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Passover

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Troubled Times

Like thousands of other refugees in the United States, Chaya Dinaburska, 82, may lose her benefits if she cannot pass a citizenship test, story on page 3.

Herald photo by Emily Torgan

U.S. Justice Ruth Bader Ginsburg to Speak at Wheaton Commencement

U.S. Supreme Court Justice Ruth Bader Ginsburg and her husband, Georgetown University professor of law Martin Ginsburg, will speak at Wheaton College's 162nd commencement at 10 a.m. on May 17.

Justice and Mr. Ginsburg will be joined on the dais by fellow honorary degree recipients, prominent education reform advocate Ted Sizer, founder of the national Coalition of Essential Schools and professor emeritus of education at Brown University, and National Aeronautics Space Agency astrophysicist Nancy W. Boggess, who graduated from Wheaton College in 1947.

Justice Ginsburg was appointed by President Clinton to the U.S. Supreme Court in 1993, becoming only the second woman to serve on the nation's highest court (Sandra Day O'Connor was the first in 1981). She first became well known in legal circles for her work to end discrimination against women. She founded and served as counsel for the Women's Rights Project of the American Civil Liberties Union from 1972 to 1980 and served as member of the association's board of directors from 1974 to 1980.

Born in Brooklyn, New York, Justice Ginsburg attended Cornell University and the law schools at Harvard and Columbia universities. Despite gradu-

ating from Columbia at the top of her class, Justice Ginsburg encountered difficulties in finding a job in a traditionally male profession. In 1959 she secured a clerkship for the U.S. District Court of Appeals in New York.

Justice Ginsburg taught at Rutgers University School of

and 1976 she argued six cases on women's rights before the Supreme Court, winning five of them.

Justice Ginsburg was appointed by President Jimmy Carter to the U.S. Court of Appeals for the District of Columbia Circuit in 1980. On the Court of Appeals she was known for her scholarly, balanced opinions. As a moderate-liberal, she sided with both liberal and conservative wings of the court.

Her husband, Professor Martin Ginsburg teaches tax law at Georgetown University Law Center. His numerous professional activities in the field include positions as chairman of the committee on simplification of the American Bar Association's tax section, chairman of the New York State Bar Association's tax section, and consultant to the American Law Institute's federal income tax project. He has also served as a member of advisory groups to the committee of internal revenue and the tax division of the Department of Justice.

Before moving to Washington in 1980, Professor Ginsburg was the Beckman Professor of Law at Columbia University. He was also a visiting professor at Stanford in the spring of 1978, at Harvard in the spring of 1986, at Chicago in the spring of 1990, and at New York University in the spring of 1993.



U.S. Supreme Court Justice Ruth Bader Ginsburg

Photo courtesy of Supreme Court of the United States

Law from 1963 to 1972, the year she returned to Columbia Law School and became the first tenured female professor at the institution. She attracted notice in the 1970s for her teachings and litigation aimed at ending institutionalized discrimination against women. Between 1973

Neighbors Discuss Relations in the Mideast at Brown

by Tara V. Lisciandro
Herald Editor

The media is a remarkable source for every American. Newspapers, TV and radio help make us aware. They are vital to us. Good reporters and video footage can be intriguing; for a few minutes some are able to truly grab our attention and make us understand. Good writers are usually able to state the facts and even let us feel a little emotion throughout their pieces. But we can always turn the TV off and we can close the newspaper and trust it to the recycling bin (hopefully).

Seeing world news in the flesh is different, it has real impact, we can witness it for ourselves.

Seeing a Catholic Palestinian and an Israeli Jew sit side-by-side in today's world, was an amazing event. It took place in front of a crowd at Alumnae Hall of Brown University just this past weekend. This intriguing meeting started off the 3-day Israeli and Palestinian Identities Conference. Through various means of art, literature and history the identities of both groups were well examined. There were students, educators, scholars and many other guests who were extremely curious and attentive throughout the entire session.

"Our conference occurs at a time of dangerous conflicts in Israel," said Kamal Abdel-Malek of the department of comparative literature at Brown. The university has initiated a new course entitled "Arabs and Jews" in which students can relate to each identity through literature. Abdel-Malek said people, for years, have avoided reading Arab and Jewish literature side-by-side, which only prevents the learning of history.

