtucket. But

during the depression days of the early 1930's when customers found it difficult to pay even the small, admission charge. Incentives were offered. A free dish was given at each performance. A whole set could be obtained by attending each week. Mollie remembered that her father bought the dishes and other giveaway articles from Gerber's store which

was located on Matheson Street in Providence. Abraham Stanzler died in 1937 at the age of 55. When the family lived in Long Island he did not have the time to devote to them for his occupation with his theatres was full-time. He left home right after the hot lunch his wife prepared for him, and did not return until 11:00 p.m. However, the situation with the Rhode Island theatres was different. Here he



Lenny Richter and his St. Regis orchestra

had a manager for each theatre with six to seven people needed to run each one. This would include a projectionist, an usher, a doorman to take the tickets, and the "candy girls" who were in charge of the very important food concessions. Mollie and her sister, Helen, filled in at the box office and the food counters. Mollie stated that her father, in his supervisory position, could enjoy more time at home for which they were all grateful, especially her mother.

It was son Myer who took over the running of the theatres after his father's death.

Son Joseph moved from New York and opened two theatres in East Greenwich. Son Max moved from Schenectady to become Joseph's partner. Mollie's husband, Lenny Richter, had also joined in the theatre business before Abraham Stanzler died. He had had his own band, The St. Regis Orchestra, while attending Brown University, but gave it up for the theatre business. He ran a small town motion picture theatre in Pascoag. It was located on the second floor of a building over Burke's Haberdashery Shop. Harold Stanzler was a partner in that

(continued on page 15)

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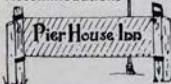
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Abraham Stanzler

now it was the "talking picture" which was his concern.

There were seven children in the Stanzler family, five sons and two daughters. Soon they, too, were involved in the theatres which Mr. Stanzler purchased throughout Rhode Island, in areas such as Centredale, Wakefield, East Greenwich, Pascoag and Narragansett. Son, Myer Stanzler, opened the first Drive-In Thea-

tre was located on Matheson Street in Providence.

Abraham Stanzler died in 1937 at the age of 55. When the family lived in Long Island he did not have the time to devote to them for his occupation with his theatres was full-time. He left home right after the hot lunch his wife prepared for him, and did not return until 11:00 p.m. However, the situation with the Rhode Island theatres was different. Here he

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**Sunday, August 5:** at Noon Keith Michael Johnson a one-man fun-packed show, "The Flying Huevos" and at 5 p.m. West Bay will play great music of the 60's.

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# Obituaries

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An unveiling will be held in memory of the late Sumner L. Woolf on Sunday, July 29, 1990, at 11:00 a.m. in Sharon Memorial Park, Sharon, Massachusetts. Relatives and friends are invited to attend.

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## HELEN BOSLER-DIUTSH

PROVIDENCE — Helen Bosler-Diutsh, 93, of the Jewish Home for the Aged, 99 Hillside Ave., died Friday, July 20, 1990, at the home. She was the widow of Lewis I. Bosler and Leo Diutsh.

Born in Providence, a daughter of the late Samuel and Sarah (Levy) Cohn, she had lived in Providence 13 years, previously living in Boston and Miami.

Mrs. Bosler-Diutsh had been the first woman president of the Residents Council of the Jewish Home for the Aged from 1977 to 1982 and a life member of the Ladies' Association at the home. She was a life member of "Chai" Chapter of Hadassah of Miami Beach, Fla., a member of Pioneer Women, the oldest woman member of Touro Fraternal Association and was in the first confirmation class of Temple Beth-El Sons of Israel and David.

She leaves a son, Erwin M. Bosler of Cranston; a daughter, Claire L. Goodman of Warwick; eight grandchildren and ten great-grandchildren. She was the mother of the late Marjorie Bosler Lachman.

The funeral service was held Sunday, July 22, in the Sugarman-Smith Memorial Chapel, 458 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

## EUGENIE COHEN

FT. LAUDERDALE, Fla. — Eugenie Cohen, 89, a resident of Sunrise Health Center, formerly of Providence, died Thursday, July 12, 1990, at the center. She was the widow of Charles R. Cohen.

Born in Russia, a daughter of the late Benjamin and Rachel Jaffe, she had lived in Providence for 35 years moving to Florida in 1985.

