

Rhode Island Jewish HERALD

Special
Passover
Issue
See Insert

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Homemade Haggadah

Emma Thorne, 5, reveals a giant matzah created by one of her classmates in Fraidel Segal's kindergarten class at the Alperin Schechter Day School last week. See the *Herald's* special Passover supplement for story and more photos.

Herald photo by Anne Davidson

Holocaust Survivors Dream Away Despair

by Omar Bradley
Herald Assistant Editor

The horrible, unimaginable memories of the Holocaust torture its survivors. But for Dr. Peretz Lavie, head of the Sleep Disorders Center at the Technion-Israel Institute of Technology in Haifa, relief may only be a dream away.

In a phone interview with the *Herald* last week from Boston, Lavie explained how one group of Holocaust survivors has su-

pressed any memory of the tragedy while another test group has remained adversely affected by their experiences. The experiments of the two groups took place in the sleep laboratories at the Technion-Israel Institute more than three years ago.

Lavie, who holds degrees in physiological psychology, was investigating how the experiences from the Holocaust af-

(Continued on Page 14)

Jewish Leaders Pledge Support in Meeting with Bosnian President

by Larry Udelson

NEW YORK (JTA) — American Jewish leaders have promised to increase their lobbying of the U.S. government to take a stronger role in saving Bosnia-Herzegovina.

They made this pledge in a meeting March 23 with Alija Izetbegovic, president of Bosnia-Herzegovina.

The meeting was called by Izetbegovic to thank the Jewish community for its leading role in trying to mobilize American support for Bosnia.

It came as the United Nations was discussing whether to enforce no-fly zones over Bosnian territory, which would open the way for NATO troops

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Knesset Elects Ezer Weizman as Israel's Seventh President

by Cynthia Mann

JERUSALEM (JTA) — The election last week of Ezer Weizman to be Israel's seventh president is being seen here as a much-needed victory for the beleaguered Labor Party.

Weizman, 68, a national war hero and former defense minister known for his outspoken individualism, was elected by the Knesset on March 24 in a 66-53 vote with one abstention.

But his victory over Likud Knesset member Dov Shilansky came only on a second ballot after an invalidated first ballot, in which more votes were cast than the number of Knesset members.

While Israel's presidency is a largely symbolic office, the victory is seen as important for the Labor Party, which has

come under intense criticism for its inability to curb an unrelenting wave of Arab violence.

Although Weizman was favored to win, tension was in-

(Continued on Page 6)

Jewish Settler Kills an Arab

by Cynthia Mann

JERUSALEM (JTA) — A Jewish settler shot and killed a 20-year-old Palestinian whose feet and hands had been bound after he had stabbed another settler in the West Bank.

The shooting in Susia, a Jewish settlement south of Hebron, occurred against a backdrop of rising right-wing calls for vigilantes against Palestinian terrorism, which has shaken this country in a recent wave of violence.

In a separate incident, two Israeli park custodians were injured when Arabs shot at them in the northern Negev.

A Nation Torn Apart: Yugoslav Immigrant Tells of Travails

by Omar Bradley
Herald Assistant Editor

Mosko Katan remembers his native Yugoslavia fondly before the outbreak of warfare. "My country was totally different. We were free to express ourselves as Jews, Christians or Muslims," Katan told the *Herald* Monday on his way through Providence from Israel. Katan was working as a technician in his own computer firm and living a comfortable life until the civil war broke out several years ago in Sarajevo.

"My country [Yugoslavia] was totally different. We were free to express ourselves as Jews, Christians or Muslims."

— Mosko Katan

Since that time, Katan has immigrated to Israel with his family. He visited Providence and other areas of the United States on behalf of United Jewish Appeal. The agency plans to raise \$1.2 billion for "Operation Exodus," a plan to absorb 1 million Jews from the former Soviet Union, according to the Jewish Federation of Rhode Island. The group hopes to provide transportation for the immigrants to Israel, where they will be resettled within the country. The federation hopes to raise \$4.1 million dollars to support this effort beginning to-

(Continued on Page 13)

Celia Zuckerberg, Longtime Herald Editor, Dies at 74

by Anne S. Davidson
Herald Editor

Celia G. Zuckerberg, 74, a longtime editor of the *Rhode Island Jewish Herald*, died March 27 at Miriam Hospital after a brief illness. A resident of 506 Morris Ave., Providence, she worked for the *Herald* from the late 1950s to the late 1970s, holding the title of managing editor for about 20 years.

"She was like a one-man editor. This was her home away from home."

— Eleanor Horvitz

Born in Providence, a daughter of the late Jacob and Fannie (Krasnow) Horvitz, she had also lived in Cranston.

Zuckerberg was office manager for the Samaritans for nine years following her career at the *Herald*. She retired a year ago. She was a 1940 graduate of Pembroke College at Brown

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Searching

Michael Entin, a Russian immigrant, and Yossi Laufer perform the search and annulment of the chometz at a Chabad House demonstration on Sunday. See story in this week's special Passover supplement.

Herald photo by Omar Bradley

INSIDE THE OCEAN STATE



A COMMANDING VOICE — Cantor Edward Fogel sings Yiddish and Hebrew songs at the Cantor's Spring Concert at Torat Yisrael in Cranston Saturday evening.

Herald photo by Omar Bradley

Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

Daffodil Week to be Celebrated at Blithewold

The period between April 10 through 18 has been designated "Daffodil Week" at Blithewold Mansion and Gardens, 101 Ferry Road (Route 114) Bristol. The week will pay tribute to the blossoming of the daffodil, an event which signifies the real end of winter and the arrival of authentic spring.

The name "daffodil" derives from the Old English term "affo dyle" meaning "that which cometh early." A member of the large and varied narcissus family, the true daffodil, or trumpet narcissus, once

grew wild in Western Europe and Great Britain and was one of the first flowering plants chosen to embellish gardens in these regions.

Throughout "Daffodil Week," self-guided tours of Blithewold's grounds may be taken from 10 a.m. to 5 p.m. daily, and guided tours of both the mansion and grounds will be available from 10 a.m. until 4 p.m., daily except April 12, when the mansion will be closed.

For more information, call 253-2707.

Health Fair Offers Exhibits, Prizes

The National Education Association Rhode Island (NEARI) will hold its second annual Health Fair on April 3 from 10 a.m. to 3 p.m., at its headquarters on 99 Bald Hill Road, Cranston. The Health Fair is open to all NEARI members and the public.

Twenty-four booths will feature informational literature, demonstrations, videos, foot-baths, cholesterol checks, cooking demonstrations, blood pressure checks, facials and more. One special exhibit is a seat belt demonstration presented by the Rhode Island State Police "Convincer."

A door prize and raffle will

be held with prizes from Great Woods, Providence Performing Arts Center, Johnson & Johnson, Stop & Shop, Holiday Inn at the Crossing, Warwick Musical Tent, etc. People need not be present to win.

Library To Host Talk, 'From Bombs To Trees'

Robert Brandenberger, associate professor of physics at Brown University, will present a talk entitled "From Bombs To Trees" at the Cranston Public Library, 140 Sockanosset Cross Road, on April 6 at 7:30 p.m.

Professor Brandenberger, co-director of the Brown Options Program, will focus on the end of the Cold War and the necessity to convert our economy from a military economy to one that works for peace, justice and a sound environment.

The program is free and open to the public. The library is accessible to the physically handicapped.

'Lighthouse Ladies' Coming to Cranston Historical Society

Two authorities on Rhode Island lighthouses will be guest speakers at the April 20 meeting of the Cranston Historical Society, 1351 Cranston St.

Mildred Longo and Barbara Gaspar are often referred to as "the Lighthouse Ladies" because of their knowledge on lighthouses, beacons and light stations. Both women have authored books and articles on the subject. At one time, Gaspar lived in three lighthouses on Block Island. Both are members of the Warwick Historical Society.

A brief business meeting will precede their illustrated presentation. Refreshments will be served. Plans are continuing for the Cranston Historical Society's annual flea market. The rain or shine event will be held on May 15 from 9 a.m. to 4 p.m. on the grounds of the Sprague Mansion.

Anyone interested in obtaining space at the flea market can call 944-9226.

OCEAN STATE NEWS BRIEFS

The 1993 Earth Day Committee would like to hear from organizations planning to sponsor environmentally oriented events for **Earth Day 1993**, which takes place April 17. Deadline for submitted information is March 31. For more information, call 272-3540.

The Samaritans invites members and friends to attend weekly meetings of **Safe Place**, which meets every Tuesday of each month from 7:30 to 9 p.m. at 2 Magee St. Providence. For more information, call 272-4516.

The Sargent Chapter of Self-Help for Hard of Hearing People invites the hearing impaired to attend its April 1 meeting at 229 Waterman St. from 6 to 8 p.m. For more information, call 467-9797. The topic for the evening will be "A Way of Thinking ... and Acting."

The Childbirth Education Association of Rhode Island is accepting applications for its **Childbirth Educator Training Program**. Deadline is Aug. 1. The March of Dimes is offering scholarships for two candidates. For more information or an application, call 467-2020.

Rhode Island College's **ABLE** program will present "Opportunity and Responsibility for the Physically Challenged" on April 3 beginning at 8:45 a.m. in the Faculty Center. Cyndi Jones, editor and publisher of *Mainstream Magazine* will be the keynote speaker. For more information, contact Leslie Richmond at 658-4376, or call 944-9556 for registration forms or further information.

The Rhode Island Educational Opportunity Center invites all low-income youth and adults seeking financial aid to apply for free **academic, financial and career counseling** at Providence CCRJ Campus, Room 250, 1 Hilton St. Providence. For more information, call 455-6028.

The InTown Providence YMCA will conduct a **swimming program for handicapped youths** ages 6 to 15 who are Providence residents. The program, which runs for four seven-week sessions once a week during the school year and two sessions a week during a 10-week summer program, charges no fee. For more information, contact Jeffrey Woods, program director, at 456-0100.

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FEATURE

The Jews of Belmonte Walk with Dignity

by Susan Brody
Special to the Herald

Last July, I found myself riding a bus through Portugal's highest mountains in order to arrive at Belmonte, a north-eastern Portuguese town of less than 5,000 inhabitants. I had learned of their Jewish population and, both fascinated and moved, chose to undertake a trip there. I would like to share with you a brief history of the Crypto-Jews of Belmonte and their recent emergence from isolation.

In 1497, King Dom Manuel first expelled the Jews. Only five years earlier, many thousands of Spanish Jews arrived seeking refuge. Of Portugal's new total population (1,200,000), one-third was now Jewish. Soon after, in 1536, the Inquisition was established under King Joao III.

Around their homes could be seen Catholic decorations to fool the neighbors. Women often dressed in black clothes typical of the most Catholic of Portuguese women.

Many Portuguese Jews were killed and others fled to Holland and France. Those who remained led Jewish lives in disguise, marrying in churches, baptizing their children, and being buried in Catholic cemeteries. Around their homes could be seen Catholic decorations to fool the neighbors. Women often dressed in black clothes typical of the most Catholic of Portuguese women.

With time, for many Crypto-Jews, these superficial practices often became as integral as the more genuinely Jewish traditions practiced. This opened the door to intermarriage. It was often difficult to sort out the Catholic from the Jewish. As nothing had been put in writing — for fear of being caught — all was passed down orally. Though prayers, holidays and biblical stories changed somewhat over time, it is remarkable how much remained intact.

Prayers had been translated to Portuguese and converted into ballad form (probably to facilitate its oral transmission) with different ones recited by women up to five times a day, depending on the day. Of the hours and hours worth of prayers still extant today, one Hebrew word rings out; it is the word for G-d.

In the remote town of Belmonte, a Jewish community has existed since the 12th century. A synagogue used to stand there. The Jewish community of Belmonte is unique for its dedication to G-d and the religion.

Though first stumbled upon by a Polish Jewish engineer named Samuel Schwarz, who came to Portugal to do work in the 1920s, it was Rabbi Joseph

(Continued on Page 15)

Hamlet from Hungary

by Mike Fink
Herald Contributing Reporter
April 3, just one hundred years ago, a Hungarian Jew named Leslie Steiner (or Stainer) was born. Yet in due time Leslie stamped us all with his image as the most romantic and poetic Englishman of all Britain during its finest hours upon the screen.

The mystical hero of "Outward Bound," "Romeo," "Pygmalion," "The Scarlet Pimpernel," and "Pimpernel Smith," Ashley in "Gone with the Wind," the violinist of "Intermezzo," the painter-physician in "Of Human Bondage," and the engineer-pilot in "The First of the Few," all these elusive characters spoke with the same mild voice and shone with the same sad eyes.

Some of you may remember Leslie Howard better than others. The thin moody face and the graceful figure stood for English culture. Howard left the comforts of Hollywood for the hardships of Britain at the outbreak of war. He produced propagandist films like "The Lamp That Still Burns," and shaped a series of talks, pep rallies, and soliloquies from "Hamlet."

Leslie Howard met his own rendezvous with destiny in a small plane off the coast of neutral Portugal just 50 years ago, in 1943. German planes shot down the aircraft carrying this actor who had spoken softly to rap audiences in spy-ridden Madrid and Lisbon. Rumors flew. Another passenger bore a slight resemblance to Churchill. Had the killers made an error and hit the wrong target?

Howard's only son Ronald has written a biography titled *In Search of My Father*. The author, a sometime journalist

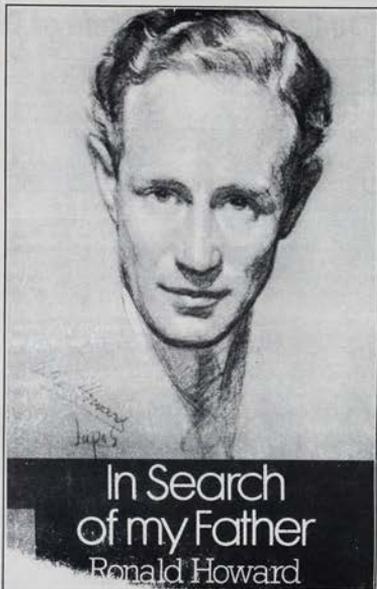
and actor, now retired to run an art gallery in Dorset, tracks down his famous father's fate. He calls the Nazi murderers crude and stupid, worse even than the stereotypes in wartime movies. They may have gunned down the "Bibi" because the big Nazis knew that Howard was Steiner, a Jew who made the Germans look bad on film.

Howard never sinks to the sledgehammer technique of parent-bashing of the daughters of Dietrich, Davis and Crawford. Ronald Howard deals with his dad's failures as a husband and father. Leslie lived two separate lives, in the French style. He kept mistresses but never let go of the comforts of home and marriage.

The role he hated most was the part of the wishy-washy Ashley in *CWTF*. Yet Ronald claims the portrait mirrored his life — torn by dilemmas and doubts. And Ronald doesn't put papa upon a pedestal either. "He wasn't a great actor, only a surprisingly subtle and skillful one, in the modern mold." Maria Riva in her life of Marlene Dietrich refers to the gossip in Hollywood that Leslie Howard was a counterparty. It was to crush that absurd notion that I started my research on the Jewish Brit.

Leslie Howard served as a kind of ideal figure for me. I had a colleague years ago who told me I even looked a bit like him. In my tweedy pre-beard days of pipe-smoking and going on about things, I may have given that foggy impression.

Leslie Howard's body was never found. He seemed to have vanished into the mist,



leaving behind only a legend and a memory in movies, all ways in character.

His son's book holds all the right British virtues of understatement and easy charm. It moves at its own pace, un-rushed. "My father was used

to having things go his own way. Everything in his life had been relatively easy and uncomplicated, running smoothly and predictably. He was quite naive. He had always been master of his destiny, in crushed." (Continued on Page 13)

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EDITORIAL

The Oversimplification of Discrimination

Rabbi Avi Shafnan's opinion piece appearing in this week's *Herald* is shortsighted and riddled with misunderstandings and oversimplifications about the gay and lesbian members of our society.

Rabbi Shafnan considers the behavior of gays "improper" and deems himself "anti-homosexuality" rather than "homophobic." Whatever the term, the rabbi is clearly missing the point; that is, to hold contempt for a group of people simply because they are different from ourselves is discrimination.

Most gays and lesbians would disagree with Shafnan's point #1 — that "a homosexual life is, according to the real evidence, very much chosen." To what real evidence is he referring?

He points to ancient times, when men and women supposedly "consciously chose an aberrant sexuality." Putting the rabbi's choice of words aside, isn't the point of "equal rights for all" a concept for today and the future? One would hope that Jews, of all people, would understand the need for equal

rights for all, rather than simply rely on what history has dictated.

Rabbi Shafnan writes about choosing a sexual lifestyle as if one were browsing in a supermarket. The majority of gays and lesbians don't simply wake up one day and "choose" to be gay. Why would someone simply choose a lifestyle that is condemned to unequal treatment by employers, friends and family? Why just choose to be gay and struggle with misunderstanding and be labeled "immoral" by the "moral" majority?

The rabbi's second point is also flawed. He believes that if gay rights legislation is passed, then more people will choose to be gay as a result of some "fad," because it has suddenly become "chic."

He also points out that "unless it is flaunted, homosexuality is undetectable; gays, as we are constantly reminded, need not look or act differently from the rest of us," he writes. It sounds as if the rabbi would have them wear pink armbands so we can pick them out of a crowd.

But then what? What does the rabbi propose we do to those members of our community who are openly gay and lesbian? Ignore them; cast them out; keep them away from our children. All because he aspires to a "higher meaning."

The message of Rabbi Shafnan's piece is crystal clear: hatred and segregation for those who have a different lifestyle from our own.

What would the rabbi do if one of his children told him he or she was gay? How would he feel if his child were excluded from classrooms and discriminated against by people in the community for his or her sexuality? Or would the rabbi himself cast his own child out of his home because of his own "halowed" ideals?

Letters to the EDITOR



'Everybody Knows What It Means'

To the Editor:

When I tell some friends and acquaintances about my being invited to the dedication of the United States Holocaust Memorial Museum, I get different reactions.

The majority of the folks I talk to seem to be appreciative that such a memorial actually exists (well, not quite yet, it shall be dedicated officially in three weeks), while others just gave me a polite nod.

The important thing is, that just about everybody, Jew or gentile alike, seems to know the meaning of the term "Holocaust" and that, dear readers, is of great satisfaction to me and I sincerely hope and pray, to everybody. It has, as I wrote before, found its way into every language of the civilized world, and it is capitalized, also not merely written between question marks, as everybody knows what it means.

More observations and thoughts to follow.

Hans Heimann
Cranton



The Fifth Son: A Pesach Message

During the seder service we read in the Haggadah that the Torah speaks of four sons, one wise, one wicked, one simple and one who does not even know how to ask a question. "The Haggadah then proceeds to tell us the questions posed by each of these 'sons,' and the reply which we are to give to each of them.

The wise son inquires about the special mitzvot of Passover and we are to tell him in detail all the laws and customs of the festival.

The wicked son asks, "What is this service to you?" By saying "to you" he excludes himself from the Jewish community, and we are told to reply to him sharply.

The simple son asks: "What is this all about?"

In reply we are to tell him of the Exodus from Egypt.

As for the son who does not know how to ask, it is for us to open the conversation with him as the Torah says, "You shall tell your son on that day, as follows: 'This is an account of what the Lord did for me when I went forth from Egypt.'"

While the four sons differ from one another in their reaction to the seder, they have one thing in common: they are all present at the seder. Even the "wicked" son is there, taking an active, though rebellious, interest in what is going on in Jewish life around him. This, at least, justifies the hope that some day also the "wicked" one will become wise, and all Jewish children attending the seder will become conscientious, observant Jews.

Unfortunately, in our time of confusion and spiritual bankruptcy, there is another kind of a Jewish child—a "fifth son," who is conspicuous by his absence from the seder; the one who has no interest whatsoever in Torah, the seder, the Pesach, or the Exodus from Egypt and the subsequent revelation at Sinai.

A challenging and pertinent

question is: What brought about this regrettably all-too-common phenomenon of the "fifth son"?

The "fifth son" is the result of an erroneous psychology and misguided policy on the part of some immigrants arriving in a new and strange environment. Finding themselves a small minority, and encountering social and economic difficulties, some parents had the mistaken notion, which they then transmitted to their children, that the way to overcome these difficulties is to become quickly assimilated into the new environment by discarding the heritage of their forefathers and abandoning the Jewish way of life. Finding that this process leads to the discomfort of inner spiritual conflict, some parents resolved to spare their children this conflict altogether. They simply gave their children no Jewish education or training.

To justify the desertion of their religion and appease their stricken conscience, it was necessary for them to devise some rationale. They persuaded themselves, and in turn their children, that the Jewish way of life, with the observance of the Torah and Mitzvot, was incompatible with their new surroundings.

They sought, and therefore, also "found," faults with the true Jewish way of life; while in the non-Jewish environment everything seemed to them only good and attractive.

By this attitude these parents hoped to assure their children's existence and survival in the new environment. But what kind of existence is it, if everything spiritual and holy is traded for the material? What kind of survival is it, if it means the sacrifice of the soul for the amenities of the body?

The tragic consequence of this utterly false approach was that thousands upon thousands of Jews have been severed from their fountain of life,

(Continued on Page 19)

Rhode Island Jewish Herald SUBMISSIONS POLICY

The Rhode Island Jewish Herald welcomes any written submissions from its readers on Jewish concerns. Articles must be typed and double-spaced. Please include a daytime telephone number. Anything longer than 500 words may be edited for space restrictions.

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ANNE S. DAVIDSON
ASSISTANT EDITOR:
ONAR BRADLEY
CONTRIBUTING REPORTER:
MICHAEL FINK
COLUMNIST:
DOROTHEA SPYDEYER
ADVERTISING ACCOUNT REPS:
JEANETTE HICDOL
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JOHANNA BULICH

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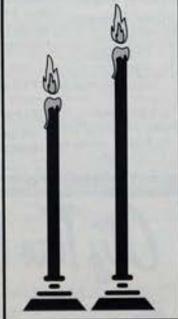
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Candlelighting

April 2
5:54 p.m.



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

Fifty Years Ago This Week In The Jewish Herald

WEEK OF APRIL 2, 1943

Ransom Swindle Blocked WASHINGTON — The Treasury Department has reported the disruption of an international Nazi-sponsored scheme to extract ransom from relatives of prisoners in Axis territories with the promise of emigration as reward. The Department revealed that an order issued last November barring money transfers to buy exit visas for persons in enemy territory had been effective in halting the German swindle.

Spanish Morocco Gets Nazi Demands

TANGIER — The German ambassador to Madrid has submitted to General Franco a request that the German government for the deportation of all Jews from certain cities in Spanish Morocco, it has been learned here. The number involved is approximately 16,000. The memorandum declared that the Jews of these cities are pro-Alled and therefore constitute a threat to the Axis powers and to Spain.

Loot Deposited in Turkish Banks

ISTANBUL — Axis leaders, fearing a United Nations victory, are depositing in Turkish banks large sums of money, jewelry and shares of stock looted from the Jews subjected to their authority, it was revealed here. The Turkish press reports that since the Axis defeats in Russia, ministers and other high officials in Rumania, Croatia, Slovakia and Bulgaria have been attempting to save the money and property they have confiscated by depositing it abroad.

OPINIONS

Make Support for Israel a Priority

(Editor's Note: The following was submitted as an open letter to all rabbis and temple leaders in Rhode Island.)

To the Editors:

Over 40 years ago I helped found a Conservative temple. I was its first president and I'm still an active member. I mention this only as my bona fides, if you will, for understanding the potentials and the problems of a temple.

After World War II, the movement of Jews to suburban living created a critical need for new temples, and throughout America, hundreds of congregations were formed, most with young, inexperienced leaders. My own congregation in Cranston was typical. We needed and welcomed the experienced guiding hand of the United Synagogue, for which we rightfully agreed to pay a percentage of our membership's annual dues. (Reform temples did the same with the Union of American Hebrew Congregations [UAHC].)

But that was 40 years ago: congregations have matured; the needs of temples, and of Jewish life in general, are not remotely the same today. The emergence of Israel as a central force in our lives has had a profound impact on the dynamics of Jewish life and the rightful role of the temple in the equation.

Letters to the EDITOR



Without disparaging the place of the parent bodies, I sincerely believe the times require a re-examining of our relationship and a reordering of our priorities and the allocation of our resources. It's long overdue.

Where once the glue that bound Jews came essentially from the synagogue, today there is also Israel. And if the

synagogue remains one arm of the Jewish body, surely a viable, respected and enduring Israel has become our strong right arm, endowing us with a new dimension of self-respect and moral strength. It is ironic (and sad) that as temple members we loudly profess support for Israel, but in reality, what do we do? How broad is that support?