"How people view themselves and each other is critical in understanding how they can live together," said Thomas Biersteker, director of the Thomas J. Watson Jr. Institute for International Studies at Brown. The institute was among four institutions sponsoring the conference.

Yoav Peled, a political science professor at Tel Aviv University was the first guest speaker.

"There is a process of decolonization, not of peace," he stated. "The Israeli society has been transformed and so has power." Peled went on to speak about the many transformations that have

been taking place in Israel which have led to the dangerous conflicts going on today. "The religious followers and the poor feel threatened, they fear they'll lose their Jewish character," commented Peled. These groups, he explained, feel the need to defend themselves even more so.

Quietly Peled took his seat and his Palestinian neighbor rose to speak. Afif Safieh, the Palestinian General Delegate to the United Kingdom, and a former member of Yasser Arafat's staff, was very charismatic. He was well prepared for the crowd he now faced. "We have been living in interesting times for too long" he began. "We are most interested in peace and want to give peace a chance." Safieh spoke convinc-

"Our conference occurs at a time of dangerous conflicts in Israel."

Kamal Abdel-Malek

ingly about the Palestinian society continually supporting the peace process. The Palestinian was proud of his land, too, he let the audience know that. "Palestinians are considered to be the inheritors of all the cultures and traditions and ethnic groups."

But Safieh also mentioned the need for external opinions and aid. He looked up to the United States for help and jokingly stated "We need to have a president with the ethics of Nixon and the popularity of Carter." Safieh acknowledged Europe as a possible group for aid, but said it needs to play a more assertive role.

The Palestinian also said it would be best to divide "the Jews on one side and the Palestinians on the other." At the same time Safieh also stated, "Jerusalem is the heart of Jewishness but we also have a heart of history; Jerusalem should be shared by the two capitals."

Peled did not always agree with Safieh, "It should be a decolonization process not a peace process." But Safieh insisted, "I hope we will achieve peace before the year 2000, as a gift to the world."

Guests were invited to ask questions when the speakers

(Continued on Page 15)

HAPPENINGS

Gigantic Free Festival

Alan Shawn Feinstein and the Latin American Students Organization of Rhode Island College are organizing a festival to celebrate the many cultures of the people of Rhode Island. The all-day festival is scheduled for April 26 (rain date: May 10) at the Roger Williams Park in Providence, 11 a.m. to 7 p.m.

There will be a 9-foot candy-filled dragon piñata, plus free popcorn, cotton candy, hundreds of toys and balloons, games, magic acts, story telling, bands, performers and more!

The purposes of the festival are to promote an appreciation for the many cultures in our state, encourage education and show its many benefits, and present opportunities for community service and showcase community service organizations in our state like: Rhode Island For a Hunger Free State. Community service oppor-

tunities will be presented through direct involvement with the festival. Volunteers are needed to help in the planning, setup and cleanup of the festival. The committee is also looking for dancers, musicians and other artists who wish to showcase the unique aspects of their culture to volunteer for the festival. Performing groups and participants will receive a Certificate of Community Service from the city of Providence. All are invited to join in.

If you or your organization would like to volunteer, contact Peggy Sandoval at 456-8285 or 274-9794. Don't miss the fun and games and help celebrate our state's diversity.

Community Service Board Seeks Youth Members

The Y.E.S.! Foundation, a project of the Rhode Island Commission for National and Community Service, provides community service grants to youth who have the energy and commitment to make a difference. If you are between the ages of 13 and 21 and are very interested in community service, you are eligible to serve on the board.

Y.E.S.! Foundation is now accepting new members on the board of directors.

Membership applications are due May 2. Applications will be accepted only from individuals under 22 years of age.

To receive a membership application or to ask questions, contact the Rhode Island Commission for National and Community Service at 331-2298.