She had been a member of Temple Emanu-El and its Sisterhood and was also a member of Hadassah.

She leaves a daughter, Gloria Staub of Ft. Lauderdale; a son, Seymour Cohen of Providence; three grandchildren and two great-grandchildren.

A funeral service was held Sunday, July 15, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

## PAUL CORIN

PROVIDENCE — Paul Corin, 76, of 4200 Hillcrest Drive, Hollywood, Fla., and 60 Broadway, Providence, an executive and officer of the Clover Chain Co. and the Anchor Chain Co., both of Pawtucket, for 30 years, died Friday, July 20, 1990, at Rhode Island Hospital. He was the husband of Martha (Salmanson) Corin.

Born in Newark, N.J., a son of the late Joseph and Bertha (Moscowitz) Corin, he lived in Hollywood, Fla. for 17 years and in Providence for 35 years.

Mr. Corin was a member of the Ledgemont Country Club, Temple Emanu-El and its Men's Club, and the Jewish Federation of Hollywood, Fla.

Besides his wife he leaves a stepson, Larry Schwartz of Franklin Lakes, N.J.; a stepdaughter, Rosalind Hill of Sudbury, Mass.; a sister, Frances Corin of North Miami, Fla., and two grandchildren.

A funeral service was held Sunday, July 22, at the Sugarman-Smith Memorial Chapel, 458 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

## BETSY R. GERSON

PROVIDENCE — Betsy R. Gerson, 56, of Hillcrest Village, 40 Leander St., died Tuesday, July 17, 1990, at the Jewish Home for the Aged, where she had resided for the last two months. She was the wife of Stanford M. Gerson.

Born in Providence, she was a daughter of Irving Mushnick of Cranston, and the late Selma (Block) Mushnick. She had lived in Providence most of her life.

Mrs. Gerson was a member of the Summit Association for the Handicapped and of the Violet Hill Club.

Besides her husband and father, she leaves a sister, Janice L. Uffer of Cranston.

The funeral service was Wednesday, July 18, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

## SANDRA GORDON

PROVIDENCE — Sandra Gordon, 52, a resident of Hazlet, N.J., died at Rhode Island Hospital in Providence on Thursday, July 12, 1990. She was the wife of George Gordon and daughter of Sarah (Yanku) Silverman, a summer resident of Narragansett, R.I., and the late Samuel Silverman.

In addition to her husband and mother she is survived by two daughters, Andrea N. Gordon and Rachel D. Gordon of Hazlet, N.J., and one brother, Ronald Silverman, Albany, N.Y.

Funeral services took place Friday, July 13, in Hazlet, N.J. and were coordinated by Mount Sinai Memorial Chapel. Burial was at Beth Israel Cemetery in Woodbridge, N.J.

## CARL H. PERRY

WARWICK — Carl H. Perry, 66, of 17 Hobbs Road, a paint sprayer for several jewelry companies before retiring 10 years ago, died Wednesday, July 18, 1990, at Rhode Island Hospital. He was the husband of Florence (Pappas) Perry.

Born in Providence, he was a son of the late Hiram and Bessie (Schuster) Perry. He lived in Cranston before moving to Warwick 16 years ago.

Besides his wife he leaves a brother, Robert Perry of Providence.

The funeral was private. Arrangements by the Sugarman-Smith Memorial Chapel, 458 Hope St., Providence.

## ROSE S. PETERSOHN

PLYMOUTH MEETING, Pa. — Rose S. Petersohn, 81, of W. Germantown Pike died Friday, July 13, 1990, during her stay at the Montgomery Hospital, Norristown, Pa. She was the widow of Ralph Petersohn.

Born in Atlantic City, N.J., on January 17, 1909, she was the daughter of the late Solomon and Ada Shinman.

Mrs. Petersohn was a homemaker who had a membership with the Tiferet Bet Israel Synagogue, Blue Bell, Pa. and was active in the Women's League of the synagogue.