Through the years, we have been educated to "support the temple." Willingly or grudgingly, we pay the dues asked of us, ranging today from \$500 to \$1,500 a year. Out of this, without most of us giving it a thought, the temple makes a joint "contribution" on our behalf to support the United Synagogue (or the UAHC).

Now how do these same people support Israel? Let's not be deluded by the totals raised annually by the Jewish Federation of Rhode Island. Fortunately, a small core of dedicated givers make the totals (Continued on Page 20)

'Straight Talk' About Gay Rights

by Rabbi Avi Shafran
Special to the Herald

If there were a contest for the most outlandish, new-speak word in these politically correct times, "homophobic" would win, I think, hands down. Unless the American Psychological Association has redefined "phobic" (as it has the term "normal"), the suffix connotes fear or aversion. Thus, the word "homophobic" might be an appropriate adjective for someone who shrinks in terror or disgust at the sight of a homosexual, but not, as it is so commonly used, for anyone who opposes special legislation to advance the gay movement's agenda.

Not, in other words, for someone like me. I have no fear of — or, for that matter, particular aversion toward — homosexuals, avowed or otherwise. But I do choose to assert my right — and that of society — to consider their behavior improper. So please, call me anti-homosexuality, if you must, but don't call me phobic. The only phobia I have is of crazed editors armed with red pens.

The questions are so obvious they practically ask themselves: 1) How can anyone condemn behavior that is inherent? 2) Don't homosexuals

deserve the same rights as anyone else? 3) What is wrong with homosexuality in the first place?

The first question has a simple, if shocking, answer, the gay movement's dirty little secret. You see, despite all the anecdotal and "scientific" evidence bandied about in the media, a homosexual life, according to the real evidence, very much chosen.

Now, there may well be predispositions toward homosexual feelings. Anyone who has ever counseled young people knows that sexuality (not unlike ethical sensibility) is a notoriously vague, amorphous entity before it finally coalesces, and that homosexual urges are often part of the process.

But that is a far cry from considering homosexuality pre-

determined. There are predispositions to all sorts of behavior (from physical violence to reckless driving) that we unapologetically discourage for larger societal reasons. But our hair color is predetermined, not our sexuality.

The gay establishment may fume at the revelation, but the wealth of anthropological, ethnological, sociological and historical evidence weighs in heavily on the side of homosexuality as choice. Indeed, contrary to common misconception, our society is the very first in history to have split humanity into two distinct groups, one heterosexual and one homosexual.

The "homosexual" of ancient times was a man or woman who consciously chose an aberrant sexuality, usually for a limited time, for ritual-



Art Critics

Toby Rosner of the Bureau of Jewish Education of Rhode Island, Rabbi Sidney Helbraun of Temple Beth-El and Rabbi Hershey Worch of Ohave Shalom discuss the content of some of the entries for the *Herald* Passover Art Contest Friday. See the winners in this week's Passover supplement.

Herald photo by Omar Brailley

istic, philosophical or social reasons. Choose it, consciously, willfully — and usually temporarily.

(Continued on Page 9)

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WORLD AND NATIONAL NEWS

Knesset Elects Ezer Weizman

(Continued from Page 1)

jected into the race after the Knesset voted two weeks ago to lift the immunity of Deputy Religious Affairs Minister Raphael Pinhasi of the fervently Orthodox Shas party.

Shas party leaders had threatened to punish labor for voting against Pinhasi by voting against Labor's presidential candidate.

Upon learning the outcome of the vote, Weizman said he called Shilansky "to congratulate him for the way he fought the battle, and he fought it to the bitter end."

The Likud also sent a message of congratulations to Weizman, a sharp contrast to the bitter denunciations it issued when Weizman's candidacy was announced in January.

At the time, Likud labeled Weizman as a "superdove" who was willing to see Israel take unacceptable risks for peace.

The president-elect said he did not want an elaborate celebration of victory because of "the situation in Israel today." He was referring to the wave of violence that has engulfed this country in recent weeks.

Weizman refused to comment on the peace process and other policy matters until he takes office in May.

Born in Tel Aviv, Weizman was a fighter pilot for the British during World War II.

He then helped found the Israeli air force, flew against Egyptian forces in Israel's War for Independence and served

as commander of the air force from 1958 to 1966.

Weizman later entered politics on the right of the political spectrum under Menachem Begin, the late Likud prime minister.

In 1977, Weizman managed Likud's election campaign and led Begin and his party to victory, ending Labor's unbroken reign after 29 years. His reward was the post of defense minister, in which he played a major role in the peace process with Egypt.

Egypt's ambassador to Israel, Mohammed Basyouni, warmly congratulated Weizman last week, saying he is well-known as the "architect of the peace process between Egypt and Israel."

But it was sharp differences with Begin over the peace process that prompted Weizman to resign from his post in 1980. He left the Likud and later formed the short-lived Yachad faction, which later merged with Labor.

Since his association with Begin, Weizman has moved decisively leftward politically.

Weizman has called for negotiations with the Palestine Liberation Organization, the establishment of a Palestinian state in the territories and the withdrawal from the Golan Heights.

In 1990, Weizman was accused by Prime Minister Yitzhak Shamir of having illegal contacts with the PLO. Shamir tried, without success, to oust him from the Cabinet.

Delegation Asks Germany To Lift Restrictions

by David Kantor

BONN (JTA) — A B'nai B'rith delegation here has asked the German government to remove Israel from a list of countries to which arms shipments and delicate technology transfer is restricted.

Kent Schiner, international president of B'nai B'rith, made the request at a recent meeting with Friedrich Bohl, head of the Federal Chancery.

Schiner and other members of the delegation said they were deeply disturbed by the fact that Israel was on the list, together with countries like Libya, Iraq, Iran and Syria.

Arms and technology sales to countries on the so-called "H-list" are approved only after careful procedures involving the permission of a special Cabinet committee.

Citing moral and political reasons, the delegation members suggested to Bohl that there should be a way to handle the matter in a way that would not be offensive to Israel as a democratic country with close relations with Germany.

Bohl defended his country's policies, explaining that the list was a technical issue and that Israel's inclusion on it by no means stigmatized Israel or equated it with other countries on the list.

Bohl added that Germany proved during the Persian Gulf War that it was sensitive to Israel's defense needs and had been prepared to help accordingly.

The 12-member B'nai B'rith delegation arrived in Germany at the invitation of the Association of German Chambers of Industry and Commerce.

Fighting Continues Over Lebanon

by Hugh Orzel

TEL AVIV (JTA) — Israeli air force planes raided guerrilla bases north of the southern Lebanon security zone last week.

Reports from Lebanon said the bases belonged to the Iranian-backed Shiite Hezbollah movement. An Israeli army spokesman said all aircraft returned from their missions safely.

The raid appeared to be in retaliation for Hezbollah attacks against Israeli and allied South Lebanon Army forces in the security zone.

Three SLA soldiers were wounded March 23 when a roadside bomb was detonated as their vehicle passed near

Aramat village, in the eastern sector of the zone.

Reports said the bases attacked March 24 by Israel were in the Nabatiyeh-Tufach region and that several buildings were destroyed. There were no reports about casualties or the extent of the damage.

Israeli and SLA gunners also launched an artillery barrage against Hezbollah bases north of the zone.

As a goodwill gesture for the Muslim Id el-Fitr fest marking the end of the holy month of Ramadan, SLA Commander General Antoine Lahad released 16 people who had been detained at the El Khiam jail inside the zone for aiding Hezbollah.



NATIONAL

WASHINGTON (JTA) — In a demonstration that the Clinton administration will actively crack down on those who comply with the Arab boycott against Israel, the government last week assessed a record fine against an Illinois-based medical supply company accused of violating anti-boycott laws. The company, Baxter International Inc. of Deerfield, Ill., two of its subsidiaries and a top Baxter executive have agreed to pay a total of \$6,060,600 in civil penalties and another \$500,000 in criminal penalties.

NEW YORK (JTA) — The man alleged to be the ring-leader in the plot to blow up New York's World Trade Center in February is now in government custody. Mahmud Abouhalima was picked up by FBI agents in Cairo on March 24, 10 days after his arrest by Egyptian officers in a roundup of Muslim fundamentalists. It had previously been reported that he had fled to Pakistan.

INTERNATIONAL

JOHANNESBURG (JTA) — The U.S. government remains committed to the process of change in South Africa, Donald Steinberg, counselor of economic and commercial affairs at the American Embassy in Pretoria, told leading Jewish business last week. In his address at a banquet hosted by the South African Jewish Herald Times, Steinberg said the United States had been encouraged by progress in negotiations in South Africa over the past few months and also by progress toward consensus on future economic policy.

ATHENS (JTA) — Greek Jews, along with other religious minorities, will no longer be obliged to identify themselves by religion on national identity cards carried by all Greek citizens and residents, the Greek minister of the interior has announced. Minister Yiannis Kefalogiannis made the statement in a meeting with World Jewish Congress delegates last week. WJC leaders emerged from the meeting and reported that Greek law was being changed in response to concerns expressed by the Jewish community.

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WORLD AND NATIONAL NEWS

NEWS BRIEFS



INTERNATIONAL

JERUSALEM (JTA) — A Palestinian youth who came to Gaza City prison to visit a family member was shot dead by soldiers last week, after he stabbed and slightly wounded one of them. Two other Arab residents were wounded by shots fired during the incident. The clash was just the latest in a wave of violence that has shaken this country in recent weeks, leaving 10 Israelis dead from Palestinian attacks last month.

TEL AVIV (JTA) — A 36-year-old woman who ward off an attack by a Palestinian who tried to strangle her said from her hospital room that she survived by hitting her assailant with a metal garbage bin. Sophie Porat, a mother of four children, said she was attacked by a masked man last week as she took out the garbage from her quiet north Tel Aviv home.

TEL AVIV (JTA) — In a reversal from 1991, Israel's non-Jewish population grew faster than the Jewish population last year, according to figures released last week by the Central Bureau of Statistics. The reversal was attributed to a 56 percent decline in Jewish immigration to Israel last year. Israel's non-Jewish population traditionally grows faster than the Jewish population, largely because of the higher Arab birthrate. In 1991, this trend was offset by the large wave of Jewish immigration.

New Likud Leader Launches Drive to Bring Down Labor

by Cynthia Mann

JERUSALEM (JTA) — Benjamin Netanyahu, the charismatic politician who won the Likud party primary last week, has lost no time in going on the offensive, telling cheering supporters he hopes to bring down the Labor-led government as soon as possible.

"We would like to bring early elections," Netanyahu said after results of the March 24 election for chairman of the opposition party were announced.

Netanyahu, 43, received 52.5 percent of the vote, double the number garnered by his archrival, former Foreign Minister David Levy. Levy refused to congratulate Netanyahu after the results were announced March 25.

Since just 40 percent of the vote was needed to win the primary outright, a runoff vote was unnecessary.

Knesset member Ze'ev "Benny" Begin received 15 percent of the vote, and Moshe Katsav, a former Cabinet minister, came a distant fourth, with 6.5 percent.

More than 150,000 of the party's registered members cast ballots March 24, amounting to a turnout of 68 percent. That is considered high, since this was the first time the party has held a nationwide primary.

The triumph for Netanyahu, who has served as Israeli ambassador to the United Nations as well as deputy foreign minister, followed a campaign full of mudslinging between the top two contenders.

Netanyahu, who was educated in the United States, ran an American-style campaign and appeared at times to be emulating the down-to-earth, people-to-people campaign style of U.S. President Bill Clinton.

Jerusalem Hosts Mayors Conference

by Michele Chabin

JERUSALEM (JTA) — A conference of mayors from around the world began on a somber note last week when the host, Mayor Teddy Kollek, announced to his guests on the first day of discussions that an Arab terrorist had just stabbed five Jerusalem teenagers and a principal at a local high school.

Ironically, the weeklong conference's theme was titled "Challenges in Governing the Multicultural City."

Kollek, who kicked off the conference on March 22, left after news of the attack broke and returned an hour later to the group of 23 visiting mayors.

"As you all know, it is difficult to live in a heterogeneous city. Like you, we are trying to find solutions to our problems," Kollek said.

"If ever there was a multiethnic city, it is Jerusalem.

whose citizens represent the three great religions and many dozens of cultural and national backgrounds," the 82-year-old mayor said.

Of course, he added wryly, "Not all of these citizens want to live together, but when they realize they must, they learn to. And the learning process is assured by proper governing."

The key to coexistence, he said, "is to recognize the rights, as well as the diversity, of all residents."

The delegation of mayors approved a statement condemning the attack on the ORT John F. Kennedy vocational school in the Talpiot neighborhood of eastern Jerusalem.

Leaders Pledge Support

(Continued from Page 1)
to shoot down Serbian air planes.

Those discussions were in the context of the continuing wrangling over the proposed peace plan for Bosnia, which would divide the country into 10 different ethnic cantons.

The National Jewish Community Relations Advisory Council, which organized the meeting, adopted a strong resolution regarding Bosnia in February.

It calls for no-fly zone enforcement, limited air strikes to lift the siege of Sarajevo and other cities, and — if there is no progress in the peace negotiations — lifting the arms embargo on the former Yugoslavia.

Lifting the embargo is a high priority for Bosnian officials, who say the embargo cripples their ability to defend their people, while not impeding the better-armed Serbs.

During the course of the nearly hourlong meeting, the pained expressions on several of the dozen Jewish participants showed how seriously they took the parallels drawn by the Bosnian president between the "ethnic cleansing" suffered by the Moslem Bosnians today and the genocide inflicted on the Jews 50 years ago.

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Postal Service Honors Museum

by Deborah Kalb

WASHINGTON (JTA) — Starting last week, collectors and letter-writers can buy a 19-cent postcard featuring the soon-to-be-opened U.S. Holocaust Memorial Museum.

The U.S. Postal Service issued the card March 23, at a ceremony at the museum.

A museum spokesman said that it is "very rare for a brand-new institution" to be so honored before it opens. Most postcards, he said, display "well-established" institutions. Two images of the museum appear on the card, one on each side.

The museum spokesman said that 7.5 million copies of the postcard were expected to go on sale at post offices across the country March 24.

Last week's ceremony was part of a series of events leading up to the museum's opening April 26.

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Around Town

STORY BY DOROTHEA SNYDER



He's the Boss

When Greg Weiss majored in economics and computer science at Duke University, he planned to advance his studies in banking and finance at a business school.

A dramatic detour at his hallowed institution led him into the world of theater.

"Growing up, I never went to live theater since there wasn't very much in Dallas to see," says the native Texan and company manager of "Buddy: The Buddy Holly Story" that plays at the Providence Performing Arts Center this weekend.

Before college, Weiss performed in school plays and was always treasurer of every organization he joined, be it student government or Jewish youth groups.

class in Broadway producing at Duke each spring semester, encouraged students to get involved with his show.

Weiss became an intern to the company manager. "After I worked on the show with Manny Azenberg and his staff, I realized people were making both a career and a living in theatre," Weiss says on a phone interview. "I never knew anyone who did."

"By working with the company manager, I saw where the theater and business could be combined. I asked their help in finding me a job after college and they gave me producers' names and phone numbers. I sent out many resumes without results."

After Weiss graduated in 1986, he returned to Dallas hav-

ing seen that sitting at a desk from 9 to 6, he could be working for any company. "I was missing the actual theater by working in the office. The paper I was pushing was theater-related, but I was never in theater."

Scanning a backstage newspaper, he found an ad placed by an off-off Broadway company who wanted to hire a stage manager for a show being done in East Village.

The show was "True Taboo," a black comedy show. Since then, he hasn't sent out a single resume. Job offers have come to him.

He has managed several off-off Broadway shows, was stage manager for the national tour of "Dreamgirls," and travelled 11 months on the road as assistant

"When we formed the company, Melody and I discussed the fact that my income came from touring and if touring came up, I would have to leave New York."

They brought in their first show last September. Brooks runs the theater while Weiss is on tour.

They started the theater, he said, because they felt New York theater was not addressing enough social issues and not enough was being done on racial and minority casting. "There's a lot of conflict in New York about that," he says.

"We're from white, middle-class families, and we both wanted a company broader based than that."

Before they started their com-

pany some get up and dance."

As company manager for "Buddy," Weiss handles the day-to-day business of a traveling show, scheduling buses, booking hotels, settling with box offices, weekly payroll, petty cash expenses out on the road, and speaking with his New York office, Big League Theatricals, three or four times a day.

"I'm the boss out on the road and to the 30 people on tour," he says good-naturedly.

Tom Bothof, production manager, and Idd about it. I'm in charge of everything from the stage out. Tom is in charge of everything from the front of the stage back."

Speaking about his family, Weiss said he, his sister and brother all left Dallas to attend



Christopher Eudy is pictured with his band in "Buddy: The Buddy Holly Story," which heads to the Providence Performing Arts Center Friday through Sunday, April 2 to 4, with five performances.

His goal was a career in finance until his plans took a different turn during an activities day at Duke. The drama group was seeking volunteers to assist on productions.

Weiss signed up, worked with the drama department on every show, and grew more involved stage managing shows. At the time, Duke didn't have a formal drama department, but a drama program. "It became my life," he says.

During Weiss' freshman year, the university built a high-tech modern theater that caught the attention of Broadway producer Manny Azenberg, well known for producing Neil Simon's plays.

"Instead of having a pre-Broadway tryout in cities like Chicago or Boston, he wanted to take it to Duke's new theater," Weiss says.

During the last semester of Weiss' senior year, the producer opened "Long Day's Journey Into Night" with Jack Lemmon as Azenberg, who teaches a

ing no idea about his immediate future. While unpacking his car, he got a call from a Broadway producer, who wanted to interview him. He flew to New York and back.

Several weeks later on May 29, Weiss and his family were about to leave their home for his birthday celebration when the phone rang.

"It was Marvin Krauss, the producer in New York, offering me a job. He was getting ready to open "Rags." His "La Cages Aux Folles" was already running in New York."

Weiss packed up and headed to the Big Apple to work as management assistant in Producer Krauss' office, where he mostly worked on the "La Cages Aux Folles" and "Rags."

He says he was the office gofer, answering phones etc. "I felt it was a great experience working closely with company managers of both shows." He remained there until "Rags" closed nine months later.

Sensing a gap in his work,

company manager of the "Teenage Mutant Ninja Turtle Coming out of Their Shells Tour," a huge two-arena show.

Weiss praised the show for its good theme. "Kids are told to stay off drugs, not to fight with each other, and music can bring everyone together. It was great to see children react as positively as they did."

After managing "Turtles," Weiss joined with the Peking Circus from Beijing as assistant to the company manager until he left and Weiss stepped into his shoes.

When the circus closed, Weiss spent several months working with his own 35-member theater group, The New Perspectives Theatre Company Inc. at Eighth Avenue and 46th in New York City.

Weiss and his friend, Melody Brooks, formed their theater last February to create a multiracial company and produce new plays written by women and minority playwrights or plays with related themes.

Brooks brought scenes from Shakespeare to school children. They have incorporated her program into their company.

In mid-January, Weiss was hired as company manager for "Buddy: The Buddy Holly Story."

"It's kind of a rock show, very different, and one that brings out audiences of all ages from teens to people in their 60s and 70s."

Audiences really love it, he says, and get into the spirit of the show by donning poodle skirts and '50s attire. Memories are jarred by those who listened to and loved Buddy Holly's music back then.

"To younger people, the show brings the feeling of the time in the late '50s when rock music began," says Weiss. "I don't think they realized it started that far back."

In the last 20 minutes of the show, Clearlake, Iowa, and the music is infectious. "The audience sways in their seats and

collages out of state and eventually settled out of state.

His brother, who lives in Durango, Colo., is a carpenter currently remodeling a house he and Weiss bought. "He's going to try to re-sell it for a profit, of course."

Weiss' parents, he said, recently combined a visit with his brother and a skiing trip.

His sister, a union-licensed electrician, her husband and two young children live in Orlando on a five-acre plot of land, where they grow organic foods. Their home was built with their own hands.

"We are all very close and get together often," Weiss says. "My brother is my best friend," fondly recalling the summers they both jumped into their van and travelled over the United States, something Weiss still enjoys doing with his various touring companies.

"I've been happy these last few years doing what I do. I enjoy it and it's certainly not a job I dread."

'Straight Talk'

(Continued from Page 5)

The psychology establishment alone argues for an innate and unchangeable homo-/heterosexuality, and, though it is the darling of the press, it is hardly known for the conclusiveness of its "conclusions." The harder social sciences generally support what is called the "nominalist" approach, the idea that humans are neither homo- nor heterosexual, but simply sexual, and hence open to persuasion in

such matters.

Which is precisely why those of us who consider the homosexual act wrong refuse to allow the unchecked legitimating of a lifestyle predicated on such acts. And that renders the second question entirely misleading. We who reject the notion of "gay rights" don't want to deny anyone his or her legitimate human rights, but neither do we want to forfeit our own to protect ourselves and our families from influences we consider detrimental.

We know all too well, as

does the gay establishment, that laws protecting the flaunting of homosexual lifestyles will result in more people making the choice of a homosexual lifestyle; what is visible and different all too easily becomes faddish. And remember, unless it is flaunted, homosexuality is undetectable; gays, as we are constantly reminded, need not look or act differently from the rest of us. So the "right" to the "law's protection" so earnestly sought by gay activists and their support-

ers only has meaning as a "right" to be openly, visibly, influentially gay.

Which brings us to the third question: What is wrong with homosexual relations in the first place? Well, what is wrong with adultery, child pornography, bestiality, incest or the promotion of drug abuse? That question is usually greeted with howls of outrage, howls that conveniently obviate the need to actually think, but think we must. Either our society subscribes to the concept of morality — the idea that there is a higher meaning to human

life, complete with acts that are proper and others that are improper — or it does not.

Now, morality may have religious roots, but its essence transcends any particular religious system and not only was embraced by the founders of our nation, but is still very much embraced by an overwhelming majority of its citizens.

If we choose to swallow whole whatever immorality has suddenly become chic, then we are nothing but cheap moral opportunists. Individual

(Continued on Page 19)

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For every Jewish holiday or secular event, be it bar or bat mitzvah, wedding, anniversary, birthday or just a token to someone to say "thinking of you," there is something "Jewish" that will please.

What is especially interesting is the volume and quality of Jewish-oriented artworks from around the world. Israel, of course, is the center for much of this artwork but many original and beautiful creations are being produced in studios in the United States and even locally in the New England area.

Prices also are varied so that, while some items are quite expensive, there are many beautiful objects that are very reasonable.

A pair of silver-plated (non-tarnishing) candlesticks, for example, can be bought for \$12, while a picture of Israel and other Jewish subjects can cost less than \$50.

Books, both secular and religious, many beautifully illustrated, are always a pleasure to receive and their content is as broad as the

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world itself. Everyone needs another cookbook. A very popular item for gift-giving is a mezuzah. Though the scroll inside should be halachically correct (and therefore all scrolls will appear similar), the outside casing that people see runs the gamut from very small, plain and inexpensive to the truly breathtaking, the limit being only personal taste and affordability.

The list goes on: a sterling silver or gold, necklace, earrings, a pin, a Star of David, chai or mezuzah are all keepsakes to be cherished for many years.

How about a new talit for Dad? Perhaps his bar mitzvah talit is beginning to look a bit "tired."

If one is sentimental (and practical), a jewelry box that plays "Sunrise, Sunset" from "Fiddler on the Roof" might fit the bill perfectly. Bookends, candy dishes, figurines, etc. — the list is endless. And, something more is to be desired, many stores offer catalogs galore. Last but not least, a gift certificate is always the right color and size.

In short, whenever a special event occurs (did I forget graduations? there is something "Jewish" to give added meaning to the occasion.

The writer, Benjamin Eisenberg, is the co-owner of Tikva Traditions, 727 Hope St., Providence; 421-0309.



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ARTS AND ENTERTAINMENT

Nazi Exhibition Recreated in TV Special

"Degenerate Art," a one-hour special examining the infamous Nazi exhibition that condemned most of Germany's modern art, airs April 11 at midnight on WGBH/Channel 2.

The program is produced by David Grubin Productions Inc., in association with the Los Angeles County Museum of Art, and is presented by KCET/Los Angeles. "Degenerate Art" is narrated by David McCullough.

In 1937, the Nazis mounted the most virulent campaign ever initiated against modern art with the opening in Munich of the "Entartete Kunst" (Degenerate Art) exhibition. Six hundred and fifty paintings, sculptures, prints and drawings by such artists as Max Beckmann, Ernst Ludwig Kirchner and Emil Nolde were confiscated from museum collections and brought together for ridicule and defamation.

In 1991, the Los Angeles County Museum of Art organized an exhibition which included a partial reconstruction of the original exhibition and examined the social, political and cultural factors that led to "Entartete Kunst." "Degenerate Art": The Fate of the Avant-Garde in Nazi Germany was seen by 750,000 people in Los Angeles, Chicago, Washington, D.C., and Berlin when it was on tour in 1991/92.