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Calendar of Events For April

- 17 **Art Gallery Reception for Israeli graphic design** by artist David Tartakover at 4:30 pm in Graphic Design Gallery, 30 N. Main St, Providence.
- Mel & Me** of Garden City in Cranston hosts Cerruti 1881 Trunk Show, 10 to 4 pm. Open to the public, call 943-4646.
- "**Steel Magnolias**," a play by R. Harling, presented by CCRI Players, April 17 to 20 at Flanagan Campus, call 825-2219.
- "**The Output of Oat City Press**" exhibit of printing and photography, running all month at Barrington Public Library, call 247-1920.
- 18 "**Like a Bride**," a Mexican-Jewish film at RISD Auditorium, 6 pm. Call 863-9353.
- Art of the Spoken Word** at the Children's Museum featuring storytelling students from Moses Brown School. \$3.50 admission, 1:30 to 2:30 pm. Call 726-2591.
- Trinity Rep** presents "Ambition Facing West," Providence, April 18 to May 11. Tickets range from \$24 to \$32. Call 351-4242.
- "**On the Verge**" will be performed at the Blackfriars Theater of Providence College, April 18 to 22. Call 865-2084.
- 19 **Trinity Rep presents Shakespeare's Birthday Party** 11am to 4 pm, Providence. Call 351-4242.
- 15th Annual Spring Antique and Craft Marketplace**, 10 to 4 pm at South Kingston High School, Wakefield. Call 789-1942.
- Bell Gallery presents works by Viennese photographer Rudolph Koppitz** at Brown University, April 19 to June 1. Call 863-2476.
- Ocean State Artisans 3rd annual Spring Festival**, 9 am to 4 pm at Holiday Inn in Warwick. Call 785-0899.
- 20 **RAMble '97** at URI Hillel, Kingston, to benefit UJA and MAZON. Registration 1 pm. Call 874-2740.
- Gallery Tour "A Century of Collecting at RISD,"** 3 pm at Museum of Art, Providence. Call 454-6348.
- 5th annual Workers Memorial 5K Race** at UMass Dartmouth at 10 am. Registration is \$12. Call 508-999-8007.
- Chai Jewish Singles Dance Party**, ages 21 to 39, 8 pm at Veronique, 20 Chapel St., Brookline, MA. Call (508) 443-7834 for tickets.
- 21 **Passover seder** at URI Hillel, Kingston. \$13 students, reservations required. Call 874-2740.
- Spring Acting Classes** at Perishable Theater, Providence. Call 331-2695.
- 22 **Caregivers support group** to assist families in caring for an older relative. Meets Tuesdays at 6 pm. until May 27 at the Adult Day Care Center, 99 Hillside Ave. Call 351-2440.
- JCCRI Community Seder** at 6:30 pm. Call 861-8800, ext. 108.
- Community Seder** at Temple Israel, 6:30 pm in Sharon, MA. Call (617) 784-3986.
- Five Week Golf Course begins**, offered by Pawtucket YMCA. Held at Doctor Golf, Pawtucket. Call 727-7900.
- 23 **Art in a Box** benefits the Museum of Art at RISD, Providence, 5 to 7 pm. Call 454-6348.
- National Shakespeare Co. presents "Macbeth" & "As You Like It"** April 23 to 24 at 8pm at UMass Dartmouth Auditorium. Call (508) 999-8598.
- Celebrate Shakespeare's Birthday** with the poetry mission at William Hall Library, Cranston, 7:30 pm to 9 pm. Call 943-9080.
- Group to help women deal with anger** at Interfaith Counseling Center, Providence, 7 to 9 pm. fee is \$165. Call 831-0580.
- World Book Day** at Books on the Square, 8 am to 9 pm, Providence. Call 331-9097.
- RIC holds Sports Memorabilia Auction** at Providence Marriott at 6:30 pm. Ticket donation is \$10. Call 456-8007.
- 24 **Trinity Rep Conservatory** presents Festival of Plays at Alias Stage, Providence, April 24 to May 11. Performances: "The Marriage of Bette & Boo," "Saint Joan," "I Am A Camera." Tickets are \$8. Call 521-1100 x271.
- Newport Religious Heritage Week** April 24 to May 5, dinners, lectures, concerts and more. Call 3236-6030.
- 26 "**World War II Competition**" symposium at RISD auditorium, Providence, 10 to 5 pm. Call 454-6281.
- Diversity, Education and Community Service Festival** sponsored by Alan Shawn Feinstein and Rhode Islanders for A Hunger-Free State, 11am to 7 pm at Roger Williams Park. Call 456-8285.
- Comedian Alan King** with Herb Reed and the Platters, 8:45 pm at Sharon High School, Sharon, MA. Call (617) 784-5577.