She leaves a daughter, Esther Resnik of Providence, R.I.; five sons, Matthew Petersohn of Flourtown, Pa.; Henry Petersohn of Rockville, Md.; Dr. Randolph Petersohn of Lafayette Hill, Pa.; and Benjamin Petersohn and Edmund Petersohn, both of Norristown, Pa.; a sister, Selma Gottlieb of Ventnor, N.J.; 17 grandchildren, 11 great-grandchildren, two nieces and two nephews. She was also sister of the late Betty Gelula of Atlantic City, N.J.

Funeral services were held Sunday, July 15, from Boyd-Horrox Funeral Home, Norristown, Pa. Place of burial was Tiferes Israel Cemetery, Norristown, Pa.

Contributions to: Petersohn Scholarship Fund, c/o Tiferet Bet Israel, 1920 Skipack Pike, Blue Bell, Pa. 19422.

## FRED J. ZUCKERMAN

PAWTUCKET — Fred J. Zuckerman, 50, of 24 Belmont St., owner of Brewster Hill Nurseries and Rhode Island Gutter Services for 35 years, died Monday, July 16, 1990, at home. He was the husband of Evelyn (Cannavo) Zuckerman.

Born in Providence, a son of Ida (Rezepter) Zuckerman of Providence and the late Abraham Zuckerman, he had lived in Pawtucket for the last 23 years.

Mr. Zuckerman was a member of Congregational Sons of Jacob of Providence and the Rhode Island Nurserymen's Association.

Besides his wife, he leaves two daughters, Lisa Abra and Laura Ann Zuckerman, both at home; four brothers, Bernard Zuckerman of Brockton, Mass., Gerald Zuckerman of Cranston, Louis Zuckerman of Pawtucket and Edward Zuckerman of Springfield, Mass.; a sister, Sylvia Gilman of Brockton, and one grandson.

The funeral service was Wednesday, July 18, at Sugarman-Smith Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.



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## Cinema Days In Narragansett

(continued from page 13)

theatre. Business must however be very good for they built a beautiful theatre on the street level to replace the upstairs one. Unfortunately, Lenny Richter died at age 42, and Harold, who was also a teacher at the time, sold that theatre.

It was about the movie theatre at Narragansett Pier that Mollie had the fondest and most interesting memories. This particular theatre featured only one film at a performance. There were three showings daily — a matinee, and two evening performances, one at 7 p.m. and one at 9 p.m. "My father would pray for rain,"

Mollie said. On a nice day summer residents were to be found at the beach, not in a movie theatre, where there might be found five customers.

A clue to Abraham Stanzler's kind nature is revealed in this anecdote. Camp JORI (acronym for Jewish Orphanage of Rhode Island) was not far from Narragansett Pier. Mr. Stanzler would invite the campers on a rainy day to see a movie at his theatre as his guests. It must have meant so much to the counselors who had to cope with the restless children on rainy days. His name on a plaque of the flagpole base at Camp JORI testifies to the campers' appreciation for this man's generosity.

It was the evening performances, however, which brought out the crowds. "Ordinary" people attended the 7 p.m. movie, but the 9 p.m. showing attracted the "elite." Many women came in long gowns, their escorts in tuxedos. They might have dined at the Dune's Club. The movie represented part of their evening entertainment. These customers were

summering in popular Narragansett Pier and came from other states such as Pennsylvania and New York. Of course, there were many from Rhode Island's own society segment.

Mollie smiled as she spoke about the famous Colonel Joseph Samuels, owner of the Outlet Department Store. He had a home in Narragansett. She recalled how his chauffeur would drive him and his wife down the alley which was the approach to the theatre for the evening's performance. Movies changed three times a week and the Samuels made sure to attend each change of performance. Mollie on duty at the box office took his crisply folded one dollar bills, but if change were needed from a five dollar bill, she was instructed not to include a two dollar bill. The Colonel was superstitious about carrying two dollar bills.

There was a closeness among those involved with the Narragansett enterprise. The employees, who were in the Stanzler employ for many years, were treated as part of the family. The patrons were like old friends. They comprised the regulars who came each summer to large hotels such as the Massasoit and the Beechwood.

The end to this era of local movie houses, which supplied the entertainment for so many, came with a different type of lifestyle, the most important being the advent of television.

The Stanzler-owned movie theatre at Narragansett is no longer. There is another movie house at Narragansett Pier. We could probably conjecture that it is run on a much more impersonal level.