The film, shot in location at



ENTARTETE KUNST — "Degenerate Art" examines the infamous Nazi exhibition that condemned works of modern art when it airs April 11 at midnight on WGBH/Channel 2. See above is an installation photograph of the original 1937 "Entartete Kunst" (Degenerate Art) exhibition in Munich, Germany. The show repeats on April 13 at 8 p.m. on WGBH/Channel 44.

the United States and German museums, includes interviews with eyewitnesses, artists, critics, historians and families of those artists whose work was attacked.

Interviews with art critic Robert Hughes, historian Sander Gilman, eyewitness and art historian Peter Guenther, the sons of artists Otto Dix and Conrad Felixmuller, and the widow of Oskar Kokoschka, among others, lend a poignancy and immediacy to this powerful story.

In addition, the film features rare archival footage, some of

it never seen before, of the original "Entartete Kunst" exhibition and of artists in their studios as well as examples of music and film of the time that also came under assault.

To accompany the national airing of "Degenerate Art," the airing of "Degenerate Art," the Los Angeles County have prepared illustrated teacher guides for distribution to 25,000 high school principals throughout the United States. The guides provide historical information and artists' biographies, and are designed to stimulate students' thinking

about such topics as freedom of artistic expression, the social factors leading to censorship, the importance of art in society and the dangers of government intervention in issues of artistic freedom.

"Degenerate Art" was written, produced and directed by five-time Emmy Award winner David Grubin. Executive producers are Stephanie Barron, Los Angeles County Museum of Art, and David Grubin, David Grubin Productions Inc. Associate executive producer is Karl Katz, MUSE Film and Television. KCET executive-in-charge is Samuel J. Paul.

Chamber Music Duo to Perform at JCCRI

The Adult Cultural Arts Department at the Jewish Community Center of Rhode Island has invited the Mair Davis Duo, a group consisting of mandolin and guitar, to perform on April 4.

Marilynn Mair and Mark Davis have performed together for more than a decade and have made a number of records. This free concert will include works from Brahms, Carulli and Bizet.

This performance of the Mair-Davis Duo is made possible through the generosity of Roger Williams University and its Artists-in-Residence Program. For more information on the program, call the university's School of Fine and Performing Arts at 254-3221.

Call Ruby Shalansky at 861-8800 if you have any questions regarding the performance.



ARTS & ENTERTAINMENT BRIEFS

The Rhode Island Philharmonic will present **MUSIC After Hours** on April 2 beginning at 6:30 p.m. at Veterans Memorial Auditorium in Providence. For more information, call 831-3123.

The Hera gallery invites the public to attend **Circle/Cycle** an art exhibit by Barbara Pagh and Grace Bentley-Scheck from April 3 to 24 at 327 Main St., Wakefield. For more information, call 789-1488.

Weekend Poetry Exchange featuring John Tagliabue will be featured on April 4 from 2 to 3:30 p.m. at Roosevelt Hall, URI in Kingston. For more information, call 792-5931.

The Rhode Island College Theatre is selling 300 tickets for the April 24 matinee of **Carousel** to help raise money for the Ridgeway F. Shinn Jr. Study Abroad Fund. Deadline for purchasing tickets is April 10. For more information, call 456-8105.

Philharmonic Concert to Feature Noted Cellist Ralph Kirshbaum

The Rhode Island Philharmonic under the baton of guest conductor Kenneth Jean will present a classical concert on April 3 at 8:30 a.m. at Veterans Memorial Auditorium in Providence. Featured soloist for that

evening's concert will be cellist Ralph Kirshbaum who will perform Schumann's compelling "Concerto in A minor for Cello and Orchestra." Rossini's "Overture to La Cenerentola" and Brahms' "Serenade No. 1 in D major" complete the evening's program.

Associate conductor of the Chicago Symphony Orchestra, Kenneth Jean has conducted many of the major orchestras in the United States including the Pittsburgh Symphony, the Philadelphia Orchestra and the Los Angeles Chamber Orchestra. He has served as resident conductor of the Detroit Symphony Orchestra and was the conducting assistant of the

Cleveland Orchestra for two seasons. Before assuming his position in the Chicago Symphony, Jean was the music director of the Florida Symphony.

Described by the *Los Angeles Times* as belonging to "the highest echelon of today's cellists," cellist Ralph Kirshbaum has excelled in a career that encompasses solo performances, chamber music, teaching and recording. He appears regularly throughout North America, Europe, Asia and Australia. Since his American debut in 1976, Kirshbaum has been a frequent guest soloist with many of the most prestigious orchestras in the United States including the Boston Symphony Orchestra, Chicago Symphony Orchestra, Cleveland Orchestra and the San Francisco Symphony.

Tickets for the concert cost \$15, \$25 and \$30 for adults with a \$2 discount for students, seniors and the disabled, depending upon seat location.

Tickets are available before April 3 at the Philharmonic office, 222 Richmond St., Providence, by phone 831-3123 or fax 831-4577 using Mastercard or Visa, or in person Monday through Friday, 9 a.m. to 5 p.m.

On the day of the performance April 3, tickets are available only at Veterans Memorial Auditorium Box Office from 10 a.m. until curtain time at 8:30 p.m.

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14 Pawtucket Board Meeting, 7:30 p.m.
14 Newport Executive Board Meeting 6:45 p.m.
Regular Meeting 7:45 p.m. Temple Shalom
15 Regional Board Meeting, Stratford, MA
15 Nurses Council Meeting, Cranston Library, 7:30 p.m.
19 Providence Meeting, Highland Court, Noon
22 R.I. Chapter Board Meeting at office, 7 p.m.
23 Newport Shabbat Services, Temple Shalom, 8 p.m.
26 Pawtucket Regular Meeting, JCC, 7:30 p.m.
26 Barrington Program, 7:30 p.m.
27 Kent County Regular Meeting at office, 7:30 p.m.
28 Young Leaders Retreat, Stratbridge, MA

2-3 Regional Spring Conference, Stratbridge, MA
10 R.I. Chapter Board Meeting, 6:30 p.m., Westerfield Commons
12 Pawtucket Corp Board Meeting, 7:30 p.m.
16 Statewide Donor Dinner, Rhodes-on-the-Pawtucket, 6 p.m.
18 Nurses Council Charter Meeting, 7:30 p.m., at office

Announce your wedding, bar or bat mitzvah, anniversary or a child's birth in the Rhode Island Jewish Herald. The community is interested in what happens to you!
Black and white photos are welcome. Send submissions to: RI Jewish Herald, P.O. Box 6963, Providence, RI 02940

THE JEWISH COMMUNITY

Diaz Still Leads in Bowling League

by Jeffrey Goldberg
Special to the Herald

Benny Diaz continues to bowl steady. Many have tried to knock Benny off the perch where he has been since the opening week of the season.

Rick Dressler, who was in hot pursuit of Diaz, has now slipped into third place.

Harry Rose has been on a hot streak to forge into second place and now has his sights on Diaz. The low-keyed Rose won't tell you that, but we know the killer instinct is there. Amazing thing with Rose is that you never know if he is sleeping walking when he bowls. Teammates have been trying to wake him up. They decided to forget it, whatever he is doing shouldn't be dis-

turbed.

Mike Sugerman has been impressive of late. Mike has been in the thick of things all season and if this streak continues, third place is certainly within reach.

Congratulations to: Harry Rose for a fine 257 single and 625 series; Jimmy Manning for a fine 233 single; Howie Wasser for a fine 590 series; Jimmy Manning for bowling 121 pins over average, and Jeff Goldberg for bowling 110 pins over average.

Top Five Bowlers

Benny Diaz	188.8
Harry Rose	184.6
Rick Dressler	184.0
Mike Sugerman	182.5
David Robinson	180.9

Team Standings

Baker Furniture	27.5	12.5
Tooth Fairies	26	14
Halperin & Lax	23	17
Nathan Kaufman #2	23	17
Come Screen With Me	22	18
Standard Glass	22.5	18
Trinkle Design	21.5	18.5
Goldstein Electric	21	19
Shamrocks	19	21
Howie Hammers	14.5	25.5
Oakland Mobil	14	26
Nathan Kaufman Co.	6.5	33.5

Hamlet from Hungary

(Continued from Page 3)

trof. He had been protected. If there was something he didn't like, he had walked away from it.

Ronald also sketches out a sharp picture of Spain and Portugal in its days of dark shadows, searching for clues to his father's death.

What did Anthony Eden and Leslie Howard talk about before his somewhat hesitant departure for the Iberian peninsula? No notes remain of that fatal featime. Ronald really gets into the structure of the play "Hamlet." He searches to avenge his father like Hamlet. And Leslie, too, had been haunted by its strange themes. You get to know the author, despite his modesty, at the same time as the father. I'd like to meet him in person as well.

I would have one particular question to pose to him. How Jewish was Leslie Howard? He may well have helped Jews from Germany to get out in time, like the Pimpelns he played. Jewish encyclopedias list him as a Jew. They label him a Romantic intellectual and goodwill ambassador. But Ronald only goes so far as to state that Leslie was Jewish.

I showed my film class the Somerset Maugham story in which Leslie starred, "Of Human Bondage." Philip Carey drops out of art school in Paris and then flunks out of med school. He goes from woman to woman to get over a tea waitress who spurns him. He limps about his sad quest for love upon a club foot. The very idea of a loser looming as a lyric idol struck my students as something out of the long gone past.

I try to bring him out into the light of today because of the irony and charm of his

career. Leslie had another child, a daughter, who bore his name, Leslie. She, too, wrote a biography of her dad. She calls it *A Quite Remarkable Father*. My local librarians are hunting it down. This spring perhaps I'll light a yahrzeit column about her version of the story.

Red Sox Trip Offered for Vacation Camp

Children in grades four to six will head to Fenway Park on April 14 to watch the Boston Red Sox vs. the Cleveland Indians as a special event under the JCRCI Vacation Camp program.

Those interested should meet at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, at 11 a.m. A bus will depart at 11:30 a.m. for the game (which



INWARD BOUND — Mosko Katon arrives in Kingston on Sunday prior to an interview with a reporter to speak about his experiences in Sarajevo.
Herald photo by Omar Bradley

Yugoslav Immigrant Tells of Travails

(Continued from Page 1)

day, April 1, according to Gadi Aronson, campaign director for the federation.

Although Katon misses Yugoslavia, he feels the decision to leave was a matter of survival. When asked about Sarajevo, Katon appeared distraught and said: "I don't want to even think about it.... It's so horrible, so disastrous."

Even though many of the Jews he helped to escape out of Sarajevo were unharmed by the warring factions, Yugoslavia has become a dangerous place to live. "I miss my friends," Katon said emotion-

ally. He doesn't understand why many are still there, but adds that perhaps they are afraid to leave.

Ironically, it was a quirk of fate that brought Katon in contact with an Israeli official in an absorption center, looking for immigrants to speak to American Jews about their experiences. Through the efforts of the United Jewish Appeal, the Jewish Federation of Rhode Island and Hershey and Myrna Rosen, Katon was able to visit Rhode Island, arriving on Sunday to speak with reporters and members of the Jewish community before leaving for New York Monday.

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starts at 1 p.m.) and will return the children to the center by 6 p.m. for pickup by their parents.

The day costs \$20 for JCRCI members and \$30 for nonmembers. Reservations must be made by April 8. Children should bring a lunch or snack.

For reservations or more information, call Alisa Yanov at 861-8800.



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THE JEWISH COMMUNITY

Survivors Dream Away

(Continued from Page 1)

fect the dreams of its survivors. The institute sent out memos throughout Israel and hoped for an adequate response.

"We were looking for people to do it on their own," Lavie said. Fortunately, they received enough participants to separate them into two groups — those who had "super-adjusted," as Lavie calls them, by suppressing their dreams and a less-adjusted group that still suffered nightmares from the Holocaust.

Each volunteer spent five nights in a sleep laboratory where they were awakened sporadically and asked to recall what they had dreamed about. Almost all those survivors who were super-adjusted could hardly recall 30 percent of their dreams, while the less-adjusted were able to recall in detail the terrible memories of the Holocaust, Lavie said.

He theorized that the well-adjusted survivors suppressed their dreams by sleeping more deeply, adding that "we use defense mechanisms that are part of us" to shape a personal-



Dr. Peretz Lavie

Submitted by
Bruce Whitney Photographers

ity that is resistant to recollection.

Similar tests done on Israeli soldiers involved in the Lebanese War found the same kind of behavior. "The soldiers were able to suppress any terrible recollection of combat by sleeping more deeply," Lavie confirmed.

Although many Orthodox psychiatrists debated the institute's findings, none could dispute the results. The British Broadcasting Company produced "To Sleep Perchance to Dream" several years ago in honor of Dr. Lavie's findings.

Touro Sponsors Holocaust Service

Touro Synagogue of Newport will conduct traditional religious services during the forthcoming Passover festival, running from the evening of April 5 through 13. The services will be conducted by the congregation's spiritual leader, Rabbi Dr. Chaim Shapiro.

The evening services are scheduled for 7 p.m., and the morning services will start at 9 a.m.

A unique program will be a special Holocaust Yizkor Memorial Service, on the last morning of the holiday, April 13. At that time, a roster of Holocaust victims will be read by Rabbi Shapiro, as a tribute to their memory. Members of the congregation are submitting names of relatives and acquaintances who were victims of the Nazi persecution. Names will also be accepted by non-congregants as well.

This Yizkor Memorial Service will start at about 10:30 a.m. on that morning, with the entire service starting at 9 a.m.

In addition to the religious services, Rabbi Shapiro is also conducting a special service-lecture for "Firstborn Sons" on April 5 at 8 a.m. in the Touro Community Center Chapel.

As per tradition, the rabbi (Continued on Page 18)

Congregation Mishkon Tfiloh Announces Passover Services

First Days

Monday, April 5, 6:15 a.m. morning services followed by the Sylum for the firstborn, Mincha 7 p.m., D.S.T., followed by Maariv. One should begin the seder no earlier than 7:57 p.m.

Tuesday, April 6, first day Yom Tov, morning services 9 a.m. Mincha 7 p.m. followed by Maariv. One should begin the seder no earlier than 7:58 p.m.

Wednesday, April 7, second day Yom Tov, morning services 9 a.m. Mincha 7 p.m. followed by Maariv at 7:50 p.m.

and Havdalah Yom Tov ends at 8 p.m.

Last Days

Sunday, April 11, Mincha 7:05 p.m. followed by Maariv.

Monday, April 12, Yom Tov morning services 9 a.m., Mincha 7:05 p.m., followed by Maariv.

Tuesday, April 13, Yom Tov morning services 9 a.m. Mincha 7:05 p.m., followed by Seudas Moshiah, Mariv 8 p.m. with Havdalah, Yom Tov ends at 8:07 p.m. One should wait till 9:30 p.m. before using chametz that was sold.

New England BBYO Sets Breakfast

The fifth annual Friends of B'nai B'rith Youth Organization Breakfast sponsored by the Adult Board of the New England Region B'nai B'rith Youth Organization will be held on May 16 from 9 a.m. to noon at the Dedham Hilton Hotel, Dedham, Mass.

Honorees include Marie Lavine of Brookline, past president Beacon/Commonwealth Chapter BBW, Midge Linder of Newton, past president Chestnut Hill Chapter BBW, David Naparstek of Foxborough, Mass., member of the BBYO board, and Rick Smith of Stoughton, Mass. and Frank

Marmarek of Newton, Mass., past co-presidents of Sports Lodge Chapter B'nai B'rith.

Also being honored are Justice Kahn, N'siah of BBYO, and Mark Naparstek, Godol of BBWO.

The 1992 honorees, Roger Baskin, Eunice Berger, Robert Golden and Anita Simon, will present the awards to the 1993 honorees. National BBYO Youth Commissioner Anne Gold will present the Youth Awards. All past honorees of this annual event will be acknowledged at this breakfast.

For reservations, call the BBYO office at (617) 969-8455.

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THANK YOU!

THE JEWISH COMMUNITY

The Jews of Belmonte

(Continued from Page 3)

Sebag's two-year stay in Belmonte which enabled the community to embark on a journey they have been waiting centuries to resume.

From 1990 to 1992, Rabbi Sebag served as rabbi, taught Judaism and Hebrew prayer from the beginning, prepared at least two boys to be bar mitzvah, and killed and koshered meat. Above all, he demanded that the Jews of Belmonte walk with dignity when among non-Jews, to be no longer timid or secretive.

This emergence has essentially gone smoothly among neighboring Portuguese; however, a few incidents of foreign exploitation have shaken the community. As a result, they have been forced to retreat and even deny the existence of Jews to foreign tourists. Still a vulnerable and fragile community in this regard, it is critical that visitors give and not take. We must show respect if they are to want to continue coming out of hiding.

While some aspects of the modernization process seem to be fusing, imported wax candles and holders in place of homemade wicks and traditional holders; other greater questions leave somewhat of a division between those Jews eager

to take on modern Orthodox Judaism and those whose Judaism is that of their ancestors.

It is not easy for all to break out of a secretive and very modest lifestyle, nor to leave behind the centuries' old body of prayers passed down from mother to daughter in order to adopt the male-centered Hebrew service.

A new rabbi will be arriving late spring and staying for two years. On both ideological and practical levels, he will find much unfinished work. He will be joining a community that is both eager for his knowledge and spiritual leadership and quite isolated and with unique needs.

Resources and contacts are limited. In this list of items needed: sidurim, humashim, mezuza, talitot, Chanukah menorot, havdalah candles, Kiddish cups, Jewish cultural books (non-Portuguese are suitable), and anything else of this nature. Monetary donations can be put to good use as well. As it is a small community of middle- and lower-class people building up a Jewish community from scratch, every escudo helps.

Rabbi Sebag was not able to bring in much money. Perhaps the community was too unknown or deemed too small to be worth the attention. We should, however, realize that a congregation's size does not correlate to its religious devo-

tion. When one community can survive a persecution which left most of the Iberian Peninsula devoid of Judaism, this same community can only grow, in every sense, given the chance and some basic resources.

Some headway has been made in recent months. The community purchased land for a Jewish cemetery with funds collected from within and outside the community. More recently, a Moroccan Jewish man living in France offered to fund construction of a synagogue. When I was there, there was talk of a synagogue. Floor plans had been donated by a Jewish architect from the city, and two members of Belmonte's Jewish community had offered their land. In a village whose Jews have gone without a real synagogue for centuries, I found it difficult to visualize the making of this dream into a reality.

Yet something told me it would happen. Who could have imagined, until recently, that Judaism was alive and burning in the hearts of a few hundred Portuguese people? If these people had the unique conviction to hold out under the worst of circumstances, then these times will, with G-d's help, see them reach wonderful new heights in the history of Portuguese Jewish culture.

For information on making donations, contact Susan Brody through the office of this publication.

AIDS is Topic of Hadassah Lecture

Dr. Meredith Drench, international lecturer, consultant, counselor and author, will be the guest speaker at the Hadassah Nurses Council meeting on April 15 at 7:30 p.m. at the Cranston Public Library, Cranston.

Drench, director of Adaptive Health Associates in East Greenwich, specializes in behavioral and physical rehabilitation, health care, and AIDS/HIV behavior in the workplace.

Her topic, "Sharpes, Splashes and Sense: Occupational Exposure to AIDS/HIV" will address the nursing profession. Her work with HIV/AIDS has taken her to Eastern Europe and to the International Conference on AIDS in Holland.

Drench is a life member of Hadassah, and has worked as a volunteer clinician at Hadassah.



Dr. Meredith E. Drench

sah-Hebrew University Hospital and served as a volunteer consultant in Community Planning and Health Care for Project Renewal in Safed, Israel.

The program is open to the community. For additional information, call Hadassah office 463-3636.

Congregation Sons of Jacob Passover Schedule 5753/1993

Friday, April 2, Shabbos

Hagadol
Candlelighting 5:52 p.m.,
Mincha 5:55 p.m., Maariv 6:55 p.m.

Saturday, April 3, Shabbos

Hagadol
Shacharit 8:30 a.m., Mincha 5:55 p.m., Maariv 6:56 p.m.,
Havdalah 6:56 p.m., Change clocks ahead one hour.

Sunday night, April 4

Search for Chometz 8:00 p.m.

Monday, April 5, Erev

Pesach
Shacharis followed by Siyum for Firstborn 6:30 a.m.

Last chance to arrange for selling of Chometz. Chometz may be eaten until 10:10 a.m. Burning of chometz no later than 11:25 a.m., Candlelighting 6:56 p.m., Mincha 7 p.m., Maariv 8 p.m., Seder begins no earlier than 8 p.m.

Tuesday, April 6, First day

of Pesach
Shacharis 8:30 a.m., Prayer of Tal recited 10:30 a.m., Candlelighting 7:59 p.m., Mincha 7 p.m., Maariv 8 p.m. Preparations for seder may not start earlier than 8 p.m. Counting of Omer begins.

Wednesday, April 7,

Second day of Pesach
Shacharis 8:30 a.m., Mincha 7 p.m., Maariv 8 p.m., Yom Tov ends 8 p.m.

Thursday, April 8, Chol

Hamoed Pesach
Shacharis 6:15 a.m.
(Continued on Page 18)

Passover Holiday Schedule

1993 • 5753

Search for Chometz Sunday Night, April 4
Fast of the Firstborn Monday, April 5

1993 • MONDAY, APRIL 5 • 5753

Greater Providence Time Only

Eating of Chometz until 10:30 a.m.

Burning of Chometz until 11:30 a.m.

Passover begins 6:57 p.m. • Seder begins 8:05 p.m.

Passover ends Tuesday, April 13, at 8:20 p.m.

Candlelighting Times for Greater Providence

Monday, April 5	6:57 pm
Tuesday, April 6	8:03 pm
Friday, April 9	7:02 pm
Sunday, April 11	7:04 pm
Monday, April 12	8:08 pm



BLESSINGS

April 5	First eve of Passover	Blessings 1 & 2
April 6	Second eve of Passover	Blessings 1 & 2
April 9	Eve of the Third Intermediate Day	Blessing 3
April 11	Seventh eve of Passover	Blessing 1
April 12	Eighth eve of Passover	Blessing 1

- #1 BO RICH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLAM A-SHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL YOM-TOV
- #2 BO RICH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLAM SHE-HEI-CHIE-YOH-NU VI-KIYE-MO-NU-VE-HE-GO-NU LEZ-MAN HA-ZEH
- #3 BO RICH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLAM A-SHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHA-BOS KO-DESH

Special Instructions for Holidays (but not Shabbos)

On Holidays, it is forbidden to create a new fire by striking a match, lighter, etc. However, it is permissible to use a flame already burning continuously since before the inception of the Holiday, such as a pilot light, gas or candle flame.

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THE JEWISH COMMUNITY



SPEAKING OF WOMEN — Roberta Kalechofsky, the guest speaker at the Temple Emanu-El Sisterhood meeting on March 23, speaks about "The Jewish Woman and Modernity" — as Writer, Social Activist, Revolutionary and Housewife.

Herald photo by Omar Bradley

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Rhode Island Jewish Herald

Unknown Stories of Jewish Women Unearthed by Author Kalechofsky

by Omar Bradley
Herald Assistant Editor

If someone told you that deep in the heart of the Amazon jungle there dwelled a forgotten colony of Jews, you might think it a little farfetched. But according to Roberta Kalechofsky, it's a fact.

Kalechofsky researched the subject for *The Growing Anthology of Jewish Women Writers*, an anthology of writings from Jewish women throughout the world. Kalechofsky and her amazing discoveries were the topic of "The Jewish Woman and Modernity" — as Writer, Social Activist, Revolutionary and Housewife, at the Temple Emanu-El Sisterhood meeting, March 23.

During the course of her studies, Kalechofsky discovered that the first kibbutz originated in Argentina in 1880. Jews formed a colony in the middle of the Peruvian jungle called Iquitos that was so isolated no one knew it existed until recently, Kalechofsky revealed to a surprised audience.

Kalechofsky is a teacher, researcher, animal rights activist and author of numerous books and anthologies. Currently, she runs Micah Publications with her husband, Bob, and continues to crank out more anthologies about Jewish women.

At the lecture last week, she spoke about Elena Blumenfeld, "the saint of the lepers," who founded Capto Blanco, a leper colony in Argentina. During the 40 years she worked there,

Blanco not only cared for lepers but came to love them as well.

Kalechofsky also introduced Dania Grazia, a Sephardic Jew who helped hundreds of Jews escape persecution during the Spanish Inquisition by smuggling them into Turkey; she

"If any of these women were Christian, they would have been saints."

— Roberta Kalechofsky

also rescued scores of invaluable Jewish art and literature.

Yet much to her surprise, Kalechofsky discovered that none of these women were known to the Jewish community. "If any of these women were Christian, they would have been saints," she said.