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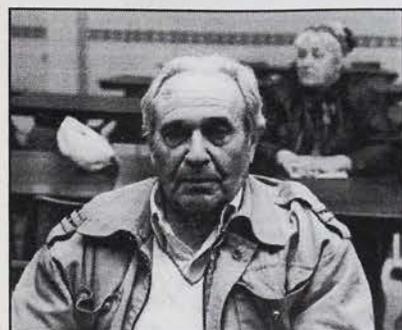
Providence and Vicinity

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THE JEWISH COMMUNITY

JFS and HIAS Create On-Site Classes for New Americans

by Emily Torgan
Jewish Community Reporter
They wanted to talk about the naturalization exam, and they wanted to thank Jewish Family Services for providing new, on-site naturalization classes.



NEW AMERICAN Zenovia Rosman, 73, says he often forgets the English he learns.

Herald photo by Emily Torgan

But most of the 16 senior citizens from the former Soviet Union who gathered in Pawtucket's Geneva apartment complex on April 14 did not have the English skills to communicate even these sentiments.

"They are very old, and many of them are ill," explained émigrée Anna Shaposhnik, one of the stronger English speakers. "They cannot do it, and my heart is broken."

As members of an American émigrée community devastated by the Welfare Reform Act of 1996, these refugees will be required to pass a naturalization exam consisting of a 100-question civics test and an oral interview in English.

Those unable to pass will not be eligible for U.S. citizenship.

The Welfare Reform Act has determined that those with refugee status will lose the SSI benefits and food

stamps that they depend on after five years.

That prospect, said the émigrées in frightened Russian tones, is causing them terrible fear.

"Look at her, I'm just sick

about her," said English-speaking former Muscovite Nina Ivanova looking at an elderly woman with sad eyes and a cane. "She is Chaya Dinaburska, and she is 82 years old. In Riga, she was a remarkable math teacher who won teaching medals from the government. Now, she cannot speak English because she has lost her memory, and she is humiliated."

Zenovia Rosman, a 73-year-old veteran who was wounded four times during World War II, said he was deeply worried.

"I learn the English, but then I forget," he said.

Still, politicians and humanitarian agencies across the country are trying to alter the new legislation, and local agencies are providing direct assistance.

About two weeks ago, Jewish Family Services brought naturalization classes to the Charlesgate and Geneva apartment complexes for their many New American residents.

Although JFS has been helping New Americans to naturalize as a part of their resettlement process for many years, the Welfare Reform Act has created an urgent need for more classes and more teachers.

"We have two classes going now, and I am interviewing



Basia Gorman, 79, struggles to learn a little English.

Herald photo by Emily Torgan

more volunteer teachers," said JFS Volunteer-Jobs Coordinator Temma Holland. "We are interested in people that might want to help out. Even if we do not have a class that needs to be taught, there is plenty of opportunity to work with families and individuals."

The JFS is offering an eight-session course developed by the Hebrew Immigrant Aid Society that provides an overview of the naturalization process.

Teachers are provided with audio-visual materials to help

class members understand the test's materials and format.

"We want to reduce their anxiety levels," explained Holland.

Despite the panic levels, Seekonk resident and volunteer teacher Marion Goldsmith said she is enjoying her class at Charlesgate.

"They know how much rests on this, and anything official is scary," said Goldsmith. "But they seem full of smiles, and I am amazed by how much they

(Continued on Page 15)

Photo Show Captures Mideast Complexities

by Emily Torgan
Jewish Community Reporter
Between March 29 and April 15, the David Winton Bell Gallery at Brown University showed pieces of the peace process.

At "Neighbors: Relations Between Arabs and Jews," an exhibition of works by American photojournalist David H. Wells, the social dimensions of the struggle for peace seemed much closer.

ing on the evolving relationship between Arabs and Jews as it ranges from conflict to cooperation to coexistence.

The earliest works in the small exhibition showed everyday interactions between Arabs and Jews on black and white film.

One image shows an elderly Arab and a Jewish soldier engaged in a leisurely talk in Jerusalem, and another shows Jews and Arabs at the Western



DAVID WELLS CAPTURES young Palestinian girls rejoicing over Israel's withdrawal from Bethlehem in 1995.