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## AN OBSERVANT EYE

AVI SHAFRAN

(continued from page 4)

were and what they stood for. I wanted to tell my cousin how crass and wholly inaccurate a description of those so-much-mixed-but-not-merged-structures he had uttered and how he had totally ignored the human tragedy of their destruction. But I realized that it would be futile, given what he was insulated against. Instead, I seized the more immediate chance.

"And would you expect your children, the next generation of Jews, to honor the memories you have deemed so important?"

"It is imperative that I cause them to. I will educate them and make them aware of the magnitude and meaning of the Holocaust. I will see to it that it colors their lives, that it assigns them their identity."

"And your grandchildren, will you expect the message to go that far, to continue to be passed on?"

"Yes, forever. It is that important."

I paused before stating the implication.

"Like Tisha B'Av was to our own ancestors."

Silence.  
"Don't you see?" I continued, "You're betraying your own grandfather's trust and at the same time expecting your grandchildren to honor your own mission. Do you think that the first Holocaust, that of the Holy Temple and its Jewish

nation, was, to it victims, any less horrendous, any less traumatic? Yet you choose not to countenance its memory. It's ironic, but only children who have shouldered a religious responsibility, a holy duty to remember, will likely remember forever. And that is why Tisha B'Av is still a day of mourning for thousands upon thousands of observant Jews. It will always see its memories survive. Including the memory of its horrible continuation, the twentieth-century Holocaust."

"The Holocaust alone is meaningful to me."

"It won't necessarily be," I concluded the conversation, "to your grandchildren."

I don't know if he ever observed Tisha B'Av thereafter but I know, from the discomfit I saw on his face that evening, that he understood me.

In the eighteenth and nineteenth centuries, when the glare of the Enlightenment blinded so many intelligent Jews to the fact that they were still quite different from the rest of the world, the collective Jewish sense of history suffered greatly. In our haste to join in the emancipation of humanity, we hurriedly stashed the Past behind some old Hebrew books on the topmost shelf and ran outside to join hands with our French, our British, and our German neighbors.  
To many it was unthinkable

to bargain away a certain part for what was, at best, an uncertain future. Those reactionaries, with whom I identify (perched, as I am, safely in the twentieth century with the service of hindsight), were branded, as often as I am, backward, unsophisticated, close-minded.

Ironically, or perhaps obviously — but certainly tragically — those "traditional" Jews were grossly vindicated in their distrust of the "enlightened" world, a world which was, in its essence, exemplified by the very culture which gestated and spawned the Holocaust.

Then there were the other Jews, those for whom history was expendable, the past passe. They sought to abandon what they saw as the myths of their ancestors and to embrace assimilation as the perfect peace. Some, unfortunately, were successful. Others, equally unfortunate, were not, remaining denuded of their heritage yet stigmatized as Jewish in the first half of this century, in German-dominated Europe.

An odd question occurs to me at times: is the Holocaust truly more credible than the Revelation at Sinai?

My bad dream is of another talk-show, or the equivalent thereof, centuries in the future.

The caller is clearly an eccentric, obsessed with bringing back a long-lost institution.

"We should still be designating days, holding rallies, remembering."

The jaded host goes on Automatic Cynic.

"Don't you think sir, that there are — shall we say — more pressing issues confronting us in today's world?"

"Perhaps, but —"  
...like the Alien Being civil rights bill, perhaps the most important piece of legislation in the history of humanity. Or the fight for equal work opportunities for gleees. I mean, after all, should a person who has a meaningful relationship with an animal in the privacy of his own home really have to suffer the imposed moralism of others?"

"Yes, but —"  
"And shouldn't you, as a descendant of Jews, be more concerned with the Arab-Israeli conflict?"

"But —"

"You're living in a distant past. You know what you're like? You're like those large pockets of Jewish religious zealots that seem to exist in almost every major American city. Did you know that their entire lifestyle, their whole belief-system is based on a mythology of divine revealed law? Really, I'm not making this up! They accept without challenge the word of their primitive ancestors that The Man pulled back the sky or something and gave them a rule book! C'mon man, you're just the same! You accept, without so much as switching on G-d's gift of common sense, an account of a tragedy which took place centuries ago, which is so obviously an exaggeration perpetrated by overzealous Jews in the twentieth century, which has so clearly attained

the larger-than-life status of a myth, that you have lost touch with reality! Seriously, can you really believe that an entire civilized society suddenly turned on a complete ethnic population and tried to systematically murder its members? Be rational! Those things just don't happen.