In fact, Kalechofsky discovered many hidden Jews living in South America, Australia, New Zealand and Manchuria who had adopted the languages and culture of their surroundings. She recalled that Sephardic Jews who came to America with their baggagads written in Ladino were rejected by American Jews.

"For me, it has been a voyage of discovery doing these anthologies and I would like to share them with other Jews," she added.

Ironically, many of the Jewish women she has written about knew more about American Jews than we do. No matter where Jews lived or what language they spoke, they still remained and recognized their Judaism, she said.

"As Jewish people, we have a very special connectiveness in the world with other Jews," Kalechofsky said.

Families, Friends Invited to Seder

As in years past, the Jewish Home will invite families and friends of its residents to join their loved ones for the first Passover seder on April 5.

The seder will begin promptly at 5 p.m. and conclude by about 6:30 p.m.

Reservations are required by April 3. The seder costs \$18 for adults, \$9 for children. Space is available on a first-come, first-served basis. Call Duane or Rita at 351-4750, ext. 163, for reservations.

JCCRI To Hold Community Seder

Facilities will be closed for the first and second days of Passover at the Jewish Community Center of Rhode Island's kosher meal site, 401 Elmgrave Ave. in Providence, on April 6 and 7 — but on the evening of April 6, seniors are invited to join in the community seder to be held at 6:30 p.m.

The service will feature the traditional readings and will be conducted in both English and Russian. The seder costs \$10 for adults, \$5 for children ages 2 to 12, and free for little ones under 2 years of age. Seniors will be welcomed at this family-oriented event.

VCR programs and movies for the week of April 2 to 9 include Part 5, the conclusion of "Israel: A Nation is Born," at 11 a.m. on April 2; "India — Land of Spirit and Mystique," from 11 a.m. to noon on April 4, and "The Alaska Experience," from 11 a.m. to noon on April 9.

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B'nai Mitzvah of New Americans Will Be Celebrated at Emanu-El

On April 3, Alperin Schechter Day School will celebrate a special occasion, the bar and bat mitzvah of four new American students who have come to Providence from the former Soviet Union.

Gary Baskin, Lena Makovetskaya, Leonard Sherman and Oleg Tukh, students at the Ruth and Max Alperin Schechter Day School, will be called to the Torah at Temple Emanu-El in Providence, on Shabbat morning to chant the Berachot and read from the Torah.

This should be an emotional and moving experience not only for the parents, relatives and friends of the B'nai Mitzvah, but also for the congregation and the community as well.

Two years ago, another

group of Schechter students, the first group of b'nai mitzvah from the Soviet Union, came up to read from the Torah before a full and supportive congregation. According to Rabbi Alvan H. Kaunfer, "The sense of excitement was special and unique."

Rabbi Kaunfer, speaking about this year's group of b'nai mitzvah, said, "It is fitting that this bar/bat mitzvah ceremony will take place right before Pesach, when the theme of freedom for our people is uppermost in our minds, and when the call of 'Let My People Go' which was the demand of Moses to Pharaoh as well as the slogan of freedom for Soviet Jews, echoes in our ears."

Rhode Island Jewish Herald SUBMISSIONS POLICY

The Rhode Island Jewish Herald welcomes any written submissions from its readers on Jewish concerns. Articles must be typed and double-spaced. Please include a daytime telephone number. Anything longer than 500 words may be edited for space restrictions.

Send To: Letters to the Editor
RI Jewish Herald
P.O. Box 6063
Providence, RI 02940
Or fax to: 401-726-5820.

OBITUARIES

HELEN BORDACH

PROVIDENCE — Helen Bordach, 97, of the Jewish Home for the Aged, 99 Hillside Ave., died March 26 at the home. She was the widow of Abraham Bordach.

Born in Elizabethgrad, Russia, she was a daughter of the late Samuel and Hinda (Gosh) Solotaroff. She had lived in Willimantic, Conn., for 57 years before moving to Providence in 1980.

Bordach was a member of the Women's Association of the Jewish Home for the Aged. In Willimantic, she was a member of Temple Bnai Israel and past president of its Sisterhood, and a past president of the life member of Hadassah. She was a sponsor of the Senior Judea Chapter of Willimantic and a founder of its Senior Citizens Club. She was a member of the Women's Association of Windham Community Memorial Hospital.

She leaves three daughters, Sylvia Rosenthal of East Greenwich, Shirley Bellin of Providence and Barbara Kriz of Allentown, Pa.; a son, Gerold Bordach of St. Louis, Mo.; a brother, George Corsan of Medford, N.Y.; 11 grandchildren, and 13 great-grandchildren.

The funeral service was held March 28 at the Chapel of the Jewish Home for the Aged, 99 Hillside Ave. Burial was in Temple Bnai Israel Cemetery, Willimantic. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

ARCHIE J. CHASSET

PROVIDENCE — Archie J. Chasset, 83, of the Jewish Home for the Aged, died March 29 at the home. He was the husband of the late Mildred (Sack) Chasset.

Born in Providence, he was the son of the late Benjamin and Eva (Goldstein) Chasset. He was the owner of Superior Heating Inc., which he took over from his late father, for many years until selling the family business in 1967. After selling the business, he was involved in various sales and business enterprises until his retirement 10 years ago.

He had lived in Providence for 10 years, previously residing in North Providence.

He was a member of Temple Emanu-El and its Men's Club. He was awarded the "Man of the Year Award" in 1973 at the temple and in 1976, he was voted to be an honorary life board member.

Chasset was a chef for many temple functions. He was on the National Steering Committee for United Synagogue Youth, and he set up many youth programs at the temple. He was a member of Roosevelt Lodge #42 AF & AM, Providence Valley of Scottish Rite Palestine Shrine, the Jewish Home for the Aged, led Boy Scout Troop #F-15 and was a benefactor of many organizations.

He leaves a son, Alan Chasset of Arlington, Va.; a daughter, Nancy Chasset of North Providence, and a granddaughter, Jesse R. Chasset.

Funeral services were held March 30 at the Max Sugarman Memorial Chapel, 458

Hope St., Providence. Burial was at Lincoln Park Cemetery, Warwick.

HERBERT A. COHEN

MARBLEHEAD, Mass. — Herbert Alan Cohen, 66, died March 22 at the Dana Farber Cancer Institute in Boston after a long battle with cancer. Born in Providence on July 26, 1926, the son of the late Aaron and Nettie (Paster) Cohen, he was a resident of Marblehead, Mass., for many years.

Cohen graduated from Classical High School, Providence and Brown University. He earned a master's degree from Northeastern University.

He was a Navy veteran of World War II. From 1962 to 1989 he was a co-owner and treasurer of the Central Chemical Corp. of Salem, Mass.

He was a former manager of the North Shore Philharmonic, a member of Temple Emanu-El of Marblehead and Redwood Masonic Lodge #35 in East Providence.

He is survived by his wife, Suzanne (Altman); a son, Peter J. Cohen of Marblehead, and two brothers, Gerald P. Cohen and Maurice B. Cohen of Cranston.

Funeral services were held on March 24 at the Stanetsky-Hymanson Memorial Chapels in Swampscott-Salem, Mass.

EDWIN FEINBERG

CRANSTON — Edwin Feinberg, 77, of Greening Lane, founder and president of Feinberg and Co. Inc., wholesale produce dealers for 47 years, died March 25 at Miriam Hospital. He was the husband of Marcia (Warsaw) Aronson-Feinberg. He was the husband of the late Helen (Tversky) Feinberg.

Born in Russia, a son of the late Louis and Anna (Warren) Feinberg, he had lived in Cranston since 1950, previously living in Providence.

He was an Army veteran of World War II, serving in Panama.

He was a member of Temple Torat Yisrael and its Men's Club; a member of Redwood Lodge 35 AF & AM; a member of the Rhode Island Jewish Historical Society; a member of Roger Williams Chapter of B'nai B'rith; a member of Helping Hand; and a member of Hebrew Free Loan Association.

Besides his wife, he leaves four daughters, Lois Miller of Clearwater, Fla., Susan Edberg of Scottsdale, Ariz., Carol Feinberg of Tampa, Fla., and Janie

Klein of Coventry; one son, Stephen Aronson of Acton, Mass.; one brother, David Feinberg of Warwick; one sister, Esther Hoffman of North Miami Beach, Fla.; and five grandchildren.

The funeral service was held March 26 at Temple Torat Yisrael, 330 Park Ave. Burial was in Lincoln Park Cemetery, Post Road, Warwick. Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

BETTY GREENE

PROVIDENCE — Betty Greene, 90, of 50 Balton Rd., a concert cellist from the age of 5 until she was 80, died March 27 at the St. Elizabeth Home. She was the widow of Emanuel J. Greene.

Born in London, England, she was a daughter of the late Samuel and Betha (Travis) Rubini. She lived in Providence for two years, and previously lived in Florida and Long Island, N.Y.

Greene was a cellist in family musical ensembles that performed around the world. She played in both the Queen's College Symphony and in the Queen's Symphony in Broward County, Fla. She taught cello most of her life.

She leaves two daughters, Joan S. Kramer, with whom she shared her home, and Sylvia Marlin of Altamonte Springs, Fla.; two sisters, Dodo Heringer and Dolly Stern, both of Fort Lauderdale, Fla.; five grandchildren, and two great-grandchildren.

A private funeral was held March 30. Burial was in Mount Ararat Cemetery, Farmingdale, Long Island. Arrangements for the funeral were made by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

RUTH HALPERT

PROVIDENCE — Ruth Halpert, 90, of the Hallworth Home, 66 Benefit St., died March 27 at the house. She was the widow of Robin Halpert.

Born in Providence, she was a daughter of the late Max and Sadie (Bernstein) Silverstein.

Halpert was a partner with her husband in the importing business from Scotland for 20 years before retiring in the 1960s. She was a member of Temple Beth-El, its Sisterhood, and the B'nai B'rith Women.

She leaves a son, Stephen Allen Halpert of Grafton, Mass., and a grandson.

A graveside service was held March 29 at Lincoln Park Cemetery, Warwick. Services were coordinated by Mount

Sinai Memorial Chapel, 825 Hope St., Providence.

ISAAC KLAUSNER

EAST PROVIDENCE — Isaac Klausner, 89, of the Hattie Ide Chaffee Nursing Home, a chemist and a teacher, died March 26 at the home. He was the husband of the late Anna (Spokojny) Klausner.

Born in Troki, Poland, he was a son of the late Chaim S. and Rachel L. (Kopliowitz) Klausner. He had lived in Cranston before moving to East Providence two years ago.

He was a chemist for Narragansett Electric Co. for more than 20 years before retiring in 1968. He was a teacher in the Rhode Island public school system from 1966 to 1988. He also was a Hebrew school teacher for 40 years in the Greater Providence area.

He attended college in Vilna, Russia, and in Karlsruhe, Germany. He received a bachelor's degree in engineering at the University of Strasbourg, France. He earned his master's degree at New York University in 1947.

He was a member of the former Faband Association, Temple Torat Yisrael and the former Temple Beth Israel.

He leaves a son, Edmond Klausner of New York City; a daughter, Elana Vikan of Baltimore; a sister, Sarah Tsvioni of Tel Aviv, Israel, and two granddaughters.

A graveside funeral service was held March 28 at Lincoln Park Cemetery in Warwick.

Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

PINCHAS KORALNIK

PROVIDENCE — Pinchas "Paul" Koralik, 88, of 423 Wayland Ave., a cap maker in Poland, Chicago and Rhode Island for more than 60 years retiring three years ago, died March 26 at the Jewish Home for the Aged. He was the husband of Mary (Landwirth-Abraham) Koralik.

Born in Poland, a son of the late Shmuel and Ita (Czarnoch) Koralik, he lived in Providence for 16 years previously living in Chicago.

Koralnik was a Holocaust survivor, and a member of the Providence Hebrew Day School.

Besides his wife he leaves a daughter, Gabriella Barros of Providence, and three granddaughters.

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

JOSEPH KORTICK

CRANSTON — Joseph Kortick, 85, of 19 Kearney St., a pharmacist at the former Adams Drug Store on Rolfe Street for 15 years before retiring in 1977, died March 24 at Waterview Villa, East Providence. He was the husband of the late Katherine (Riter) Kortick.

Born in Providence, a son of

(Continued on Next Page)

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OBITUARIES

(Continued from Previous Page)
the late Morris and Fannie Kortick, he had lived in Cranston for the last 16 years.

Kortick was the founder of the former Kortick's Drug Store in Cranston, which he operated for 35 years.

He was a 1926 graduate of the Rhode Island College of Pharmacy, and a former vice president of Rho Pi Phi fraternity.

He was a member of Temple Torat Yisrael and the Touro Fraternal Association.

He leaves three sons, Carl P. Kortick and Lawrence D. Kortick, both of Cranston, and Maurice I. Kortick of Augusta, Ga.; three sisters, Rebecca Abrams of Providence and Beatrice Goldstein and Ethel Kortick, both of East Providence; eight grandchildren and a great-granddaughter.

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

ESMOND LOVETT

JOHNSTON — Esmond Lovett, 86, of the Cherry Hill Manor, Cherry Hill Road, owner of the former Capital Scrap Salvage, Providence, and Lovett's Lakewood Tire Co., Warwick, for 55 years before retiring in 1980, died March 23 at the manor. He was the husband of the late Rose (Heller) Lovett.

Born in Providence, a son of the late Hyman and Bertha (Bernstein) Mendelovitz, he lived in Cranston for 20 years before moving to Johnston last month.

Lovett was a board member of the former Temple Beth Israel, and a past president of

its Men's Club. He was a member of Temple Torat Yisrael. He was a member of the Providence Fraternal Association, the South Providence Hebrew Free Loan Association, and the Cranston Jewish Guild.

He leaves a son, Howard Lovett of Warwick; a daughter, Dolores Lustig of Milwaukie, Wis.; a brother, Arnold Lovett of Port Richey, Fla.; two sisters, Mildred Rainer of Warwick, and Jeanette Levy of Cranston; five grandchildren, and six great-grandchildren.

The funeral service was held March 26 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ELIZABETH MARKS

PROVIDENCE — Elizabeth Marks, 94, of 365 Cole Ave., died March 20 at the home of her son, Morton J. Marks. She was the wife of the late Charles Marks.

Born in New Bedford, Mass., a daughter of the late Max and Annie (Edelston) Marder, she lived with her son for the past 15 months, previously living in Warren since 1925.

Marks was associated with her husband from 1925 to 1963 as partner in the operation of the former Marks Department Store, which had been in Warren since 1894.

She was a member of the United Brothers Synagogue, Bristol, the Providence Hebrew Day School, the Martha Washington Lodge of the Order of the Eastern Star, Warren, and the Friends of Lubavitch.

Besides her son she leaves five grandchildren, and six great-grandchildren. She was mother of the late Dr. Alan N. Marks.

The funeral service was held March 22 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

BRUCE D. NELSON

SEATTLE, Wash. — Bruce David Nelson, 49, of 14425 Henderson Road N.E., Bainbridge Island, founder and former president of Nelson Communications, Waltham, Mass., and founder and president of the Nelson Network, died March 28 at the Veterans Administration Medical Center. He was the husband of Susan (Kerrigan) Nelson.

Born in Madison, Wis., a son of Dorothy (Markoff) Nelson of Providence, and Palm Beach, Fla., and the late Walter J. Nelson, he lived in Boston for 25 years before moving to Bainbridge Island three years ago.

Nelson was a graduate of the University of Rhode Island, and received a master's degree in business administration from Suffolk University, Boston. He was a Navy veteran of the Vietnam War. He was chairman of the Bay State Executive Association from 1980 to 1990, and was national president of the society of Telecommunications Consultants from 1989 to 1990. He was a member of the Small Business Association of New England, the Boston Executive Association, the Rotary International, and Bainbridge Island Chamber of Commerce.

He was a skier and a member of the National Ski Patrol. He was a Jewish Big Brother, and a volunteer instructor for the American Red Cross. He was on the faculty of the Electronic University Network.

Besides his wife and mother he leaves two sons, Zachary and Jacob Bain Nelson; a daughter, Sophie Nelson, all of Bainbridge Island, and two sisters, Sheila Nelson Greenbaum of Rehoboth, Mass., and Deborah Nelson Pratt of Rockport, Mass.

The funeral service was held March 31 at Temple Beth-El, Orchard Avenue, Providence. Arrangements were made by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

LOUIS TVERSKY

CRANSTON — Louis Tversky, 80, of 600 New London Ave., Cranston, died March 23 at the Rhode Island Medical Center.

Born in Providence, he was the son of the late David and Anna (Torgan) Tversky.

Graveside funeral services were held March 25 at Lincoln Park Cemetery in Warwick. Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ANNA WINOKOOR

PROVIDENCE — Anna Winokoor, 82, of 5 Cathedral Square, a sitcher in a shoe factory in Lynn, Mass., for 35 years before retiring, died March 25 at home.

Born in Poland, a daughter of the late Charles and Bella Winokoor, she lived in Lynn since 1930 before moving to Providence seven years ago.

She was a member of the Women's Association of the Jewish Home for the Aged, and Congregation Shaare Zedek Sons of Abraham, both of Providence. She was a member of the Cranston Senior Guild.

She leaves a sister, Ellen Books of Providence, and several nieces and nephews. She was the sister of the late Edith Morris, Sarah Handelman, Ethel Cleinman and Simon Winokoor.

A graveside funeral service was held in Lincoln Park Cemetery, Post Road, Warwick. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

Sons of Jacob Passover Schedule

(Continued from Page 15)

Friday, April 9, Chol Hamoad Pesach

Shacharis 6:15 a.m., Candlelighting 7 p.m., Mincha 7:05 p.m., Maariv 8:05 p.m.

Saturday, April 10, Shabbos Chol Hamoad Pesach

Shacharis 8:30 a.m., Mincha 7:05 p.m., Maariv 8:05 p.m., Havdalah 8:05 p.m.

Sunday, April 11, Ninth day of Pesach

Shacharis 7:30 a.m., Candlelighting 7:02 p.m., Mincha 7:05 p.m., Maariv 8:05 p.m.

Monday, April 12, Tenth day of Pesach

Shacharis 8:30 a.m., Candlelighting 8:06 p.m., Mincha 7:05 p.m., Maariv 8:06 p.m.

Tuesday, April 13, Eleventh Day of Pesach

Shacharis 8:30 a.m., Yizkor 10:30 a.m., Mincha 7:05 p.m., Maariv 8:08 p.m., Havdalah — end of Pesach 8:08 p.m., Chometz may be eaten no earlier than 9:15 p.m.

Touro Sponsors

(Continued from Page 14)

will conclude a Talmudic tractate ("Taanit") in celebration of this annual event, entitled "Siyum B'Chorim."

For information on these or other Touro Synagogue activities, contact the Touro Synagogue office at 847-4794.

Celia Zuckerberg

(Continued from Page 1)

University, and a member of the League of Women Voters.

Eleanor Horvitz, whose husband is Zuckerberg's brother, said Zuckerberg was very active at Pembroke. "She was, of course, involved in the *Pembroke Record* through her four years. In her junior year, she was assistant editor, and in senior year, she was editor-in-chief."

Zuckerberg was also on the dean's list, and a member of the Press Club and Liberal Club at Pembroke. She worked on the yearbook, *Brun Macl*, and was active in sports, as well, Horvitz said.

Horvitz also recalled Zuckerberg's days at the *Herald*. "She

was like a one-man editor. This was her home away from home."

"She was a dedicated worker. She stayed here through the Blizzard of '78," noted Roger Champagne, who worked with Zuckerberg at the *Herald* during her last year here in 1979.

She leaves a son, Nathan A. Zuckerberg of Silver Spring, Md.; a daughter, Rae A. Zuckerberg of Providence; two brothers, Dr. Abraham Horvitz of Providence, Dr. David Horvitz of Cincinnati, Ohio, and two grandchildren.

The funeral service was held March 30 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

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CLASSIFIED

The Fifth Son: A Pesach Message

(Continued from Page 4)

from their true faith, and from their fellow Jews.

Deprived of spiritual life, there has risen a generation of children who no longer belong to the "four sons" of the Haggadah, not even to the category of the "wicked" one. They are almost a total loss to their fellow Jews and to true Yiddishkeit.

The Exodus from Egypt and the festival of Pesach are forceful reminders that an attempt to emulate the environment does not lead to survival, deliverance and freedom. These

come from staunch loyalty to our traditions and the Torah way of life. Our ancestors in Egypt were a small minority, and lived in the most difficult circumstances, yet they preserved their identity, and with pride and dignity, tenaciously clung to their own way of life, traditions and uniqueness. Precisely in this way was their existence assured, and eventually their deliverance from every slavery, physical and spiritual.

Submitted by Rabbi Yehoshua Laufer. Adapted from a letter of the Lubavitcher rebbe.

'Straight Talk'

(Continued from Page 9)

us, may choose to tread that path, but a society that does is doomed to live in well-deserved and constant fear that any of its hallowed ideals might at any time be similarly put out with the trash.

The gays I have known were entirely pleasant people and I would never defend any intolerance of their humanity or discriminate against them per se. But if one of them chose to flaunt his lifestyle, I would

want the unimpeded option of denying him a position in my child's classroom or a room in my home.

Not because I fear him and certainly not because I hate him.

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COMPETENT — Rod Bernstein at the Metropolitan Life branch in North Providence exudes confidence and caring toward his clients' needs.

Herald photo by Omar Bradley

A Closer LOOK

BUSINESS PROFILES

Timing Is Key in Insurance Business

by Omar Bradley
Herald Assistant Editor

Rod Bernstein relies on timing and good judgement before making an important decision, whether it's selling insurance or changing careers. In fact, Bernstein has been successful in both with his business at the North Providence branch of Metropolitan Life Insurance Company.

In 1980, he left the insurance business to pursue a career in sales, first as a furniture dealer with National Office Supply and later with Elmwood Dodge for seven years as a cars salesman. Between the two sales jobs, he attended classes at Community College of Rhode Island for the Life Underwriter's Training Council, the degree awarded to insurance agents for certification, he said.

A temporary lapse in the car business due to a bad economy was enough to get him back into the insurance industry. "When I saw how slowly the auto sales were moving, I decided to go back to school," Bernstein said.

As luck would have it, he secured a position with Metropolitan in 1991 as an

agent and the rest is history. A resident of Riverside, Bernstein is married with a 12-year-old daughter. He is a member of Temple Beth-El and enjoys the facilities of a local health spa.

Bernstein specializes in property, auto and casualty insurance for home or business and stresses adequate coverage to protect one's family or investment.

Although insurance companies were swamped with first-time insurance buyers due to the mandatory auto insurance law that was later postponed, Bernstein handled the situation prudently. Metropolitan offers a special policy for those drivers who might be considered "high risk" that could save them hundreds of dollars, he said.

"I treat people the way you like to be treated yourself — honestly, fairly," Bernstein said. "What's good for one may not be good for the other."

Bernstein enjoys success as an agent and a representative for Metropolitan Life Insurance Company. That's a long way from selling desks, you might say.

Support for Israel

(Continued from Page 5)
impressive. But consider this: The federation event this year for all who contributed \$1,000 or more was attended by 200 people — something over 100 families.

Out of a total temple membership in Rhode Island of at least 4,000 families! And the poor chairman had to say he was "gratified" at the attendance.

I was ashamed. Because I know that hundreds of families, "good temple members," whose temple dues are \$500 to \$750 to \$1,000 or more (and who were not present), give \$50 or less to the federation. Other hundreds give nothing. The simple truth is, they have been educated and motivated to support their temple; they have never been equally educated and motivated to support Israel.

The federation campaign, each year, effectively reaches the same small group of established givers. The rest, the bulk of potential givers, automatically relegate themselves to the telephone mop-up simply by not responding during the regular campaign. And this has become standard procedure.

The telephone manages to produce a respectable total only because there are so many hundreds of families on this list. But it's a shameful fraction of their giving potential.

The fact is, for an annual campaign like this, the telephone approach is just a little better than no solicitation at all; it's fund-raising by default, and for many of the names that end up on this list, it's ridiculously inappropriate and ineffectual. It's time to try a new approach.

We have six or seven well-organized temples in Rhode Island, and several Orthodox synagogues. We have never effectively exploited the real potential of these organizations in support of Israel. It's time we did.

Let the federation initiate discussions with the leadership of all the temples on the best way to achieve this goal: That every temple member make an annual pledge to the federation at least equal to his temple dues. And that these additional

amounts be earmarked for the UJA. Remember, these are temples, not country or social clubs.

Now, I'm not naive about temple financial problems or temple leadership. Unfortunately, many of these leaders are themselves on the telephone list. So I know it will not be an easy sell, or happen overnight. But neither was educating the members to support the temple or elevating the temples' dues structures to their current levels.

It took a commitment by the temple leadership and a process of education. And it took more than an occasional sermon. It happened only when people were convinced it was important.