Herald photo by Emily Torgan

The Thomas J. Watson Institute for International Studies brought Wells' work to Brown in conjunction with "Israeli and Palestinian Identities in History, Literature and the Arts," an April 13 to 15 conference.

Wells, who has worked in the Middle East for more than a decade, has created numerous photo-essays about Israel, including a series about the intifada of 1988.

At present, he is concentrat-

ing on the evolving relationship between Arabs and Jews as it ranges from conflict to cooperation to coexistence. The earliest works in the small exhibition showed everyday interactions between Arabs and Jews on black and white film. One image shows an elderly Arab and a Jewish soldier engaged in a leisurely talk in Jerusalem, and another shows Jews and Arabs at the Western

ing on the evolving relationship between Arabs and Jews as it ranges from conflict to cooperation to coexistence.

(Continued on Page 15)

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WINE PHOTOGRAPHY BY DAVID WELLS

OPINION

Taking the First Step — A Passover Lesson

by Rabbi Jerome M. Epstein
The haggadah is a virtual text book of human values. Not only does it tackle the broad topics of freedom and redemption, but, through its unique practices, it teaches us about reaching out to those in need and about instructing individuals according to their own level of knowledge and experience. Perhaps its most salient theme, however, is G-d's omnipotence. Indeed, the Exodus is portrayed primarily as an exercise of G-d's power. Even Moses is almost completely ignored.

In reading the haggadah, one might easily conclude that humanity's role in its own salvation is irrelevant — after all, the Exodus is nothing if not a paradigm of G-d's ability to save the Jewish people from catastrophe. Interestingly, the Talmudic Tractate of Sota (37a) presents an entirely different perspective. As we learn, with Egypt's army in hot pursuit, the Israelites cried out for help and Moses prayed to G-d for assistance. It was not, however, until Nachshon ben Aminadav took the first step into the raging Sea of Reeds that G-d divided the waters on the people's behalf.

Thus, according to the Talmud, G-d required that humanity become a partner in salvation. It is this message that is most relevant to us this year.

Today, the largest segment of North American Jewry is feeling besieged. Recent actions taken by Israel's government in the area of conversion carry with them the strong implication that the forces behind these rulings seek, in effect, to delegitimize non-Orthodox Jewry in North America. As we saw recently in

the pronouncements of the Union of Orthodox Rabbis, this position has even been publicly articulated — albeit from a small, fringe group. In addition, discriminatory funding, or, more accurately, lack of funding, by the Jewish Agency and the government of Israel for Conservative and Reform religious institutions in Israel — while Orthodox institutions receive ample funding — continue to be a sad fact of life.

In finding a solution to these problems, the response of many has been to turn "outwards." Indeed, some have even called for the dismantling of the Jew-

lating discussion. Individually, however, they are all seriously flawed.

It is true that the Jewish Agency and the World Zionist Organization do not completely mirror the priorities of the masses of Jews they represent. It is also true that these organizations do not adequately respond to the manifold challenges faced by world Jewry. But given the realities of the Jewish world today, if these organizations did not exist, we would have to invent them. Rather than dismantling them, our challenge must be to re-engineer them.

As for withholding funds from the United Jewish Appeal and from local Federations, this measure will certainly send a message — but to whom? Are we really prepared to reduce or eliminate assistance to Jews in persecuted countries who receive monetary help from these agencies? Is that the constituency we are trying to influence? Or are we targeting Jews from the former Soviet Union and Ethiopia who are struggling to build new lives in Israel and are dependent on whatever additional assistance they can get. And what will we gain from penalizing Jews in our home communities who are dependent upon Federation assistance? Certainly, we have the potential to put tremendous pressure on UJA and Federations by withholding or diverting funds. The question is: At what human cost?

Perhaps this is the juncture in our history when we must re-

commit ourselves to the behavior modeled by Nachshon ben Aminadav. We cannot only look externally for the answer to our problems. Rather, we must assume responsibility for our own salvation. If we want to improve the position of non-Orthodox Jews in Israel, we must direct additional monies to the Jewish State to support our institutions there. Not only must we give, but we must not be embarrassed to ask others to support us as

amount to the Campaign itself, to include an additional gift directed specifically to their own stream of Judaism. UJA/Federation will not be accused of "playing favorites," general fund-raising efforts will be supported throughout the entire community, and groups in need — whether here, in Israel, or overseas — will continue to receive much-needed aid. Even more, through this kind of "self-help" program, each Jewish donor will be taking an active role in supporting his or her particular vision of Jewish life.