"But the Holocaust did happen! And nothing on its scale ever happened before or after it! It is an event which must never be allowed to become blurred in our minds —!"

"Oh yes, my man, and G-d took the Jews out of Egypt and gave them the Bible, with Santa and the Good Fairy watching. Thank you very much, sir. Next, caller. Hello, you're on the air."

If Jews as a people have a mission on earth, one on which secularists and Torah-believing Jews can agree, it is to retain and impart a consciousness of history.

It is to minimize, if not eradicate, the erosion which time perpetrates on the memory of generations.

It is to be the keepers of facts, beautiful ones as well as unthinkable ones; unreasonable ones, even miraculous ones.

I have another bad dream, one of more immediate concern, indeed one about the very present and the reader of these words. His face is showing disdain. He is contemptuously turning the page.

He is murmuring under his breath, "revelation, revelation, revelation..."

## Reform Decision

(continued from page 3)

ual activities are strictly prohibited.

For the Orthodox movement, there has been little controversy over the issue, because it is a question of halachah, which the movement deems eternal and immutable.

For the Conservative movement, though, there is more room for compromise.

Last month, the Rabbinical Assembly, the central rabbinic body of the Conservative movement, endorsed full civil equality for lesbians and gay men in synagogue membership. The issue of homosexualities in the Conservative rabbinate, however, was not broached.

"The whole issue of homosexual rabbis is extremely difficult," said Rabbi Joel Meyers, executive vice president of the assembly. "The Orthodox have taken a more adamant position, on the one hand, and the Reform, on the other."

"We are in the middle-ground, trying to remain sensitive and concerned with equality for gay people and at the same time maintaining halachic principles," he said.

Meyers rejected the notion that the Conservative movement would follow the Reform lead on this matter, though he admitted, "I cannot predict the future."

Even within the Reform rabbinate, there were those who did not support the vote.

The debate on the adoption of the committee's report took just one hour, and featured a handful of speakers in opposition.

Rabbi Phil Berger of Ocean-side, N.Y., was among them.

"It is my duty as a rabbi to love all human beings," Berger said, "but it is not my duty as a rabbi to approve of the actions of all human beings."

But Rabbi Jeffrey Glickman of St. Joseph, Mo., argued the other side. "What right do we, as valid inheritors of the Jewish tradition, have to turn them down, to exclude them from Judaism?" he asked.

Rabbi Ronald Millstein, of Queens, N.Y., said he could not agree that all Jews are religiously equal, regardless of their sexual orientation. "They may be equal as persons, but not as Jews," he said.

Rabbi Bob Miller of Newton, Mass., predicted that if congregants were polled on the issue, they would be overwhelmingly against gay and lesbian rabbis in the pulpit.

But Rabbi David Horowitz of Akron, Ohio, who spoke last, appeared to speak for the majority in the room when he said that "it is too late for this

conference to do nothing" about the issue. "This resolution, though certainly not perfect, takes a wonderful step in the direction of opening up our movement to all those who are deeply committed to their Judaism and want to serve the Jewish community," he said.

The report was accepted without amendment. The overwhelming vote was followed by prolonged applause and a standing ovation for members of the committee that drafted the report.

The report supports the admissions policy of the Hebrew Union College-Jewish Institute of Religion, which considers sexual orientation "only within the context of a candidate's overall suitability for the rabbinate," said Rabbi Alfred Gottschalk, president of the Reform seminary. "I think this was a resolution whose time has come," he said.

The Reconstructionist Rabbinical College in suburban

Philadelphia also does not discriminate in its admission policy on the basis of sexual orientation.

CCAR leaders predict adoption of the report will cause congregational search committees to question the sexual preference of applicants for rabbinical positions. "Now that this has been passed, it's more likely," said Rabbi Joseph Glaser, CCAR executive vice president.

"Single applicants are already being asked. Now it will become almost a universal inquiry. We can't tell them not to ask it," he said.

CCAR leaders were prepared for the backlash from the Conservative and Orthodox movements following the vote.

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