The same energies and effort have never remotely been applied to encouraging support for Israel. I can't conceive of a more meaningful or appropriate agenda for all the temples and their rabbis in the coming year or years.

I submit that the destiny of Israel is so inseparably a part of our own future as Jews in America (whether we like it or not), that it is in our own best interest to place support for Israel at least on a par with "running the programs" of our temples, all of which would be hollow and meaningless if we failed Israel. I wonder if any of our rabbis and temple leaders

disagree.

At best, I realize that what I propose won't be achieved easily, without serious effort. Therefore, as a token first step, I propose that the temples inform the United Synagogue and the UAHC that money formerly paid to them will now be sent to the UJA.

For the first time, every temple member will be contributing something to the support of Israel, with equal support for the temple and Israel, the ultimate objective.

I have little doubt that the United Synagogue and the UAHC would survive very well on their significant voluntary contributions.

I challenge our rabbis to dedicate their pulpits and their good offices to this cause. A more appropriate function for the rabbis is hard to imagine.

I challenge our temple leadership to broaden their Jewish horizon, to use their established positions of influence with their memberships and to funnel their energies and proven abilities to achieving this goal. Because, in reality, only they can do it. It would be a true test of leadership.

I have no idea whether what I propose has ever been done in any other community. And if it hasn't, what a wonderful standard we could set! It will only be impossible if we don't find the will to try it.

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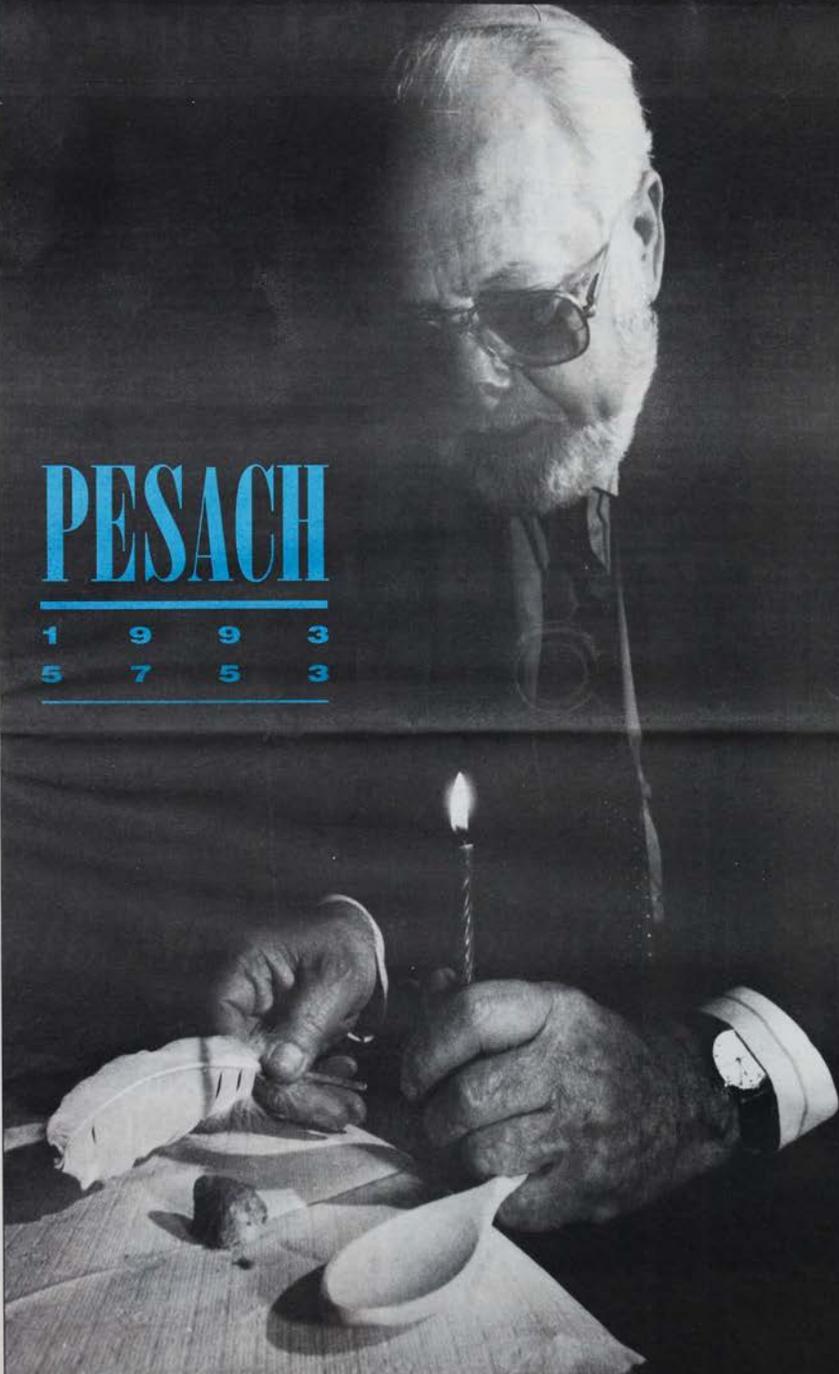
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Edward Adler, ritual director at Temple Emanu-El, demonstrates the search for Chometz, forbidden leavened bread and articles to be removed or disowned the day before Pesach.

Herald photo by Omar Bradley

JOYOUS PESACH

Since 1930, Katz Family Seder Has Been a Passover Tradition



OUT OF THE PAST

Reminiscences from the archives of the Rhode Island Jewish Historical Association

by Eleanor F. Horvitz
Special to the Herald

With the approaching observance of the Passover holiday, it is timely to relate the heartwarming story of the Molly and Harry Katz family and their four succeeding generations.

In 1930, Molly and Harry Katz purchased a home at 123 Woodbine St. in Providence. They moved into this home with their two daughters, Rebecca and Sylvia. It is interesting to relate from the Katz's own "megillah" that a seder home service for the first two nights of the eight-day festival of Passover has been conducted in their home every year since 1930.

When Molly and Sylvia married Sidney Factor. The number of participants at the seder grew with the addition of husbands,

grandchildren and extended family members. Harry Katz, an Orthodox Jew, conducted the seders in the traditional manner, using the Hebrew text.

When Harry Katz died in 1959, Sylvia's husband, Sidney, assumed the leadership role.

With each succeeding year, innovations were introduced which included the participation of all those present. Two sets of Haggadahs are used, one for each of the two nights. There are even changes in the menu so as to offer alternate dishes for those who are vegetarians.

But there is more to the story of the Katz family than their many years of holding family seders. Harry Katz's wife, her parents and Harry Katz's bachelor brother, Isadore, who also lived in the Woodbine Street home. Mr. Goldman was of the



SYMBOLIC RITE — Watching grandfather Harry Katz perform the symbolic rite of gathering leavened bread crumbs are the children of Mr. and Mrs. Sidney Factor, 123 Woodbine St., Rickey, 18 months, Maxine 6, and Judy, 3.

Photo by J. David Lamontagne

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opinion that this rather modest home was much too small to encompass them all, especially since he and Rebecca had two children who were born in the Katz home — Elliot, now 6, and Ruth, the baby. Rebecca did not want to move, as she did not want to leave her mother.

Mr. Goldman took matters into his own hands and bought a home on Summit Avenue, lo-

cated about six-tenths of a mile from the Woodbine home. There is a story told in the family that he asked his wife to move with him and their children to the home he had purchased. When his wife refused, he took his son and moved over to the Summit Avenue house. Mrs. Goldman's boycott lasted but one night. The next morning, she tearfully em-

Continued on Next Page

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JOYOUS PESACH



1992 SEDER, 123 WOODBINE ST. — (From left) the child on her father Marc Page's lap is great-granddaughter of Harry Katz, Rebekah Page, Debra Page, Allison Page, Harry Surden, Alex Kingsbury, Barry Kingsbury, Maxine Kingsbury, Sidney Factor, Sylvia Factor, Richard Factor, Judith Factor, Robert Wechsler, Adam Factor Wechsler, Goldie Wechsler, Lois Surden, Marjorie Surden, Molly Surden, Laura Page and Ruth Page. It is interesting to note that the three children who are watching their grandfather, Harry Katz, with his whisk of chicken feathers are in the 1992 photograph. Now, Richard Factor is a young man living at 123 Woodbine St.; Maxine and Judy are mothers with their children at the 1992 seder.

Continued from Previous Page

braced her mother goodbye and joined the rest of her own little family.

But that is not the end of that Katz saga and the Woodbine residence. When Molly Katz died in October 1953, Sylvia Katz Factor moved into that home with her husband and children in order to take care of her father.

That is why on the nights of April 5 and 6, the tables will once again be placed together to accommodate the 20 to 25 Seder participants. Now, the children of the third, fourth and fifth generations will sit at the table which stretches from one end of the living room to the end of the dining room of 123 Woodbine St.

For many years, Sylvia Fac-

tor has done the preparation and cooking for the seders. Her niece, Ruth Goldman Page, is responsible for such food items as the vegetables and desserts.

There is always a child groomed to ask the four questions and children eager to open the door for Elijah. The youngest children participate in searching for the afikomon (the matzah which has been hidden by the leader of the seder).

With most of the participants returning each year, there is the expectation that there will be the same comments made and the same responses to those comments. This good-natured rapport is indicative of the close relationship of the family.

The Katz family seder, observed for 63 years in the same

house, represents an envious record. In this age of mobility, this tradition is even more unique. The bond which exists in this family is manifest throughout the year, but seems to be emphasized even more as each generation of the Molly and Harry Katz family carries on the Passover rituals.



Choices

Rabbi Hershy Worch and his son, Meshulam, 6, look over Passover Art Contest entries at the Herald last week.

Herald photo by Omar Bradley

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JOYOUS PESACH

Worch Offers 12-Step Recovery Approach to Haggadah's Four Sons

by Yori Yanover

Based on conversations with

Rabbi Hershy Worch

NEW YORK (JTA) — "The

Torah has spoken concerning four sons: one wise, one wicked, one simple and one who knows not to ask," says the Haggadah. Rabbi Hershy Worch, who heads a congregation in Pawtucket, R.I., provides an examination of those four "archetypes" from the point of view of the famous 12 steps of Alcoholics Anonymous, which have now become the foundation for countless other programs, all dealing with ridding oneself of addictive behaviors and substances.

The slavery which the Israelites experienced in Egypt, contends Worch, was the "mother of all addictions." And he finds in the passage about the four sons, as well as many other portions of the Haggadah, support for this opinion.

What Says The Wise Son?

The wise son is the detached intellectual, who treats with contempt those who are engaged daily in liberation from slavery. See how he turns to those who celebrate the Passover seder and demands, "What are the testimonies and laws and modes of behavior which the L-rd, our G-d, has commanded you?"

What are the strange rituals you are conducting? What's all this voodoo? One day matzoh, another day erogim, another Chamukah candles.

That son insists on grasping intellectually the process of liberation, and understanding something which is purely spiritual. He is alienated by the religious experience because he is unable to jump head first and simply be in it. He has a need to attach an identifying tag to each sensation.

The reason for this is his fear of disappearing in the group.

The Haggadah's advice to this wise son is to join in. That is the real meaning of "Then you shall tell him the exact practices of the Passover."

It is impossible to conduct the Passover ritual according to Jewish law on one's own. How can one bake a matzah alone? How can one sit alone at the seder table? Impossible.

Come with us, then, join us, overcome your fear, celebrate with us; you'll see that in the end you will enhance rather than lose your identity as an individual.

What is the meaning of the intriguing lesson the Haggadah suggests we teach the wise son: "It is forbidden to eat anything following the afikomen?"

Afikomen is a Greek word meaning, roughly, dessert. The law is that one must not eat dessert after eating from the Pascal sacrifice, so as not to diminish the impression of its taste. This is because the original Pascal sacrifice was the very first expression on the part of the Israelites of the willingness to be liberated.

Egypt worshipped many different gods, according to their fluctuating positions in the Zodiac. The lamb was at the height of its rule around the month of April, the time of the Exodus. Moreover, according to many views, idolatrous Egypt was a vegetarian society, reminiscent of today's Hindus. The divine command to each Israelite was to fetch a lamb 1 year old or younger, slaughter it in public, smear its blood on his door seal and roast it whole, not sliced up and not in a pot, but on an open pit.

It was a direct uncompromising assault on all the values of an idolatrous culture, a com-

plete and aggressive humiliation of a civilization thousands of years old.

Imagine several million Jews invading today's Calcutta and setting up their barbecues all over town. The courage—never mind the chutzpah—required for this kind of an act is extreme. It was also the ultimate expression of trust in the strength of the higher power and obedience to Him, suspending one's intellect and judgment.

The flesh of the Pascal sacrifice was, therefore, the food of free men and thus the halachah forbade "cutting it down" with dessert. The message to the alienated wise son is that some experiences cannot be perceived cerebrally.

We cannot explain the taste of this "freedom food," but we can certainly taste it. Likewise, if you manage to suspend your intellect, which stands in the way of your direct experience, you, too, can be liberated.

What Says The Wicked Son?

Just as the wise son is only wise in his own eyes, so is the wicked son only wicked in his own eyes. If the wise man exaggerates his own importance, the wicked son exaggerates in the opposite direction. He believes that "trash" like him does not deserve to be freed. The enormous accumulation of details which comprises the religious activity frightens him. Tefillin, tallit, prayers, Shabbat, kashrut: who can meet so many demands?

That's why he says, in great wonder, "What is this labor to you?" How do you cope with the burden of this labor? In your place I would have collapsed long ago.

What this son does not understand is the fact that no one expects him to carry the burden

alone. On the contrary, only as part of a community can he be free of the feeling that he is worthless, that he is so bad that even G-d has no use for him. You must dull the teeth of this son, which is sinking in his own flesh, make them less sharp, help him recover from his self-loathing.

So say to him: you think we were better off than when we were in Egypt? Do you really think that if you were there your lowliness would have been so exceptional that you wouldn't have merited liberation?

Nonsense. All of us were lowly then and all of us were freed. How? "With this," meaning with the tools of recovery that our higher power has given to us to maintain our freedom, and which are represented on the seder table by the Pascal sacrifice, the matzah and the bitter herbs.

And why did the higher power give these tools to us? In order that we pass them on to you and to your own sons and so on.

What Says The Simple Son?

The simple son asks the truly important question, "Ma zot?" Literally it means "What's all this?"

But in Hebrew the word "zot" refers to the Shechinah, the presence of G-d on Earth. Zot is only of the Shechinah's name. (See Lev. 16:3, "B'zot yavo Aharon el hakodesh." With this Aharon will enter the holy sanctuary.)

What is the presence of G-d on Earth? How is it manifested? Here is one explanation, a bit mystical, but how can one discuss the Shechinah without a little bit of mysticism:

"Zot," equals 408 in Hebrew numerology, or gematria, and it is the sum total of the values of the words kol (voice) = 136, tzom (fasting) = 136, and mammon (money) = 136.

Check out your Rosh Hashana and Yom Kippur prayer books and you'll find that next to the words "teshuvah, tefillahutzedakah" in large print (meaning repentance, prayer and charity), the words "kol, tzom and mammon" appear in minute print.

Repentance, prayer and charity are the three necessary stages of liberating the human soul

from its bondage, achieving the freedom which is synonymous with G-d's presence on earth.

Repent: we must cease the activity to which we are enslaved.

Prayer: we must find a way to rely on the higher power to help us each day to remain free from that activity.

Charity: after we've become free, we must deepen the process of liberation by giving it away to others.

So that when the simple son asks "What's all this?" he is really daring to ask: "Who is G-d and what is his role in my life?"

The answer is G-d wants to liberate me from my slavery.

And The One Who Knows Not To Ask?

The world is full of people who are not only in slavery, but aren't even aware that there's anything wrong with them. Their pain is great and the only escape they find from the pain is in ways which destroy them.

The couples who live together in constant animosity, without happiness and satisfaction, who make each other miserable, exploding in rage and even violence, causing physical and emotional suffering: this is a form of slavery.

The workers who are trapped in boring, meaningless, even humiliating jobs, who are forced to spend countless hours away from their loved ones, who must prostrate themselves before their bosses and spend their lives this way, year in and year out, without satisfaction, without a sense of achievement and self-worth: this, too, is slavery.

The smoker who poisons himself, shortening his own life and spreading a cloud of disease over his loved ones: this is slavery to a particularly cruel master.

The compulsive overeater, who tries to compensate for his unending daily humiliation by consuming huge quantities of damaging food; and the other compulsive eater, who sentences himself to death by starvation; or the bulimic, whose cycles of bingeing and vomiting make him seem in his own eyes less human each day; all these are slaves, too.

Continued on Next Page

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JOYOUS PESACH

The Whys of Passover: It Begins with Children

by Anne S. Davidson
Herald Editor

While families across the state this week busily ready their homes for the approaching festival of Passover, children also prepare for the holiday. After all, it is the responsibility of the children — specifically the youngest child — to read the mah nishtanoh, the four questions, introducing the story of the Exodus.

Take a trip into just about any classroom and you'll be sure to find children preparing for Pesach. They're memorizing the mah nishtanoh, and most are making Haggadahs of their own. The children are not always sure why they need to know all of this, but they're sure it's necessary.

Under the capable tutelage of Fraide/Segal, kindergartners at the Alperin Schechter Day School have things well in hand. On a busy Friday last week, while the class sang the four questions during its free play time, several of the children took time out to share with a visitor the Haggadahs they had made.

"Instead of washing our hands in a sink, we wash them in a bowl at the table," said Miriam Klein, 6, pointing to one of the book's pages.

"Before Passover, you search for breadcrumbs and lots of special things... because you can't eat them," she adds,

pointing to another.

"You hide it," Shira Adler, 5, says of the matzah. "One person is supposed to find it."

"When you find it, you break it and everybody eats it for dessert," Miriam adds.

And Emma Thorne, 5, demonstrates how we dip the green vegetables into salt water. The salt water means we're sad — it represents tears, she says.

Meanwhile, Aaron Abrams, 6, sits quietly, nodding in approval of the information relayed by his classmates.

Shira says we drink four cups of wine at the seder, though she isn't quite sure why.

Miriam, the eldest child in her family, will read the four questions this year at the Passover seder because her little sister is just a baby. "I'm the oldest, but my sister can't read," she said. Though Miriam has read the four questions before, this will be her first time reading them in Hebrew, so she's a little nervous, she said.

"In English, it's harder to me," says Shira. "I come from Israel."

Emma, the youngest child in her family, will also read the four questions this year.

Meanwhile, just down the street, first-graders in Shulie Bamberger's class at Providence Hebrew Day School were no less enthusiastic. They, too, are making their own Haggadahs and



THE PASSOVER STORY — Miriam Klein, 6 (right), explains the significance of the wine at the seder while classmates Shira Adler, 5, and Aaron Abrams, 6, look on last week at the Alperin Schechter Day School in Providence. The children made their own Haggadahs to bring home for Passover.

Herald photo by Anne Davidson

practicing the four questions.

Eli Vaknin and Simcha Gilden shared a Haggadah as they practiced the mah nishtanoh:

"On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?"

"On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?"

"On all other nights we do not dip the vegetables even once. Why on this night do we dip them twice?"

"On all other nights we eat either in a sitting or a reclining

position. Why on this night do we all recline?"

Shlomit Vygoder tilted her head to the side as she read this last question with her classmates Rochel Halpern and Chaim Edelman.

They'll know why soon enough.

12 Steps

Continued from Previous Page

And the drug user, alcoholic, workaholic and gambler, all of them are wretched slaves.

What they have in common with the slaves in the Pharaoh's Egypt is the fact that their slavery is second nature to them. They cannot imagine life without it. They know not to ask.

If we don't cause them to

wonder about their state of existence, if we don't show them that it is possible to live as free men and women, that it is possible to liberate oneself from many earthly master person or substance, they would not arrive there on their own.

Therefore, says the Haggadah, "You must open" the dialogue with this last son. You must exhibit to him your own liberation from the very same slavery which is tormenting him now. Let him

become thrilled by the magnificence of your freedom, let him start asking for some of what you've got.

The fundamental mitzvah connected to the Haggadah is for each Jew to feel that he or she had been personally freed from Egypt.

The way to do it is by constantly updating the "Egypt" part, as each generation seeks to discover its own Egypt, from which it must free itself.



READING THE HAGGADAH — Eli Vaknin (left) and Simcha Gilden prepare for Passover by reading passages in the Haggadah last week in Shulie Bamberger's first-grade classroom at the Providence Hebrew Day School.

Herald photo by Anne Davidson

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May the Haggadah reinspire the joy of liberation for you and your family.

JOYOUS PESACH

The Timeless Ritual of Making Matzot

by Omar Bradley
Herald Assistant Editor

As Jews begin to celebrate Pesach, also known as the "Holiday of Freedom," memories of the past are retold to present generations in honor of its significance to Jews everywhere.

Rabbi Hershey Worch of Temple Ohave Sholam in Pawtucket recalls vividly how his family went about the routine of making matzot. He told a visitor that the significance of baking the unleavened bread originated from the Jews' rapid exodus from the clutches of slavery. Once the command for the Hebrews to leave Egypt was given, Jews literally grabbed whatever they could before the pharaoh had a change of mind. Many wrapped the dough in a sack and quickly departed, resulting in a flat bread.

Only a special oven that hasn't been used for anything else, according to kosher standards, can be used to bake the matzot, Worch said. Everything from flour to either the water or fruit juice must be separate until the moment of dough-making. He emphasized that as soon

as the liquid is joined with the flour, dough is feverishly kneaded and broken off in pieces to be rolled, spread out on a baking sheet, perforated and then baked within 18 minutes.

Imagining a small army of Jews stationed at different parts of the bakery, some in small rooms with a tiny window through which to pass the ingredients, was strangely amusing to Worch. But it was serious business, because the matzot were made by the hundreds, enough to feed a small community, he said.

The baking crew must clean their hands of any old dough every 18 minutes—a feat that often leaves hands and fingers acting with pain after several hours. But Worch recalls the satisfaction of knowing that he had been part of something vital and sacred to what Judaism is all about.

Today, only a few Orthodox bakeries, mostly in Hasidic communities, still practice this timeless ritual of making kosher matzot. Even though many families rely on factory-baked goods, Worch claims that it's just not the same as traditional baked matzot.



Passover Purchase

Members of the Jewish community patronize Miller's Delicatessen for Passover products last week in preparation for the holiday.

Herald photo by Omar Bradley

The Matzah of Unity

(To be recited during the Seder at Yachatz — when breaking the middle Matzah)

We are about to take the middle matzah and divide it in half. As we break this matzah and set it aside, we link ourselves symbolically with all Jews who have lived in the former Soviet Union. We

will not conclude our seder until the missing piece of matzah is found and brought again to our table. That action reminds us of the indestructible unity which binds all Jews together as a world family.

In Jewish tradition, matzah is "the bread of affliction," used on the road to redemption. As we celebrate Pesach, our festival of freedom, we know that the theme of the Exodus resonates in all that is happening around us.

Jews of the Soviet Union encountered decades of suppression. Struggling to live as Jews, many sought valiantly to leave for Israel, the homeland of the Jewish people. Many suffered harassment, some endured prison, and some lost their lives.

At last, most Jews can leave the country that represented a prison for so long. For now, the door to freedom remains open. We walk with them in their Exodus and commit ourselves to

help them in their quest for a new and a better future for themselves and their children.

We also remember the several million Jews who still remain behind. We pledge our vigilance, our support, and our solidarity with them, as they endeavor to sustain their community, reaffirm their Jewish identity and courageously resist anti-Semitism.

As Jews from the former Soviet Union, Ethiopia and other countries settle in Israel by the hundreds of thousands, we know that their reunification with the Jewish people requires our caring and loving concern. May we be worthy of that challenge.

We pray that all Jews may find freedom this year — in a world without war — and with Israel at peace. Amen.

Prepared by the United Jewish Appeal Rabbinic Cabinet and the National Conference on Soviet Jewry in honor of Operation Exodus — Pesach 5753-Passover 1993.

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JOYOUS PESACH



EDUCATING — Rabbi Yehoshua Laufer informs his congregation about the purpose of the feather and spoon used for recovering Chometz at Chabad House on Sunday.

Herald photo by Omar Bradley

The Power of Pesach

by Omar Bradley

Herald Assistant Editor

Rabbi Yehoshua Laufer stood up before the group of men at the Chabad House and implored them to stay. "My brothers, I ask you to remain a while," he said, extending his arm to the group. Each Sunday, Hassidim make the pilgrimage from their homes to read and worship at Chabad House on Hope Street, but the routine was different this week.

While little children scampered among the older and venerate group of men, Laufer held up a plastic package. It contained a beeswax candle, a large feather and a simple wooden spoon used solely for the search and removal of chometz. If any leavened bread or food that is forbidden during Pesach is found, it must be removed, burned or disowned by its Jewish owner.