There is another way in which individual Jews can act to affect their own religious future. This year, all Jews have an opportunity to reshape the World Zionist Organization and thereby help determine its programs and allocations. Elections for the 33rd World Zionist Congress will take place this fall, and every Jew in the United States can vote. But in order to do so, individuals must register by June 1. If we do not seize this chance to play a role in shaping our own history, we will forfeit our right to control our own destiny and, thereby, lose a valuable opportunity to command the respect we deserve.

We need not turn outward to correct the ills that beset us. We have the strength in our hands — let us resolve to use it.

Rabbi Epstein is the executive vice-president of The United Synagogue of Conservative Judaism, the association of Conservative congregations in North America.

There is yet another way in which individual Jews can act to affect their own religious future.

well. Indeed, we must develop a passion which will stimulate others to identify with our cause.

UJA and Federation have a wonderful opportunity at this juncture in our history to help facilitate the proliferation of religious and spiritual programs in the Jewish State. By establishing within the Federation structure a mechanism that allows for "plus giving" to causes that reflect each donor's particular religious affiliation — whether Conservative, Orthodox, or Reform — the premier fund-raising arms of the diaspora can actually help bring about a spiritual rebirth in the State of Israel. Donors should be invited, after contributing a meaningful

Recent actions taken by Israel's government in the area of conversion carry with them the strong implication that the forces behind these rulings seek, in effect, to delegitimize non-Orthodox Jewry in North America.

ish Agency and the World Zionist Organization. Others have called for Federations to change their current policies and to reallocate the largest percentage of their funds to Conservative and Reform Movement causes in Israel. Still others have called for non-Orthodox Jews to totally withhold money from the Federations and UJA. These suggestions are significant because they have the potential of stimu-

Responsibilities of The Priestly Nation

by Yoel Kahn

Parashat Metzora is about otherness. It describes skin conditions that required an ancient Israelite to live temporarily outside the camp. Reading this portion makes many of us uncomfortable. We are uncomfortable because of its topic, skin diseases and their remedies; we disagree with its basic premise that ritual acts of purification will cure what we see as medical conditions; and we may wonder why this section was included in the Torah or why modern Jews continue to read and study it. The traditional midrashic commentators were also troubled, but their solutions

bother me too. In an effort to give spiritual and moral meaning to this portion, they assume that the person who is afflicted must have caused the illness: "Why is the 'leper' to be purified through the tallest of trees and the lowest of plants? He was stricken because he exalted himself like the cedar; but when he abases himself like the hyssop, he will be healed." (Pesikta de-Rav Kahan, "Parah," Plaut, p. 844) I propose a different approach to interpreting this portion.

In this portion, the Torah specifies in detail the rites of purification for a person who is cured of skin disease, tzara'at. The priest dips his finger in the

blood of the sacrificial animal and places it on the right ear, the thumb, and the big toe of the person being cleansed (Lev. 14:14, Plaut, p. 842). Earlier in Leviticus, we read about how Aaron and his sons — the people who are leading the cleansing ritual in our portion — are consecrated as priests. The consecration of the priests involves the identical ritual (Lev. 8:23-24).

Some might say that in our day we have neither priests nor tzara'at. I believe that we have both. On Mount Sinai, before the revelation of the Torah, our people receive what Martin Buber called the first commandment: "You shall be to Me a

camp" (14:2-3, Plaut, p. 841) Those who are outside — the marginalized, the other — are physically met and escorted back into the community by the priest. The priest cannot rely on hearsay or wait for those who are outside to come in; the priest's task is to go out and meet them where they are.

The rite of integration that the priest uses is a familiar one; it is the same ritual that Moses employed to consecrate the priest. Initially, the ritual was used as a marker of the priest's differentness. Here, the same ritual is used by the priest to bring the person outside back into the camp and community.

The identical ritual is used to highlight the paradox of the priest's responsibility. The priest becomes other, an outsider, to fulfill the task of bringing in those who are already outsiders.

The markers of tzara'at today are different from those in ancient times. However, no less than before do our communities have people who are required to dwell outside the camp. The Torah summons us, mamlchet kohamin, the "priestly nation," to the priestly task of going forth and bringing them in.

Rabbi Yoel Kahn is completing his Ph.D. in Jewish liturgy at the Graduate Theological Union, Berkeley, California.

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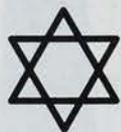
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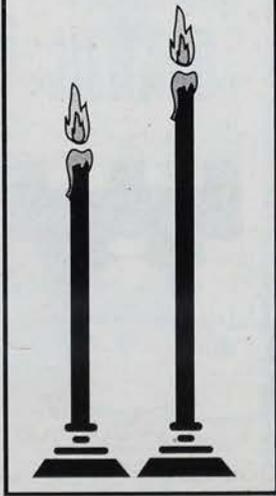
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Candlelighting

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TORAH TODAY

kingdom of priests and a holy nation." (Exod. 19:6, Plaut, p. 522) In the biblical image of the ideal world, the entire nation is consecrated to the tasks of the priesthood. What are the special tasks of the priesthood? It is not just the service in the Temple and the facilitating of the sacrificial service. The priests are the special representatives of G-d's Presence. Our portion describes the responsibility of the priest to those who are other: "When it has been reported to the priest, the priest shall go outside the

Little Places

By now the big storm of early spring has gone off like a bad dream. It left me with some classic, charming mental images among the fallen branches and cancelled classes. Trekking to Hope Street with my pre-teen son for breakfast at Dunkin' Donuts through the white tunnel of the world was a great adventure. We made our way through to Siberia! That little square space of fixed pink and grey seats and tables with its menu of coffee and rolls served with Isaac's Russian accent really added an odd note of exotic-familiar excitement among the windy wintry blasts of April Fool's.

"East Side Bagels" has changed its name. It's called "The Little Place"—and it, too, has a foreign touch among its three tiny tables. Alice's family also came from the steppes, once upon a time.

I love that little place, with its flowers in the window, its miniature scale: a comforting nook, with a shelf of books, games, papers by your side.

The deck at Coffee Exchange on Wickenden Street gives me the illusion of crossing the ocean on a steamship. I bring my dog, wrap myself in a scarf and hat, greet the crew, and let a happy quarter of an hour drift by while I watch the rooftops with their dormers, their lines of laundry dancing on pulleys, the comings and goings and cooing and peck-

ing of the pigeons. I'm on Noah's Ark. Charlie smiles kindly and plays old tapes of the Andrews Sisters with Bei Mir Bis Du Schoen. Or Dietrich advising, "Eat a Piece of Fruit."

You can often find me next to the bookstore at La France, where I meet my elite—the folks who need a caffeine fix to get through the day and the evening. If a holiday or a spell of foul weather closes the places off limits, you're lost on your desert island. Yes, cafes form a world, and the people who own, run and staff them keep us go-

heart. Every writer does. You want to be respected, liked, approved, not judged so harshly. But the job of a journalist, a teacher, a citizen, is not just to move a thing from hand to hand, this is not the only mitzvah. They also serve who only sit and sip and hear and care. You hope a story in print brings luck.

Sometimes as human beings we need or want to vent, to let the words flow, to know that someone is looking at us, not to advise or cure, but to take in our joys and sorrows and touch us lightly with the wand of genuine interest.

I'm not addicted to coffee. I'm addicted to the human story, its merriment, its sadness, its questions without answers, its hopes that go so often awry like the nests of mice and birds.

We live in a festive world that loves fame and fortune. The person who writes for a small journal and

lives in a small state often prefers the little places, the small Siberias of the spirit, the fake France with the real romance of the nearby street. We've lost some lots and some structures to the economic tyranny of time. But the dream-world rises like the steam from the coffee served among the lanes and the avenues of our town.



Rob, who runs The Little Place.
Herald photo by Mike Fink



He Was A Dybbuk of Delight

by Mike Fink
Herald Contributing Reporter

Allen Ginsberg appeared to packed Rhode Island auditoriums, both in person and in spirit. Just this winter in the weeks before his passing, his poetry visited the R.I.S.D. campus.