Laufer carefully broke off a small piece of leavened bread and wrapped it in a napkin before giving it to Chaya-Moshka Marks, 4, a cherubic Russian girl to hide. The little girl did not try to make it too difficult for the older men to find. The rabbi explained that the demonstration was a re-enactment for the night before Pesach.

A prayer was offered to G-d to help to find the chometz before the search was conducted. Then, Michael Entin, a newly arrived Russian, was given a feather and the spoon while Yossi Laufer held the small candle. As is custom, all lights were turned off and the search began for the small pieces of bread Chaya Moshka had hidden earlier.

One by one, the chometz was dumped into the plastic bag

destined to be burned the next day while the "Kol Chamira" is recited, Laufer stated.

Laufer believes that the ridding of chometz is symbolically doing away with the unnecessary egotism of the world, Jews, like the unleavened bread cherished at the seder, should remain simple and pure, free from the distraction and excesses of the world.



HIDE AND SEEK — Chaya-Moshka Marks, 4, hides a piece of leavened bread at a demonstration for the search and annulment of Chometz at the Chabad House on Sunday. The bread was later searched out to be burned the next day. The demonstration was a re-enactment for the night before Pesach.

Herald photo by Omar Bradley

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JOYOUS PESACH



Celebrating Passover from former Yugoslavia to former Soviet Union

This Passover — the holiday of freedom — has special meaning for the Jews remaining in the former Yugoslavia. The American Jewish Joint Distribution Committee (JDC) is taking measures to ensure that these Jews, who are anything but free, will be able to celebrate their holiday.

Matzot and kosher wine will be sent in by JDC and La Benevolencia, the aid society of the Sarajevo Jewish community.

In keeping with its nonsectarian work in the former Yugoslavia, JDC sent kosher food to the Muslims for their holy month of Ramadan, at the request of the Jewish community. The food, donated by the French Union of Jewish Students, is being distributed by La Benevolencia.

In Zagreb and Belgrade hundreds of the refugees from Sarajevo will be able to attend public seders. Yitzhak Ayyenmachi, an Arab candidate who has been studying in Israel with support from JDC, is being sent to Belgrade for two weeks to help run the seders and teach about Passover.

Celebrating Passover in Freedom

JDC President Abner Milton A. Wolf noted that Passover, as the holiday of freedom, is a milestone in the Jewish lifecycle. "Today, Jews in more countries

are freer to live proudly as Jews. JDC, which in the past has acted as a lifeline to the Jewish world, is now assisting countries that have gone through political changes in maximizing Jewish culture and religion. JDC helps Jews not only to live, but to live as Jews," Wolf said.

As the overseas arm of the American Jewish community, JDC with funding from the regular campaigns of the United Jewish Appeal, serves Jewish populations throughout the world by providing social welfare assistance and servicing their religious and cultural needs.

More than 20,000 Eastern European Jews will celebrate Passover with wine, matzot, seder plates, maror and other Passover foods from Passover kits provided by JDC. These kits will be sent to the former Soviet Union, the Baltics, Poland, Czechoslovakia and Hungary in time for Passover. In addition, 25,000 Haggadot will be distributed.

In Vilnius, two public seders will be held: one with the pupils of the Jewish school and their families — estimated attendance 250 to 300 people — and one for youngsters, elderly and pensioners — estimated attendance 200 to 250 people.

In Estonia, a public seder will be held in the school auditorium for more than 200 people.



Above, an elderly Jewish woman in St. Petersburg receives a parcel of matzah from a local volunteer. The matzah was provided by the American Jewish Joint Distribution Committee (JDC). JDC helped the Jewish community organize a network of volunteers who visit the needy elderly on a regular basis.

Photo by Doron Bacher

Traditional and Educational Seders Held

Last year in Bulgaria seders were organized for 1,300 people in seven small towns. This year JDC is concentrating its efforts on larger cities, and the attendance is expected to exceed 2,000.

After last year's seders, a Jewish journalist in Bulgaria wrote, "A lot of the Jews in Bulgaria do

not know the traditions and these evenings help them to re-instate their memory."

In Slovakia, a number of different seders will be held this Passover. The Kosice and the Bratislava Jewish communities will each hold one traditional seder for elderly people and one of a more educational nature for the younger generation.

In Tunis, 175 people in need

will receive matzah, kosher meat and wine and seders will be held in both of the homes for the aged; in Poland, seven seders will be held in the largest communities and one seder will be held for about 100 children in Srodobrow; and in Israel 1,500 Amharic/Hebrew Haggadot will be distributed to Ethiopian olim participating in JDC's vocational training programs.

Ethiopian Jews Try to Retain Ancient Passover Traditions

by Michele Chabin
JERUSALEM (JTA) — For Ethiopian Jews living in Israel, celebrating Passover has become a bicultural affair.

Transplanted to a new country with different customs and traditions, the Ethiopian community is in the process of shaping a new identity.

While the community's spiritual leaders, known as kessim, want to retain as many of the old ways as possible, they acknowledge that many of the young people view these customs as obsolete.

Educated in Israeli schools, new immigrant children, regardless of their backgrounds, are encouraged to adopt the ways of their new country. Sadly, the culture of their parents and grandparents is sometimes lost in the process.

"For Ethiopians, celebrating Pesach in Israel can be both rewarding and difficult," said Shoshana Ben-Dor, an expert on Ethiopian Jewish customs and institutions.

To understand just how much of a culture clash the Ethiopians experience on Pesach, said

Ben-Dor, "you need to know how they celebrated the holiday in Ethiopia."

Over there, she said, "the people took the commandments relating to Pesach very literally." Beginning on the first day of the Hebrew month of Nissan — the month in which Passover falls — they began clearing their homes and searching for animals to slaughter as a ritual sacrifice.

Cleaning the home required whitewashing the interior of each house (the thatched-roof huts were constructed of mud, straw, and cow dung). Any cooking utensil that had been used during the year was either put away or destroyed. Anything made of pottery was broken or sold — literally — to non-Jews. A new batch of clay pots and utensils was made especially for Pesach.

On the eve of the holiday, the entire village assembled in the courtyard of the "maskid," or synagogue. Toward evening, the kessim slaughtered a few sheep as a ritual sacrifice.

While the animals were cooked for the feast that was to follow, the kessim recounted the story, based solely on biblical references, of the Israelites' Exodus from Egypt. During the meal, everyone was required to

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A Passover Remembrance of the Warsaw Ghetto Uprising, April 19, 1943

by Zvi Rosenwein
NEW YORK (JTA)—"It was a day that brought me down completely," recalls Nahum Rembo, secretary of the Warsaw community, in his memoirs.

It was a hot day in August 1942 and Rembo had been told that the Germans were evacuating schools and orphanages, including the one run by Janusz Korczak.

The Germans began loading the trains that would take the children to Treblinka. "The death march started by Korczak with his children—that, I will never forget," wrote Rembo. "That was not a march to death, it was a silent organized protest against the savagery."

"It was surreal. The children were lined up in groups of four, with Korczak leading them, his eyes lifted skyward, his hands holding those of two children."

"At night, I thought I heard the marching of the little children. They are marching to the tune of the teachers. I heard their march without stop, going in an unknown direction."

(Emanuel Ringelblum, "Notes from the Ghetto," Vol. 2, pp. 213-214, translated from the Yiddish, I.L. Peretz Publishing, Israel, 1985.)

Every year in our home, we pause in the middle of the Passover seder to retell Nahum

Rembo's story—and the many other stories, including my own, that made up the destruction of European Jewry.

We pause at the passage in the Haggadah that says, "In every generation, every individual must feel as if he (or she) personally had come out of Egypt."

My modern-day Egypt was World War II Poland, and not a day goes by without my thinking of my enslavement there. On the seder night, I ask my family, and I ask you, to think back with me.

Why, on the seder night? In part, because it was on the first night of Passover 50 years ago, when the Germans had surrounded the Warsaw Ghetto and were preparing to destroy it, that the last remnants of the half-million Jews of Warsaw rose up against their oppressors and fought one of the most valiant battles of Jewish history.

The other reason for choosing the seder is that we are commanded on Passover to tell the story of the Exodus from Egypt, over and over again. "And the more one tells the story of the Exodus from Egypt, the greater one's merit," the Haggadah says. And so we are commanded

from the depths of Auschwitz by those who did not survive to tell the story of European Jewry, over and over again.

Who survived consider the recounting of the tale to be the fulfillment of a solemn oath made to those who were killed. "Promise us you will remember," they said. "Promise us you will tell."

And so, on a holiday when we are gathered with friends and family to celebrate our freedom we tell. We tell not only of the destruction, but also of that which was destroyed.

There was, we tell, a great Jewish people in Europe for more than 1,000 years.

They formed thousands of communities; they built trade and commerce and erected houses of learning and worship. They created their own language, their own literature, their own theater, their own music. They spewed forth into the world some of the greatest geniuses of the last centuries.

And then we tell of the destruction, of the methodical dehumanization of the Jews first in ghettos and then in concentration camps, of the torture and the starvation, of the carefully orchestrated murder of millions. Wetel Nahum Rembo's story,

of children being led to their deaths in Treblinka, and in that we tell the end of civilization.

And then, after we have recited all this, we can tell of the young heroes who rose up on the first seder night in 1943, who lashed out against those murderers of children and gave expression to the bitter outcry of a people in their darkest hour.

The struggle of a small and virtually unarmed group of young Jews, led by the likes of 24-year-old Mordechai Anielewicz and 28-year-old Tzivia Lubetkin, was the first uprising in occupied Europe and lasted longer than the German invasion of Poland.

We must continue to give life to these unloved lives and some meaning to their horrible deaths.

On the seder night, let us tell their stories and give voice to their cries.

Here is the text that my family reads at the seder, as reprinted from the *Jewish Spectator*, April 1960:

Perform this ritual after the Third of the Four Ceremonial Cups, just before the door is opened for the symbolic entrance of the Prophet Elijah. All rise, and the leader of the seder recites the following:

On this night of the seder we remember with reverence and love the 6 million of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt.

Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire.

But we abstain from dwelling on the deeds of the evil ones lest we defame the image of G-d in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones from the sanctification of the Name, and slew many of them before they died.

On the first day of Passover, the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel throughout all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing "Ani Ma'amin" (I Believe), the song of the martyrs in ghettos and liquidation camps:

I believe in perfect faith in the coming of the messiah: And though he tarry, nonetheless do I believe!

Zvi Rosenwein writes for the *Algemeiner Journal*, a Yiddish weekly in New York.



Ancient Traditions

Continued from Previous Page

eat a piece of the slaughtered sheep and some "qita," the Ethiopian equivalent of matzah.

During the week of Pesach, what people ate depended on where they lived. In some areas, Jews ate legumes, while others considered their forbidden.

On the other hand, all Ethiopians abstained from eating any food that had been aged or fermented overnight. This included dairy products like yogurt and cheese. Even a cup of milk that had formed a layer of butterfat was considered chametz.

"Looking back on their lives in Ethiopia, many immigrants recall how limited their diet was during Pesach. They are amazed at the amount and variety of food that Israelis eat during the holiday," said Ben-Dor.

The new immigrants have had other surprises as well, according to Yossi Harel, head of the heritage division of the Immigration and Absorption Department of the Jewish Agency.

The new immigrants were shocked to learn that Jews around the world stopped slaughtering animals for ritual sacrifice when the second temple was destroyed.

"There are still some Ethiopian elders who perform this ritual, even in Israel, but it goes against modern Jewish practice," Harel explains.

"The Haggadah is another prayer for the Ethiopians. Back in Ethiopia, the kes was read aloud parts of the Bible dealing with the Exodus from Egypt and crossing the Red Sea. Although the Haggadah does this as well, it is also filled with commentary by great rabbinic scholars and sages."

To acquaint the immigrants with contemporary Pesach rituals, the Jewish Agency last year put together a 50-minute videocassette that explains, in Amharic, how Pesach observance in Israel differs from the holiday's observance in Ethiopia.

"We asked 10 kessim from various parts of Ethiopia to ex-

plain how the holiday is celebrated in Israel, and we put it on videotape to distribute to absorption centers and caravan sites all over the country," he says.

Almost two years have elapsed since the Operation Solomon airlift brought most of the remaining Ethiopian Jews to Israel. During that time, most have adapted to life here—to a greater or lesser degree.

"This year, we will sponsor group seders only for those immigrants who have been here less than a year," says Harel.

"At this stage, most of the veteran immigrants prefer to observe Pesach at home with family or friends, just like other Israelis."

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JOYOUS PESACH



The Four Questions

First-grade teacher Shulie Bamberger and her students at Providence Hebrew Day School rehearse the four questions of Passover last week in preparation for the holiday.

Herald photo by Anne Davidson

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from

Murray, Deborah
Scott, Melissa
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Anne Kaplan

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Let's Put Moses Back Into Passover

By Irving Greenberg

NEW YORK (JTA) — More than any other person, our teacher, Moses, made the Exodus happen (with the help of G-d).

Founder of the Jewish nation, he was perhaps the most influential teacher who ever lived. The divine law that he transmitted to Israel created a way of life that has lasted over three millennia.

Moses shaped the moral and religious outlook that is the basis of modern civilization. Three of the major faiths of the world — whose believers number almost 2 billion — grew out of his teachings.

Moses was a revolutionary who smashed the greatest despotism of his time. The pharaonic system combined absolute political power, total control of agriculture and G-d status in one person.

Most revolutionaries are good at overthrowing established orders. Often, this leaves a void. But Moses built a whole new way of life.

Most great revolutionaries have sweeping visions but are impatient with process or bored by detail. By contrast, Moses selflessly organized the daily logistics for a march of 600,000 slaves across a desert for 40 years.

Consider the price Moses paid. Raised in the court of Pharaoh, enjoying every imaginable privilege as the adopted son of Egypt's princess, he gave it all up to help his outcast, enslaved people.

Later, he left a quiet, easy life as son-in-law of the high priest of Midian to carry out his mission of liberation. As a result, he was separated from his wife and family for many years.

When presenting his demands for freedom, Moses faced threats and hostility from the Egyptians. At the same time, he was blamed by the Israelites for every setback.

When the supply of water or food ran out in the desert, the Israelites castigated Moses, contrasting unfavorably their present state in the desert with the "good old days" (and varied menus) of slavery.

When the people betrayed their covenant and built a golden calf, Moses put his own life on the line to win a reprieve for Israel's existence.

After 40 years, mentally and psychologically exhausted by the never-ending whining and ingratitude, Moses finally blew up.

The umpteenth time that the Israelites, lacking water, blamed him and Aaron for endangering their lives and said they wished they were back in Egypt, he lashed out verbally at the people and struck the rock to bring water. Thus he lost his chance to enter Israel, the focus of his hopes and dreams.

Surely, Moses' sister Miriam, prophethood and co-leader, and his brother Aaron, the high priest, deserve credit for their service to the Jewish people.

Still, of Moses we can say: Never have so many owed so much to so selfless a person.

Yet when the rabbis created the seder to commemorate the Exodus, what was given to Moses? Not a mention.

In the text of the traditional Haggadah, developed over centuries, there is not one single reference to — almost not even a hint of — Moses' contribution.

Oceans of ink have been spilled to explain why G-d's name is not mentioned in the Scroll of Esther when that story of redemption is told on Purim.

Yet the blatant omission of Moses in the Exodus account is almost taken for granted.

Only two plausible explanations have ever been offered for this "black hole" of Jewish memory.

One is that precisely because Moses was so central to the Exodus, there was danger of a cult of personality. His contribution was so great that he might well have been deified or placed above mere humans, as indeed was done to Jesus in Christianity and Buddha in Buddhism.

To protect the purity of Jewish monotheism, the rabbis omitted Moses from the Haggadah account that would shape the people's understanding.

As the Torah points out, Moses' burial place is totally unknown. Perhaps this was the divine way of preventing the creation of a Moses cult. Perhaps this was the model for the rabbi's omission.

The other defensible reason is offered by Baruch Bokser, of blessed memory, in his book,

The Origins of the Seder.

The seder was created by the rabbis after the temple was destroyed. The goal was not only to remember and re-enact the Exodus, but to give hope.

So the Israelites had been redeemed then, so would G-d bring another exodus and restore the present-day Jews. If Moses was the driving force of the Exodus, obviously he could not repeat now.

So the rabbis stressed that the eternal, ever-living G-d was the liberating force. In the words of the Haggadah: "And G-d took us out of Egypt — not through an angel, not through a seraph, not through a messenger, but the Holy One, the Blessed in G-d's own Glory and Person."

Today, the situation has changed drastically. There is little danger that the seder participants will defy Moses.

Most of the 86 percent of American Jews who hold a seder know little or nothing about him. They need to hear more about Moses' life and teachings.

They would probably feel closer to the Jewish tradition if they could encounter his remarkable human model — including how he came from an assimilated background to become a great prophet and leader of his people.

Furthermore, in our time a new Exodus has occurred — the recreation of the state of Israel. People are less concerned that "it can't happen here" or "only G-d can make an Exodus."

They will be more galvanized personally if they learn how, step-by-step, Moses, Miriam and other individuals liberated the Jewish people and transformed history.

So this Passover, when you sit down to the seder — 3,143 years after the Exodus, 1,900 years after the first seder — it is time to correct an "injustice" in the commemoration of Jewish liberation.

Insert Moses' story into your seder. (You can particularly draw on Exodus chapters 1-20 and 32ff.) Remember "The memory of the righteous is a blessing" (Proverbs 10, 7).

Irving Greenberg is president of CLAL — the National Jewish Center for Learning and Leadership and author of *The Jewish Way* (New York: Summit Books).

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JOYOUS PESACH

The 115th Anniversary of an Early American Haggadah

by Rabbi David Geffen
SCRANTON, Pa. (JTA) —
"This day is the anniversary of the great exodus of the people of Israel from the land of Egypt," the *Democratic Press* of Chicago notified its readers in 1868.

The story continued, "We want our readers to know that there have been about 6,000 pounds of unleavened bread sold here for the use of the Hebrew population of this city and surrounding country, that on the first two evenings of the festival every Jewish family circle assembles around the festive board."

While Chicago became a major center for Jews following the great immigration from Eastern Europe starting in 1881, there were already enough Jews in the city in the 1860s to form a Jewish company in the Civil War.

Following that war, additional temples and synagogues were formed and as many as 10,000 Jews resided in Chicago by the late 1870s.

One immigrant of that period recalled: "The Russian and Polish Jews were crowded into the districts bounded by Canal, Holstead, Polk and 14th streets. The great majority of this group earned their livelihood by peddling dry goods and notions which they carried around on foot, or junk, vegetables and fruit which were peddled by horse and wagon."

By the beginning of the 1880s, Chicago, next to New York, was the prime intellectual and publishing center for American Jewry. Hebrew and Yiddish papers flourished from the 1870s on, and a number of Hebrew books were published there as well.

One of the leading Hebrew and Yiddish publishers in the Chicago area was Nachum Baer Ettelsohn. He established a Hebrew-Yiddish press, and in 1877 started to publish a Hebrew, and then a Yiddish paper titled *Israeliische Presse*, which sold for 2 cents a copy.

Rev. Hayyim Liberman, a Chicago melamed (learned teacher) who was quite knowledgeable in Jewish sources, was a regular contributor to the paper. When Ettelsohn realized that American Jews, "the young folks," as he

characterized them, needed a new and relevant Haggadah, he turned to Liberman for assistance.

The first Haggadah published in the United States appeared in 1837 from the press of S.H. Jackson of New York. His sons put out a second edition.

Then, beginning in 1851, the Haggadah market was captured by L.H. Frank of New York, who issued numerous editions of the Haggadah with English and German translations. When any of Frank's editions included illustrations, they were borrowed from European editions of the Haggadah.

In 1878, Ettelsohn and Liberman felt that the time was ripe for a new Haggadah with a fresh translation and illustrations that would relate to the American experience.

Liberman wrote the introduction, the guide for the seder, prepared the English translation and added Hebrew explanations for Ehad Mi Yodea and Chad Gadya, portions near the end of the Haggadah.

An unknown artist by the name of H. Senior was commissioned to do the artwork.

The first of the five original illustrations in the Haggadah accompanied the instructions for the search for the leaven. Depicted were a turbaned father and a young son dressed in peasant garb and not the stylish fashion of the time.

The second illustration became the most famous because it was the first depiction of the four sons as Americans. The wise son has his eyes lowered as he reads the Haggadah and his head is covered.

The wicked son, hatless, puffs away on a cigarette, and raises his hand in a challenging fashion. Only the backs of the other two sons are visible. The mother and father are lost in their thoughts. The generation gap is certainly in evidence here.

The third and fourth illustra-

tions deal with Moses slaying the Egyptian and the handmaiden of Pharaoh's daughter rescuing baby Moses in the basket from the river where he had been placed. The Egyptian buildings depicted in one drawing are Chicago-like in appearance. In addition, the pulley system used for construction purposes by the ancient Egyptians in the illustration is characteristic of the Midwest in the 1870s. In the rescue-of-Moses illustration, the arm of the handmaiden has grown longer, so she can reach the basket. This artistic interpretation derived from a rabbinic interpretation of that baby-Moses story.

The final illustration is the most innovative. As the children of Israel cross the Red Sea, they go through 12 distinct channels. Again drawing upon rabbinic lore, the artist, H. Senior, had the escaping Israelites cross the Red Sea by their tribal contingents.

The first edition of the Haggadah was published in 1878 in Chicago in a limited number. A leading New York Jewish bookseller, J. Kantrowitz, realized the Haggadah's sales potential. He copyrighted it in 1879, though it was probably illegal, and issued four different editions in the 1880s.

Last year, all five illustrations were reproduced in the American Heritage Haggadah after being out of print for over a century. This year four previously unknown copies of the Liberman-Kantrowitz Haggadah are on display, along with other 19th century Haggadahs, in the Passover exhibit at Temple Israel in Scranton, Pa.

As this Chicago Haggadah's birthday is marked, the illustrations, which made it truly an American first, have once again come to life.

Rabbi David Geffen is spiritual leader of Temple Israel in Scranton, Pa., and editor of the American Heritage Haggadah.



A Sigh of Satisfaction

Lauren Steingold, 5, proudly displays the seder plate she designed Sunday at the Temple Sinai Passover workshop program.

Herald photo by Omar Bradley

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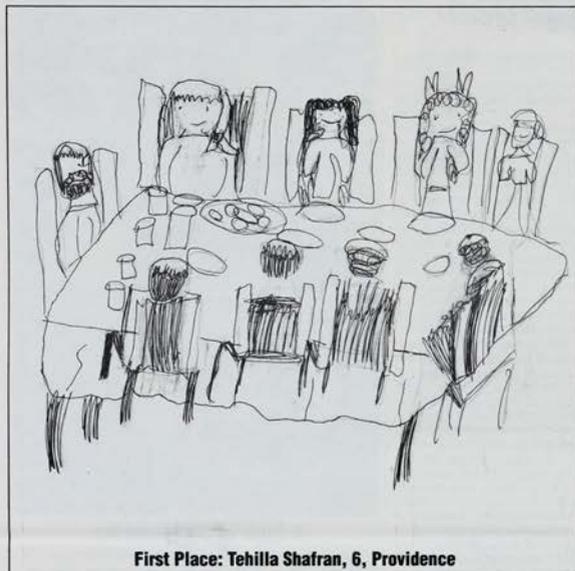
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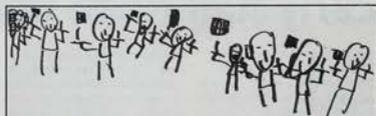
JOYOUS PESACH



Passover Drawing Contest Winners: Ages 4 to 6



First Place: Tehilla Shafran, 6, Providence



Me and my family
eating matzah. We
are at my Grandpa's
Sedar, eating matzah.
I think I'm going to
be a rabbi.

Second Place: Brian Weinstein, 6, Pawtucket

My mom
was opening
the door for
Elijah at my
Grandparent's
house last year
and the cat came
out the same door.
I wondered if Elijah
didn't like cats.



Third Place: Zoe Bell, 6, Cranston

Other Contest Entrants

AGES 4 TO 6

Esther Bell, 6
Aryeh Raskin, 6
Roche Secunda, 6
Susan Ziegler, 6
Eli Hartman, 4
Tehilla Shafran, 6
Eli Vaknin, 6
Daniel Lefkowitz, 2
Simmi Gilden, 6

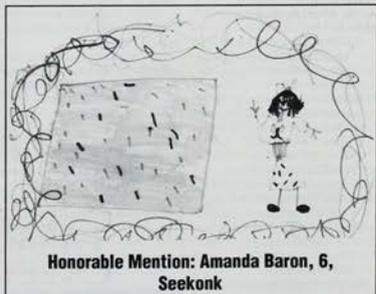
Shiffy Shafran, 4
Jacob Gold Dwares, 2½
Malkie Barer, 6
Brian Weinstein, 6
Hillel Samlan, 6½
Alex Krakowski, 6½
Kseniya Gurvich, 6½
Julie Wallick, 6
Jonathan Cesaro, 6
Chananya Rechester, 6
Rivka Saklad, 6

Jacob Edelman, 6
Laurie Pultman, 6
Ethan Rosenberg, 5
Yosef Weiner, 6
Hal Bernstein, 6
Zoe Bell, 6
Joshua Labossiere, 5
Amanda Baron, 6

AGES 7 TO 9

Ari Heckman, 9½
Tamar Strajcher, 9
Jared Levine, 7
Matthew Singer, 7
Sean Singer, 8

Continued on Next Page



Honorable Mention: Amanda Baron, 6, Seekonk

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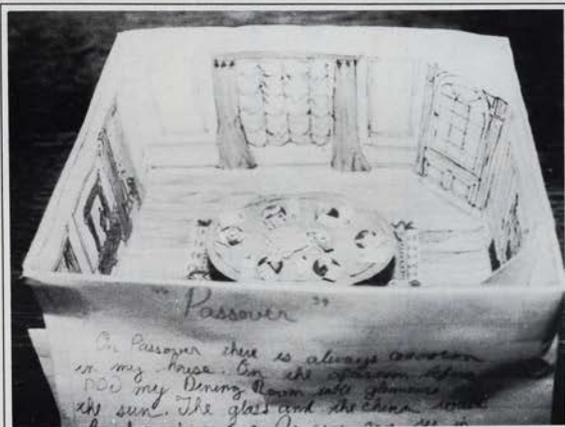
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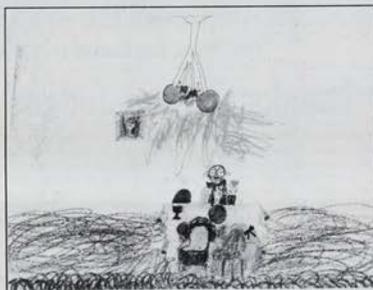
Passover Drawing Contest Winners: Ages 7 to 9



First Place: Ari Heckman, 9½, Pawtucket



Second Place: Benjamin Konoff, 9, East Greenwich



Honorable Mention: Michelle Amy Smoller, 7, Warwick

Other Entrants

Continued from Previous Page

- Natan Friedman, 7
- Moses Massouda, 8
- Daniel Edelman, 8
- Hadass Zachor, 8
- Benjamin Konoff, 9
- Yisrael Meir Lipson, 9
- Asher Albert Andelman, 7
- Meredith Sandler-Bazar, 8
- Robin Halpern, 7
- Hillel Shafer, 7
- Abigail Mintz, 9
- Ami Ziff, 7
- Rachelle Noorparvar, 8
- Aaron Hartman, 7
- Felix Yanko, 7
- Max Dwares, 9
- Daniel Konoff, 7
- Yosi Eric Scharf, 7½
- Hasya Pearlman, 8
- Itzy Albert-Andelman, 9
- Valerie Morozov, 8
- Maksim Gorbachev, 7
- Dov Neimond, 9
- Hershey Gerber, 7
- Shifra Kaufman, 7
- Michelle Amy Smoller, 7

Continued on Next Page



Third Place: Yisrael Meir Lipson, 9, Providence

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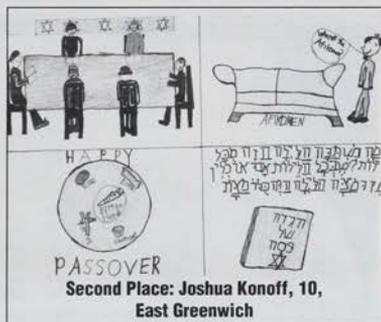
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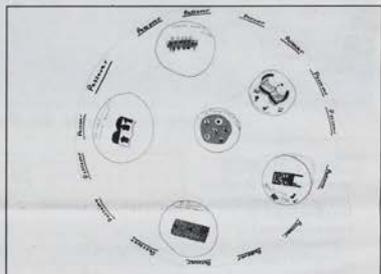
Passover Drawing Contest Winners: Ages 10 to 13



First Place: Seth Konoff, 11, East Greenwich



Second Place: Joshua Konoff, 10, East Greenwich



Third Place: Natanya Raskin, 10, Providence

“Thanks” to the Judges

We at the *Herald* would like to thank the five judges who volunteered their time and efforts to the difficult task of choosing the winners of this year's Passover Art Contest. Special thanks go to Rabbi Hershy Worch of Congregation Ohave Shalom; Lola Schwartz, executive director of the Jewish Community Center of Rhode Island; Toby Rossner, librarian for the Bureau of Jewish Education of Rhode Island; Hope Pearlman, president of Temple Torat Yisrael, and Rabbi Sidney Helbraun of Temple Beth-El.

Other Entrants

Continued from Previous Page

- Jonathon Shapiro, 7
- Tzipor Jakubowicz, 8
- Sarah Donovanitz, 7
- Avrohom Fried, 7
- Ilan Mitchell, 7
- Abby Winkleman, 9½
- Sara Berman, 7
- Sasha Bohan, 7
- Aryeh Pliskin, 8
- Alex Kratik, 9
- Rina Fried, 8½
- Yoni Samlan, 9
- Eva Gleberman, 7
- Elisheva Klausner, 7
- Aaron Gleberman, 7
- Seth Kirschner, 7½
- David Gibber, 7
- Rebecca Kerzer, 7
- Aaron Rubenstein, 8
- Esther Barer, 8
- Yisroel Weiner, 8

Continued on Next Page



Honorable Mention: Greg Rose, 10, North Attleboro

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JOYOUS PESACH



Other Entrants

Continued from Previous Page

Dena Pearlman, 8
Menachom Gibber, 8
Michael Rosenstein, 8
Elisheva Diamond, 8
Rafi Gerber, 8
Yehudai Lipson, 8
Eugene Zaydes, 9
Dani Katzovitz, 7
Ladislav Yanovsky, 9
Ashi Cusner, 8
Ben Jaccarino, 8
Ben Halper, 8
Vitaly Chibusou, 7½
Peter Ziegler, 9
Yoni Mandel, 9

AGES 10 TO 13

Aaron Ziff, 10
Seth Konoff, 11
Freda Winkelman, 11
Anna Berin, 11
Gabriel Mitchell, 10
Irina Kuvykin, 12
Ellina Khaykin, 12
Avi Rosenstein, 12
Rachel Berman, 11½
Yisroel Donowitz, 12
Marina Moraukhovich, 12
Chava Hartman, 11
Avigayil Pearlman, 11½
Robert Weiner, 12
Yoni Halper, 12
Akiva Schecter, 10
Boris Trachtenberg, 10
Joel Norowitz, 10
Marc Robinson, 10
Joshua Konoff, 10
Jonathan Segal, 10
Briana Fishbein, 11
Sam Halper, 10
Greg Rose, 10
Sara Kaplan, 10
Joshua Levin, 10
Dmitry Magidin, 11
Inna Gorkin, 10
Ryan Malloney, 10
Julia London, 10
Leah Walliock, 11
Jackie Phillips, 10
Jessica Goldberg, 10
Natanya Raskin, 10
Joshua Berman, 10
Leah Scharf, 11
Yoni Pearlman, 10½
Roman Mezberg, 10

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Sinai School Prepares Families for Passover

by Omar Bradley
Herald Assistant Editor
One by one, the children of Temple Sinai School waited to receive their seder material from Ronnie Lamchick, a second-grade teacher, in order to make a book. This was only one of many creative workshops featured at Temple Sinai's Family Education Workshops Sunday, bringing families together with students from pre-kindergarten to third grade to work on Passover projects for their seder.

Leonore Sones, educational director at the temple, was elated by the enthusiasm and effort put out by teachers, students and their parents on a drizzly Sunday morning. She has just finished combining seder song booklets to be taken home with each family to help them work on projects for Passover at home.

Upstairs in the temple hall, a large crowd of parents and children was busy as bees making a seder book showing the different foods used in the ceremony. Sandy Strauss had come with her two grandsons, Eric and Matt Hogberg — all three were deeply involved in cutting, coloring and pasting symbols in a book. "I think it's innovative and imaginative and it's fun to work with the kids," Strauss said, cutting out a circle.

Downstairs, another group of children was lined up to play a different kind of game called "seder-scotch." When second-grade teacher Robin Greenberg



ASSEMBLY LINE — Cathy Berkowitz, a second-grade teacher at Temple Sinai, hands out seder book material to children at the Temple Sinai workshop Sunday. Herald photo by Omar Bradley

asked, "What is a Hillel sandwich?" of little Shana Leiter, 7½, the girl was puzzled. Not until she opened her mouth, as if to take a bite and said "Ummmm," was she allowed to proceed.

Parents like Debbie Gordon, whose daughter, Lindsay, was hop-scotching along, said: "I like to participate with the children in what they are doing," adding that the workshops were as much fun

for parents as children. Ruth Imbrie, a kindergarten teacher, couldn't agree more as she assisted scores of younger children in designing a seder plate. "It's something they'll have at the seder with what they made with their parents."

As Lauren Steingold, 5, col-

ored in the last vegetable on her colored plate, a small grin spread across her face.

At the conclusion of the workshops, everyone was treated to a sing-along with Cantor Rennie Brown, who said: "We should know everything that's going on at the seder."

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JOYOUS PESACH

Some Create their own Haggadahs to Personalize the Passover Story

by Debra Nussbaum Cohen
NEW YORK (JTA) — For some, the most important ritual during the first nights of Pesach involves passing out Maxwell House Haggadahs and zooming through the seder so that dinner can be served.

But for others, the Pesach seder is an opportunity to linger over the telling of the Exodus from Egypt and the beginning of the Jews' transformation from slaves into a nation of free men and women whose only master is G-d.

Many Jews take the seder as a paradigm of national and personal redemption and relate it to contemporary concerns ranging from the political to the humanitarian. They use the Haggadah as a basic structure onto which they graft their own stories.

The seder provides a framework for refracting participants' images of their own Jewishness through the lens of tradition, and gives each teller of the story the latitude needed to bring his or her own voice into the ritual.

What follows is a decidedly nonscientific sampling of the way some Jews creatively shape

their Pesach experience.

Rabbi David Saperstein, true to his commitment to politics and civil rights, expects to be focusing at this year's seder table on the new democracies around the world struggling to stabilize themselves.

Saperstein is director of the Reform movement's Washington-based Religious Action Center, a lifelong civil rights activist and, he notes, part of a whole family of rabbis.

There are 40 nascent democracies which didn't exist five years ago, by his count, from republics of the former Soviet Union to Nicaragua to Zambia. That makes one democracy for each year the Jews spent in the desert upon their release from Egypt, says Saperstein.

"Jews found freedom by taking control of our political destiny in another land, leaving behind the tyranny of one nation for another which enhances rights," he said. "And that's being replayed in the world today."

Letty Cottin Pogrebin, as might be expected of a prominent feminist author and political activist, makes women in

Judaism a focal point for her seders with families and friends. It is in "recognition of great women who are our historic foremothers, so we honor Miriam or Yocheved, or Shifra and Puah, or Gluckel [of Hameln]," said Pogrebin.

"It's a way of bringing women's presence to the seder table," she said, because, "growing up, women's presence was shadowy and peripheral."

While she was growing up, her "extremely politically active left-winger" Aunt Tillie always brought readings about economically and politically oppressed communities to the seder table, recollects Pogrebin — a legacy she perpetuates at her own seder table today.

"A political component keeps the Exodus message alive for us at our seder table," she said. "That's the gift of the Jewish people to the world, that you can take an oppressed situation and alter it. If G-d intervened in history then we can alter history, because we're supposed to imitate G-d."

Pogrebin will also be participating in the annual Feminist Seder, which a core group of feminist Jewish women has been conducting on a night close to Pesach for the past 18 years.

At Rabbi Yitzhak Brandris' family's seder table, each participant brings his or her own gift to the ritual.

"Someone will bring up a gematria [mystical interpretation of the meaning of a word based on the numerical value of its letters], someone will bring up what my father used to say in the name of his grandfather. Someone will always quote famous rabbis, but they also cite their own memories" of when they were young, according to Brandris, director of public affairs for Agudath Israel of America.

Simcha Weintraub plans to use the occasion of Pesach to focus on physical healing.

He is a Conservative rabbi, director of public affairs for the New Israel Fund, family therapist and program consultant to the Jewish Healing Center.

The center is a new national group based in San Francisco which focuses on sources in Jewish tradition that can help the healing process for those Jews who are physically or spiritually ill.

In the center's most recent newsletter, Weintraub wrote an article titled *Haggadah and Healing*, examining how the story of Israel's redemption can be linked to the process of personal healing.

In the article, he suggests to readers that they create their own Midrash (interpretive narrative) based on personal experience.

"As you articulate aspects of your odyssey with illness, treatment and recovery, try to relate them to the Exodus story and the liberation of the Hebrew slaves," he wrote.

He urges readers to consider: "How was their experience like yours? What emotional, psychological and spiritual processes did they have to undergo that reflect your own?"

Weintraub admits that in the past, he could only relate to the

experience of illness and recovery "academically." But this year, having recently undergone leg surgery and still grappling with a difficult recovery, he plans to draw from some of the sources at his own seder. "Now I can really relate," he said.

And then there are Pesach rituals which extend beyond the first two nights.

Shira Dicker, a writer based in New Rochelle, N.Y., is involved with a Rosh Chodesh group which last year marked the beginning of the month in which Pesach falls, Rosh Chodesh Nissan, by asking each member to consider the metaphorical "chametz" in her life.

Each wrote down what it was she felt needed to "clean up" and "burn" in the coming months. After discussing what they had each named as their "chametz," the group burned the pieces of paper on which they had written their personal chametz.

Rabbi Mordechai Liebling, director of the Federation of Reconstructionist Congregations and Havurot, has for several years devoted the seventh night of Pesach to the kabbalistic practice of staying up all night to study Jewish themes and texts.

In Jewish tradition the seventh night of Pesach commemorates the night G-d miraculously parted the waters so that the Jews were able to cross the Red Sea, said Liebling.

So for Liebling, his wife and three or four additional couples, it has become a Pesach tradition to devote that night "to think about what is the Red Sea we have to cross in the next year in our own lives." We discuss what "leap of faith we need to make to have a life more connected to G-d and to creating tikun olam [preparing the world]," said Liebling.

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JOYOUS PESACH

Vegetarianism and Passover

by Richard H. Schwartz, Ph.D.
NEW YORK (JTA) — Vegetarianism and Passover? Can the two be related?

After all, what is a seder without gefilte fish, chicken soup, chopped liver, and chicken? What about the shankbone commemorating the Paschal sacrifice? And doesn't halachah mandate that Jews eat meat to rejoice on Passover and other Jewish festivals?

Undaunted, an increasing number of Jews recently have been turning to vegetarian ways of conducting seders.

Jonathan Wolf, a vegetarian activist annually has about 50 people at his Manhattan apartment for strictly vegetarian seders.

Roberta Kalechofsky has written *The Haggadah for the Liberated Lamb*. It provides, in both English and Hebrew/English editions, interesting background materials for a vegetarian seder, including recipes, songs, notes, readings, illustrations and a bibliography. Kalechofsky has also produced a video cassette that explains how a vegetarian seder can be conducted.

In the last few years, several books have been published that give a wide variety of vegetarian recipes appropriate for Passover. These include *Her Cholentz! Passover Recipes* by Debra Wasserman and Charles Stahler (published by Baltimore Vegetarians, P.O. Box 1463, Baltimore, Md. 21203) and *Jewish Vegetarian Cooking*, by Rose Friedman, the official cookbook of the International Jewish Vegetarian Society (Thorsons Publishers).

Contrary to a common perception, Jews are not required to eat meat at the seder or any other time. According to the Talmud (Pesachim 109a), since the destruction of the temple, Jews need not eat meat to celebrate Jewish festivals.

In a recent scholarly article in *The Journal of Halacha and Con-*

temporary Society, Rabbi Alfred Cohen, editor of the Journal and Spiritual leader of the Young Israel of Canarsie concludes, "We may clearly infer that eating meat, even on a festival, is not mandated by the halacha."

He also points out that "the Shulchan Aruch [code of Jewish law], which is the foundation for normative law for Jews today, does not insist upon the necessity to eat meat in order to rejoice on a Yom Tov."

What about the shankbone? The shankbone is a means of commemorating the Paschal lamb; it originated in the time of the Talmud. However, since the talmudic scholar, Rav Huna, states that a beet can be used for this purpose (Pesachim 114b), many Jewish vegetarians substitute a beet for the shankbone.

The important point is that the shankbone is a symbol, and no meat need be eaten at the seder. When Rebecca Boroson, editor of the *New Jersey Jewish Standard* attends an annual seder at the home of non-vegetarian friends, they provide two seder plates — one with a shankbone and one with a beet, to show respect for her vegetarian sympathies.

Jewish vegetarians view their diet as a practical way to put Jewish values and loadings into practice. They see Jewish mandates to show compassion to animals, take care of our health, share with hungry people, protect the environment, and conserve resources, as pointing to vegetarianism as the ideal diet for Jews today. As Jonathan Wolf expressed it, "All the reasons for being vegetarian are based on Jewish values."

Jewish vegetarians see vegetarian values reinforced by several Passover themes.

1. At the seder, Jews say "Let all who are hungry come and eat." At the conclusion of the meal they thank G-d for providing food for the entire world.

This seems inconsistent with

continuing flesh-centered diets which involve the feeding of more than 80 percent of the grain grown in this country to animals destined for slaughter, and the importing of beef from poor countries, while 20 million people die annually from lack of adequate food.

Although he is not a vegetarian, Rabbi Jay Marcus of the Young Israel of Staten Island saw a connection between simpler diets and helping hungry people. He commented on the fact that the eating of karpas (greens) comes directly before yachatz (the breaking of the middle matzah for later use as the afikomen) in the Passover seder service. Those who can live on simple things like greens (vegetables, etc.) will most readily divide their possessions and share with others, he said.

Many Jewish vegetarians see connections between the oppression that their ancestors suffered and the current plight of the hundreds of millions of people who currently lack sufficient food and other resources.

Vegetarian diets require far less land, energy, water, pesticides, fertilizer and other resources, and thus enable the better sharing of G-d's abundant resources, which can help reduce global hunger and poverty.

2. The main Passover theme is that of freedom. At the seder we relate how our ancestors were slaves in Egypt and how

Continued on Next Page



Seder-Scotch

Shana Leiter, 7, plays "seder-scotch" as Robin Greenberg looks on at the Temple Sinai Passover Workshop Program Sunday.

Herald photo by Omar Bradley

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JOYOUS PESACH

Dinner for a Special Night

by Naomi Arbib

FOX POINT, Wis. (ITA) — The spring holiday of Passover commemorates the flight of the Jewish people from their Egyptian oppressors thousands of years ago.

The seder is a long and joyous feast during which the Haggadah is recited by the family. The seder plate with the various symbolic foods holds a small amount of charoset, a sweet mixture of walnuts, apples and wine, symbolizing the mortar used to build the Egyptian edifices. Additional charoset may be served in a large bowl or on individual plates to be enjoyed as an accompaniment to the dinner.

CHAROSET

1/2 cup raisins
1/2 cup chopped dates
1/4 cup red wine
4 Granny Smith apples, peeled and chopped
1 cup chopped walnuts (about 8 ounces)
1-2 teaspoons cinnamon
2 tablespoons sugar (or to taste)
In a bowl, soak raisins and dates in red wine for several

hours or overnight. In a food processor with metal blade process all ingredients together as coarse or as fine as you prefer.

CHAROSET

(MIDDLE EAST VARIETY)
2 cups dry red wine
1 cup golden raisins
1 Granny Smith apple, peeled, cored, cut into 1/4-inch dice
3/4 cup pitted prunes, cut into 1/4-inch dice
1/2 cup dried apricots, cut into 1/4-inch dice
1/2 cup sugar
1/2 cup toasted walnut halves
1/3 cup whole pecans

Bring first six ingredients to a boil in a heavy saucepan, stirring until sugar dissolves. Reduce heat. Simmer until almost all liquid is absorbed and mixture looks syrupy, stirring occasionally, 20 to 25 minutes. Cool. Divide mixture evenly among six plates. Sprinkle walnuts and almonds over the top.

GEFILTE FISH

(FOOD PROCESSOR METHOD)
3 onions
3 carrots
4 to 5 lbs. filleted fish—white-

fish, pike and trout (cod or haddock)
heads and bones from fish
1 teaspoon salt; 1/2 teaspoon white pepper
4 large eggs
2 onion, finely chopped
1/2 cup water
1/2 cup matzah meal
1 1/2 teaspoons salt; 1/2

teaspoon white pepper
Slice onions and carrots with slicing disc and remove from bowl. Place fish heads and bones in a large pot with onions, carrots, one teaspoon salt and 1/2 teaspoon pepper. Cover with cold water and bring to a boil.
Cut fish into strips and process one cup at a time with steel blade until finely ground. Place fish in a mixing bowl and repeat with remaining fish. Place re-

maining ingredients in the work bowl and process for 10 seconds to blend. Combine this mixture with the fish and mix thoroughly.

Wet hands with cold water and shape mixture into about 14 fish oval balls. Strain fish stock; return strained liquid to pot and bring to a boil. Place balls gently into boiling stock, keeping them apart slightly.

Lower heat and simmer for two to three hours. Shake the pot occasionally to keep the balls from sticking. Allow stock to cool 15 minutes. Using a slotted spoon, remove gefilte fish to a refrigerator container and pour the stock over them. The liquid will gel. Add the sliced carrots. At serving time, place fish on individual plates, garnish with carrot slice and a cube of jellied broth.

NON-CHOLESTEROL

MATZAH BALLS

1 cup matzah meal
2 teaspoons salt (more or less to taste)
1 carton egg substitute, defrosted (equivalent of 4 eggs)
1/2 stick margarine, melted
4 tablespoons cold water
In a mixing bowl combine meal, salt and egg substitute. Stir in melted margarine and water and mix well. Chill mixture overnight. Bring one large pot of chicken-flavored water to a boil. With wet hands, roll one tablespoon mixture into balls and drop into boiling liquid. Turn heat down to simmer, cover and cook, covered, for 30 minutes. Transfer with a slotted spoon to hot chicken soup.

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Vegetarianism

Continued from Previous Page
they were freed by G-d's power and beneficence.

In this regard, many Jewish vegetarians consider the plight of farm animals. Contrary to Jewish teachings of *tzar ba'nei chaim* (the biblical mandate not to cause pain to any living creature), animals are raised for food today under cruel conditions in crowded, confined cells where they are denied fresh air, sunlight, exercise and any emotional attachments.

It is significant to consider that according to the midrash, Judaism's greatest teacher, leader and prophet—Moses—was chosen to lead the Israelites

out of Egypt because he showed compassion to a lamb (Exodus Rabbah).

3. Philip Pick, president of the International Jewish Vegetarian Society, sees the elimination of leaven in Jewish homes during Passover as a call for self-denial and a "return to natural living based on the fruits of the tree and the green herbs of the field" so that "the spirit of springtime will last throughout the entire year."

He states that Passover is a festival of regeneration, not denunciation through a diet which is not consistent with healthy living. He and other Jewish vegetarians advocate that we commemorate the redemption of our ancestors from slavery by ending our

slavery to harmful eating habits.

4. Passover is the holiday of springtime, a time of renewal of nature. It also commemorates G-d's supremacy over the forces of nature. Today's meat-centered diets are having many negative effects on the environment, including soil depletion and erosion, air and water pollution and the destruction of tropical rain forests. It has been estimated that 55 square feet of rain forest have to be cut down for every fast-food hamburger consumed.

There are a variety of sources for further information on connections between Judaism and vegetarianism:

One could write to the Jewish Vegetarians of North America, P.O. Box 1463, Baltimore, Md. 21203 and/or the International Jewish Vegetarian Society, 855 Finchley Road, London NW 11, England.

Recent books that cover the subject in detail include *Judaism and Vegetarianism*, by Richard H. Schwartz (second edition, Micah Publications) and *Vegetarianism and the Jewish Tradition* by Louis Berman (Ktav).

The Haggadah for the Liberated Lamb and the vegetarian seder instructions are available from *Roberta Kalechofsky, c/o Micah Publications, 255 Humphrey St., Marblehead, Mass. 01945.*

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JOYOUS PESACH



Special Dinner Recipes

Continued from Previous Page

FEATHER-LIGHT

MATZAH BALLS

2 large eggs
 1/2 cup matzah meal
 2 tablespoons vegetable oil
 salt and pepper to taste
 In a small mixing bowl, beat eggs thoroughly. Stir in matzah meal, oil, salt and pepper. Refrigerate covered several hours. With wet hands, shape into eight large or 16 small balls. Drop into boiling water or soup. Reduce heat, cover and cook for 30 minutes.

MANDARIN CHICKEN

VERONIQUE

1/3 cup margarine
 1 teaspoon salt
 1/2 teaspoon mace
 6 split, (bone in) skinless chicken breasts
 10-ounce jar orange marmalade
 2 tablespoons cornstarch
 11-ounce can mandarin oranges, drained

1 cup seedless green grapes
 In a 9 x 13-inch baking dish, melt margarine in a 350-degree oven for 5 minutes. Add salt and mace. Stir to blend. Remove dish from oven. Dip chicken pieces into melted margarine and place in same baking dish. Bake in the center of the oven 35 to 40 minutes or until chicken is fork-tender.

In a small bowl, combine marmalade with cornstarch, stirring to blend well. Spoon marmalade mixture around and over chicken. Return dish to oven; continue baking for 15 to 18 minutes or until sauce is clear. Stir in oranges and grapes and heat through. Makes 4 to 6 servings.

FARFEL CASSEROLE

6 tablespoons vegetable oil
 1 cup onion, chopped
 1 cup celery, chopped
 1 cup mushrooms, sliced
 1/2 green pepper, chopped; optional
 3/4 cups matzah farfel
 2 eggs, slightly beaten, or egg substitute
 1 can clear condensed chicken soup
 salt and pepper to taste
 1 cup boiling water

In a skillet, heat oil, saute the onion, celery, and mushrooms. Add matzah farfel. Combine eggs, condensed chicken soup and seasonings if desired. Pour

into matzah mixture. Add boiling water; set aside until all the liquid has been absorbed. Bake in a greased baking dish at 350 degrees for 45 to 50 minutes or until set and golden brown on top.

CHOCOLATE TORTE

(FLOURLESS)

7 ounces bittersweet (not unsweetened) or semisweet chocolate, chopped
 3/4 cup (1 1/2 sticks) butter or margarine
 4 large eggs
 1 1/2 cups sugar
 1 1/2 teaspoons instant coffee granules

Grease and sugar an 8-inch diameter springform pan. Wrap foil around outside of pan. Melt chocolate and butter in a heavy, medium saucepan over low heat, stirring until smooth. Whisk eggs, sugar, and coffee powder in a large bowl until well-blended. Whisk in chocolate mixture.

Pour batter in prepared pan. Place cake in a large baking pan. Add enough hot water to baking pan to come halfway up sides of cake. Bake until knife inserted into center comes out clean, about 1-1/2 hours (cake will be about 1-1/2-inch high).

Remove cake from water bath. Cool. Remove foil. Cover and refrigerate overnight. (Can be prepared one week ahead; keep refrigerated.) Release pan sides from cake. Cut cake into wedges. Serve cold with dollops of whipped topping.

Serves 10.

RASPBERRY CHOCOLATE

SWIRL

2 10-ounce packages frozen raspberries in syrup, thawed

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Show and Tell

Ronnie Lamchick, a second-grade teacher at Temple Sinai, shows Benjamin Matusow, 5, how to make a seder book at the Passover workshop on Sunday.

Handed photo by Omar Bradley

2 ounces semisweet chocolate, chopped
 3-4 cups whipped topping

Drain raspberries and in a heavy saucepan bring the liquid to a boil. Stir occasionally until it is thick and syrupy and reduced to about 1/4 cup. Transfer the syrup to a bowl and let it cool.

In a food processor, puree the raspberries and force the puree through a fine sieve set over the bowl of syrup, pressing hard on the solids to separate as much pulp from the seeds as possible. Stir mixture until it is blended and chill, covered, for one to two hours until cold.

Melt chocolate with three tablespoons water, stir until smooth, and let cool to room temperature.

Fold whipped topping into the raspberry mixture gently but thoroughly. Drizzle the chocolate over the top and fold it in lightly, swirling it but being careful not to mix it in completely. Divide mixture into stemmed

dessert glasses or bowls and serve chilled. Makes 6 servings.

Naomi Arbit is the coauthor of seven cookbooks, a syndicated food writer and a member of the International Association of Culinary Professionals.

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JOYOUS PESACH

JBI To Distribute Free Passover Haggadoth in Braille, Large-Print, Tape

Blind and visually impaired adults and children will be able to participate fully in their family Passover seders this year by obtaining Haggadoth in large-print, braille or on audiocassettes as a free gift from the Jewish Braille Institute of America. The first seder this year is Monday night, April 5.

Two editions of the Haggadah in large print are available. Dr. Jane Evans, JBI president, announced: A Traditional Haggadah, edited by Dr. Philip Birnbaum, and the Reform movement's New Union Haggadah, made possible by a grant from the National Federation of Temple Sisterhoods.

The following braille Haggadahs are also available:

- A one-volume edition edited by the late Dr. Cecil Roth.
- The Silverman (Conservative) edition, four volumes.
- The Goldstein edition for children, one volume.

Available on three audiocassettes is the Koren Haggadah, edited by Edward Fisch and recorded by the late Cantor Paul Kwartin and the choir of Union Temple in Brooklyn, N.Y.

Blind or visually impaired persons may obtain any of the above Haggadoth free of charge by contacting JBI, 110 E. 30th St., New York, N.Y. 10016; (212) 889-2525.

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A Traditional Passover Meal From Weight Watchers

If you are on a weight-loss program or simply concerned about healthful eating, Weight Watchers has good news. At this year's Passover meals, beloved holiday food traditions can easily combine with your new eating style.

"The secrets to a successful holiday meal are planning, preparation and portion size," advises Florine Mark, president and chief executive of The WW Group Inc., the largest franchise of Weight Watchers International. "Plan to enjoy traditional favorites, prepare them in a lower-fat, less-caloric fashion, and then eat a moderate portion."

To help with the preparation, Weight Watchers has developed a menu of Passover favorites so flavorful they will become a new tradition in your home. Begin with vegetable soup with matzah balls. Then, serve a savory herb roasted turkey with mushroom gravy. End your meal with a luscious orange-walnut cake. All recipes re-

printed with permission from *Weight Watchers Magazine*.

VEGETABLE SOUP WITH MATZAH BALLS

Makes 8 servings

Soup

- 2 teaspoons vegetable oil
- 4 ounces thinly sliced parmed baking potato
- 1/4 cup minced shallots
- 2 cups thinly sliced mushrooms
- 1 1/4 cups thinly sliced celery
- 4 cups low-sodium chicken broth
- 3 medium tomatoes, blanched, peeled, seeded and chopped
- 1/2 teaspoon dried tarragon
- 1/4 teaspoon freshly ground black pepper

Matzah Balls

- 2 large eggs, lightly beaten
- 2 tablespoons low-sodium chicken broth
- 2 teaspoons vegetable oil
- 1/4 teaspoon salt
- 1/2 cup and 1 tablespoon matzah meal
- 1. To prepare soup, in a large

Dutch oven, heat oil. Add potato and shallots; cook, stirring frequently, 5 minutes. Stir in mushrooms and celery; partially cover and cook 10 to 12 minutes, or until vegetables are tender. Add broth, tomatoes, tarragon and pepper; simmer, partially covered, 45 minutes.

2. To prepare matzah balls, in small bowl, stir eggs, broth, oil, salt and matzah meal until blended. Cover and refrigerate 20 minutes.

3. Using hands, roll 1 tablespoon of dough into ball; repeat to make 16 balls. Cover and simmer 12 minutes, until cooked through.

Each serving provides: 1/2 fat; 1/4 protein; 11/2 vegetable; 1/2 bread; 20 optional calories on the Weight Watchers Food Plan.

Per serving: 119 calories; 5 g protein; 5 g fat; 15 g carbohydrate; 133 mg sodium; 53 mg cholesterol.

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HERB ROASTED TURKEY WITH MUSHROOM GRAVY

Makes 12 servings

One 10- to 12-pound turkey, thawed if frozen
4 sprigs fresh thyme
4 sprigs fresh rosemary
1 medium onion, quartered
Peel of 1 lemon, cut into strips

Continued on Next Page

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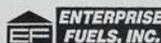
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JOYOUS PESACH

Weight Watchers Passover Recipes

Continued from Previous Page

- 1 cup reconstituted dried mushrooms*
(reserve 1/2 cup liquid)
1 cup low-sodium chicken broth
1 ounce (2 tablespoons) dry white wine or increase broth by 2 tablespoons

- 2 teaspoons potato starch
1/2 teaspoon dried chives
1/4 teaspoon salt
1/8 teaspoon black pepper
1. Preheat oven to 325 degrees F.

2. Remove turkey giblets and neck from body cavities. Rinse turkey inside and out; pat dry with paper towels.

3. Starting at neck, using your fingers, gently loosen skin over entire breast. Place thyme and rosemary sprigs at even intervals under skin; pat skin back in place. Place onion and lemon peel in body cavity. Place turkey breast-side up on rack in roasting pan.

4. Roast turkey 3 1/2 to 4 hours, until meat thermometer inserted in fleshy part of inner thigh (not touching bone) reaches 180 degrees F. Let stand 15 minutes before carving.

5. Meanwhile, to prepare gravy, pour pan drippings into a 2-cup measure; let stand 5 minutes. Skim off and discard fat; pour remaining liquid into small saucepan. Add mushrooms and 1 cup mushroom liquid, broth, wine, potato starch, chives, salt and pepper; bring to a boil. Simmer 2 minutes. Serve with turkey. Remove skin from turkey before eating.

*To reconstitute mushrooms, cover 1/2 ounce dried sliced mushrooms with 1 1/2 cups warm water. Let stand 30 min.

Each serving (3 ounces turkey and 1/4 cup gravy) provides: 3 protein; 5 optional calories on the Weight Watchers Food Plan. Per serving: 159 calories; 25 g protein; 4 g fat; 3 g carbohydrate; 114 mg sodium; 65 mg cholesterol.

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ORANGE-WALNUT CAKE

Makes 12 servings
6 large eggs, separated
1/2 cup granulated sugar
1/4 cup orange juice
2 tablespoons grated orange peel
2 tablespoons fresh lemon juice
1/2 teaspoon lemon extract
1/2 cup = 1 tablespoon matzo cake meal

1/3 cup = 2 teaspoons potato starch
1/2 ounces coarsely ground toasted walnuts
1/8 teaspoon cinnamon
1/8 teaspoon salt
1. Preheat oven to 325 degrees F. Spray a 9-inch spring-form pan with tube or an 8-cup

tube pan with nonstick cooking spray.

2. In large bowl, with electric mixer at high speed, beat egg yolks and sugar until thick and lemon-colored, about 10 minutes. Add orange juice, orange peel, lemon juice and extract; beat until well blended. On low speed, gradually add cake meal, potato starch, walnuts and cinnamon.

3. In medium bowl, with clean beaters, beat egg whites and salt at high speed until stiff peaks form. Gently fold egg whites into the yolk mixture until no streaks of white remain.

4. Pour batter into prepared pan. Bake 55 to 60 minutes, or until toothpick inserted in center comes out clean. Let stand on rack 10 minutes; loosen around edge with small spatula. Invert onto rack and cool completely.

Each serving provides: 1/4 fat; 1/2 protein; 1/4 bread; 55 optional calories on the Weight Watchers Food Plan.

Per serving: 137 calories; 4 g protein; 5 g fat; 19 g carbohydrate; 56 mg sodium; 106 mg cholesterol

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Grocery Shopping Is Made Easier and Healthier this Passover

For the first time Empire Kosher Poultry is making its popular kosher cold cuts available in supermarkets nationwide this Passover (April 5 to 13). The deli products that are available include chicken frank, turkey frank, prepackaged oven prepared turkey breast, smoked turkey breast, turkey pastrami, chicken bologna, turkey bologna and turkey salami.

Like all of Empire's products, these frank and deli foods are made from all naturally grown poultry and are low in fat. Because of the special dietary rules followed during Passover, preparing meals can be quite time consuming. Now, with these prepared foods, getting a quick meal or snack on the table is easy and they add a new twist to

traditional Passover fare. Even kids can make their own healthy treats with these foods.

All Empire Kosher's raw chicken and turkey are kosher for Passover all year-round and require no special packaging designation. However, all cooked products require special designation, including the new chicken and turkey franks and the poultry-based deli foods.

Empire Kosher deli slices fit today's demands of low-fat, low-cholesterol, delicatesse products with great taste and quality. All deli slices have fat and nutritional information listings and are dated to insure freshness. Empire does not use any growth stimulant hormones, MSG, artificial flavorings or colorings in their products.

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JOYOUS PESACH



Parents & Kids Cook Together This Passover

Passover is a family-focused holiday, when families and friends gather to celebrate Jewish tradition. Passover, which takes place April 5 to 13 this year, is the celebration of the Jews' liberation from slavery in Egypt and their exodus to their homeland. This holiday is observed by following specific dietary laws and is highlighted by the seder, the evening ritual and meal on the first two nights of Passover.

Children are an integral part of Passover and parents are not only urged to answer their children's questions, tradition-

ally known as "the four questions," during the seder, but they do have a responsibility to strengthen the bonds of the family. What better way can a family celebrate this holiday — which is enhanced by food — than by cooking together?

Children can become even more involved in Passover if parents invite them to experiment in the kitchen. Because the foods suitable for Passover are usually too complicated for kids to make, Empire Kosher Poultry has created a selection of safe, fun, low-fat and delicious recipes which are easy enough

for children to prepare.

These dishes are all kosher for Passover and involve foods that kids love to eat. If your kids want to experiment on their own with these recipes, an adult should still always be nearby to supervise.

KID KEBABS

Fruits and vegetables make perfect partners for kid-sized kebabs, served hot or cold. Mini-kebabs are easy to make ahead of time and something your kids will enjoy helping to get ready. Here are a few suggested recipes to try.

TROPICAL TWISTERS

Kosher turkey breast, cut into bite-sized cubes
Canned pineapple chunks in juice (cut in half if desired)
Green pepper, cut into short strips

Alternate turkey breast, pineapple and peppers on tooth picks. Vary fruits, vegetables

and deli meats by using smoked turkey, bologna, grapes, cherry tomatoes, apples or whatever your kids enjoy most.

HOT DIGGETY DOGS

Kosher turkey or chicken franks
1 small jar grape jelly
1 tbs. horseradish
2 tbs. vinegar

Mix jelly, horseradish and vinegar in saucepan. Heat over medium heat until hot. Cut franks into 1/4-inch slices and add to saucepan. Heat through and serve with toothpicks.

Effortless Appetizers

PASTRAMI BUNDLES

Wrap cubes of melon with strips of thinly sliced kosher turkey pastrami. Top with mint leaves and skewer with toothpicks.

ELEGANT ASPARAGUS

Wrap stalks of blanched asparagus with thinly-sliced kosher turkey salami. Serve with

herb oil and vinegar dressing as a dipping sauce.

CUCUMBER ROUNDS

Score a fresh cucumber, by cutting 1/4 inch strips of the green peel lengthwise. Cut into rounds. Top with thinly sliced kosher turkey breast and dab with a dollop of horseradish mayonnaise.*

*Horseradish Mayonnaise: Mix 1 tsp. red horseradish into 1/2 cup mayonnaise. Add 1 tsp. lemon juice and blend well.

FUN AND CRUNCHY LAYERED DELI SALAD

8 oz. thinly sliced kosher pastrami, salami or smoked turkey breast, julienned into 1/4-inch strips
1/2 cup mayonnaise
1/4 cup Italian dressing or 1/2 cup diced green or red peppers

1 cup chopped celery
1 cup sliced almonds
1 cup thinly sliced red onion
2 cup shredded lettuce

Spread the lettuce in a layer on a serving platter. Mix the peppers, celery and onion together and spoon over the lettuce layer. Top with meat. Stir the mayonnaise and salad dressing together. Spoon on top, add almonds. Serves 8.

Healthy, International Recipes for Passover

In the past, the special dietary rules for Passover usually meant eating a lot of high-fat, high-cholesterol foods. Empire Kosher Poultry has developed a selection of kosher recipes with an international flair, perfect for

Continued on Next Page

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JOYOUS PESACH

Continued from Previous Page

the observance of Passover, that are healthy and low in calories.

During the past two years, Empire has expanded its distribution into many countries, including South Africa, England, France, Panama, Gibraltar, Venezuela, Canada, Switzerland, Germany, Norway and Russia. These recipes below represent some of these countries' native dishes, but they have been made lighter and healthier. All non-poultry ingredients used in the following recipes are available kosher for Passover. These recipes are a sampling of dishes typical of the regions that can now enjoy top quality, strictly kosher poultry for the holidays and every day.

Note: These recipes are not only kitchen tested, but kid-tested for flavors everyone will enjoy.

VENEZUELA PASSOVER STEW

1 tbs. olive oil or kosher rendered chicken fat (K-P)
1-3 lbs. kosher frying chicken, cut up or 2 to 3 lbs. kosher chicken parts

1 lb. kosher turkey tender or turkey thigh cut into stew size cubes (3/4")

2 tbs. ground almonds
1 cup chopped onions
1 tbs. chili powder
2 tbs. granulated sugar
1/2 tsp. ground cinnamon
pinch of ground cloves
1 cup tomato sauce

3 cups kosher chicken broth
1 tbs. kosher vinegar
2 lbs. sweet potato or yams, peeled and cut into cubes
2 tart green apples, peeled and cut into cubes
1 cup pineapple chunks, well drained

Heat the oil or fat in a 5- or 6-quart heavy pot. Brown chicken pieces, remove when brown on

all sides. Add the turkey cubes, brown on all sides. Remove, leaving drippings in the pan. Turn heat to medium. Add the ground almonds to the remaining oil, making sure the fat is not hot enough to burn the almonds.

Cook, stirring constantly, for a minute, then add the onion and cook for another minute. Reduce heat to low. Add the cinnamon, chili powder, granulated sugar and cloves.

Bring liquid to boil, add the browned chicken and turkey to the pot and cook over medium-low heat, covered, until the poultry is tender, about half an hour. Correct seasoning. Add apples, cook for five minutes until apples are just soft. Add pineapple and heat through. Serve in soup bowls. May be prepared ahead and reheated the day of serving.

PANAMA COCONUT CHICKEN

2 lbs. kosher chicken breast cutlets or turkey tenders
2 large eggs

1/2 cup honey
2 tsp. cayenne pepper
1/2 tsp. hot sauce
1 cup potato starch
1 tbs. onion or garlic powder
2 cups matzo meal

1 cup unsweetened coconut
2 tbs. orange grated zest

Cut chicken breast cutlets into strips about 1/2 inch wide. In a shallow bowl or deep plate, beat eggs, honey, cayenne pepper and hot sauce together. Combine potato starch and onion or garlic powder in another bowl. Then combine matzo meal, coconut and orange zest in a third bowl.

Dip each piece of chicken into the egg mixture, then into the starch mixture, back into the egg and finally in the coconut mixture. Set aside, let rest.

Heat margarine in a heavy frying pan over medium heat. Add chicken strips and fry over medium heat for 4 to 5 minutes per side, taking care not to burn the coating. Drain on paper towels, serve with lemon wedges.

SWISS ROAST TURKEY BREAST

1 kosher turkey breast, on frame, 4 to 6 lbs.

2 whole carrots, peeled and cut lengthwise

4 stalks celery, cut into 2-inch lengths

1 cup tomato juice

1/2 cup kosher sherry

1 tsp. paprika

fresh ground pepper

2 cups kosher chicken broth or water

Preheat oven to 375 degrees.

Place vegetables on the bottom of a large roasting pan. Place turkey breast on top. Mix seasoning, juice, broth and sherry, pour over turkey breast. Roast about 25 minutes per pound, turning every 20 minutes. Serve with potatoes.

SOUTH AFRICAN BROILED CITRUS CHICKEN

1 whole kosher chicken, cut up or 3 lbs. mixed chicken parts

2/3 cup orange juice

2 tbs. lemon juice

2 tbs. honey

1/4 cup oil

pepper to taste

Mix ingredients together, pour over chicken parts. Let marinate at room temperature for two hours or overnight in the refrigerator. When ready to cook, drain chicken, place on a broiler rack and broil 4 inches from heat for about 15 minutes on each side or until tender and juices run clear. Serve with orange and lemon peels or slices.

NORWEGIAN TURKEY POT ROAST

3 lbs. Kosher turkey parts (thighs are especially good)

1 can whole berry cranberry sauce

1 package kosher onion soup mix

Mix cranberry sauce with onion soup mix. Pour over skinned turkey parts which you have placed in a roasting pan.

Cover, bake for 2 hours at 350 degrees. Serve with mashed potatoes.

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New Passover Haggadah Presented by Elie Wiesel and Mark Podwal

by Amy Gottlieb

A Passover Haggadah. Commentary by Elie Wiesel; Illustrations by Mark Podwal. Touchstone/Simon & Schuster, 1230 Ave. of the Americas, New York, NY 10020. 1993. 144 pages \$30 cloth; \$14 paper.

NEW YORK (JTA)— If the Passover seder is a celebration of questioning, storytelling and participating in Jewish history, what better seder leader than Elie Wiesel, master storyteller and weaver of past and present?

In this Haggadah, Wiesel offers a poetic translation of the Hebrew text, along with personal commentaries, reminiscences, Midrashic legends and interpretations by others.

In the preface, Wiesel recalls with affection the seders of his childhood, but tells us that as an adult, he finds the meaning of the seder has changed.

Now he loves the seder for "the questions it raises, which are, after all, its raison d'être."

"The goal," writes Wiesel, "is to arouse our curiosity by opening the doors of memory." In addition to sharing his own

interpretations, Wiesel opens the door of collective Jewish memory by discussing commentaries offered by Rabbi Samson Raphael Hirsch, Don Yitzhak Abravanel, the Rabbi of Kotzk and the Gaon of Vilna.

Steeped in the tradition of asking questions, Wiesel says that the "entire seder has been conceived for children, prompting questions."

In his commentaries, Wiesel ponders questions raised and offers new ones to consider. In discussing the four questions, for example, Wiesel offers a wonderful inquiry as to why we ask these particular questions as opposed to others.

Throughout the Haggadah, other questions are raised: why does Rabbi Elazar Ben Azarish seem like a man of 70? Why is Moses' name mentioned only one time in the entire Haggadah? Why is the afikomen the last item of food eaten at the seder? Why do we conclude the seder with the song, "Chad Gadya?"

Wiesel writes that he loves Passover "because for me it is a cry against indifference, a cry for compassion."

One of the distinctions of this Haggadah is Wiesel's focus on the issue of compassion: G-d's compassion for the Jewish people and the need for compassion toward the enemy of one's people.

The echo of the Holocaust is clearly felt throughout the Haggadah in a reminiscence of Passover in Wiesel's hometown of Sighet, Hungary, reflections on Jewish history in our generation and in the words of "Ani Ma'amin," Wiesel's poem written about Passover in a death camp.

Mark Podwal's drawings offer a wonderful complement to the text and, like Wiesel, he finds in the Haggadah a world of metaphor and multiple meanings.

The hand of G-d is represented as a Torah yad, the four sons are sketched as four fingers on one hand, a drawing of a shetl has a round matzah as a setting sun.

Typical of Podwal's metaphorical hand, one image sprouts out of another: a Torah scroll grows out of a kiddish cup, flowers bloom from a menorah, a horseradish root

becomes the head of an Egyptian slave driver.

In a wonderful image of the seder itself, a seder table is literally drawn out of a desolate landscape of pyramids, which is framed between the covers of a book.

This Haggadah would be ideal to use at a seder whose participants come from a variety of backgrounds, ages and levels of understanding.

There is enough in it to enthrall the curious, arouse the skeptic, gratify the knowledgeable and raise questions for everyone at the table.

It is an illuminating commentary, steeped in Wiesel's rich knowledge of Jewish tradition, and conveyed with a contemporary, compassionate voice.

Amy Gottlieb is a fiction writer and editor living in New York City.

Jewish Books in Review is a joint project of the Jewish Council and the Jewish Telegraphic Agency. The Jewish Book Council is a nonprofit organization sponsored by the Jewish community Center Association of North America. It aims to stimulate the writing, publishing and reading of books of Jewish interest.

Redemption: Past and Future

Praised be Thou, O Lord our G-d, King of the universe, who redeemed us, and redeemed our ancestors from Egypt, and enabled us to reach this night on which we eat matzah and maror. Even so, Lord our G-d and G-d of our ancestors, do Thou enable us to reach in peace other holy days and festivals when we may rejoice in the restoration of Zion, Thy city, and find delight in serving Thee. There we shall partake of the Paschal meal and bring Thee the offerings which shall be acceptable unto Thee. And there we shall sing unto Thee a new song of praise for our freedom and redemption.

Praised be Thou, O Lord, Redeemer of Israel.

From the Haggadah

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