A special course simply called "Cabaret" creates a supper club-style group performance based on the lyrics of a bygone era in some exotic port of recall. This wintersession they chose the Beat coffeehouse subculture of the '50s. They featured the diatribes and monologues of Allen Ginsberg. With more young women than men in the cast, you could beam in on the astonishing spectacle of a chorus line, barefoot and all in black, elocuting "Howl" or "Kaddish." Ginsberg was performing in Providence as a dybbuk!

During rehearsal, the director, Polish professor Agnieszka Taborska, asked me to talk to her actors and actresses about the reality of the local Beat scene and time. Maybe they could get ideas for costumes, or settings, or just catch the bug of inspiration. I brought them back to that period and this place.

Little cafes grew in dungeon basement rooms along Benefit and Thayer streets, with second-hand cups and percolators on hot plates. Naked souls and bare soles gathered in huddles to recite Ginsberg and copy his open-hearted technique. The night life of Providence hid below stairs then.

Until Ginsberg in the later

poetry. Until Ginsberg. He changed all that.

The Waterman Building classroom where "Cabaret" rehearsal and performance took place is the ornate Victorian structure above the tunnel. High upstairs a dramatically stark space, sporting simple tables within the bare-ceilinged pipeladen volume or vacuum, holds ghosts and thoughts. The phantom of Allen Ginsberg took over for a few hours over the weekend before the prophet succumbed to his final illness.

Now, in the shloshim period following his death, it is time to assess his influence with young people not only of his generation but in future Jewish generations. In a book reviewed last year in the *Herald*, *The Jew in the Lotus*, a chapter deals with the visit of Ginsberg to a meeting in India between the Dalai Lama and a group of rabbis. The chapter heading reads, "A Buddhist Jew—The Allen Ginsberg Story." Rodger Kamenetz presents the poet-prophet as a holy clown, "mourning for lost Edens of kindness, exploding with humor and rage."

"He saw visions. He heard voices. He traveled to the East babbling to holy men. On his way to India he stopped off in Jerusalem. He asked Martin Buber how to handle acid trips. Buber told him, 'Our business lies with the human, not the non-human. Mark my words.' Ginsberg was a scout for the big anthill of Judaism."

Allen Ginsberg started a trend among Jewish seekers to move away from their own spiritual and political legacy. He turned against both Zionism and Hassidism. He never really found his way back. His popularity cannot be counted in his favor. But the intensity of his quest commands respect. Kamenetz concludes his chapter on Ginsberg thus: "The job for Judaism is to make sure that the next strong wave of spirituality among Jews takes place within Judaism."

I hope that this is happening right here in town. Ginsberg lived the proverbial three score and ten, not beyond to the reward for strength. He gave us a great challenge to poetry and to religion. He was the stand-up comedian-genius who will haunt the halls with echoes of his time and place.

May his name serve as a blessing and a guide.



Allen Ginsberg

Photo courtesy of Robert Frank

'50s, poetry had had to cram itself into the tight theories of the New Criticism. You had to follow a line of logic, blur or balance your statement, and mimic the elite manners of your betters. Protestant not Protest. The poet stayed out of his own



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THE JEWISH COMMUNITY

The Avodah Ensemble Remembers the Holocaust

by Tara V. Lisciandro
Herald Editor

The inside of the dimly lit Odeum Theatre in East Greenwich was full of young, excited students. Teachers and educators spoke anxiously while on the black stage, performers of the New York-based Avodah Dance Ensemble practiced stretching exercises.

Within moments the chattering crowd was seated and silent. The performers rested quietly on the stage and the fourth annual Student Awareness Day began. "Remembering the Courage" was this year's theme for the Rhode Island Holocaust Arts and Writing Competition, sponsored by the Rhode Island Holocaust Memorial Museum. "This is a wonderful experience for increasing student awareness about social issues and racism," said Shelia Petrucci of William M. Davies, Jr. Career & Technical High School in Lincoln. From middle school and high school, students competed in various areas such as non-fiction, poetry, drama, painting and three-dimensional art works. A committee made up of educators judges the students' entries.

Several schools were present at the Odeum Theatre. "We feel very fortunate to be here today," said Elaine Blais of Davies Career & Technical High School. And many other schools felt the same way. In fact, almost the entire theater was full of eager students and curious teachers. "The students have been prepared for this program in advance," said Kelley Carlotta of Davies Career & Technical High School. Teachers incorporated the day's program and Holocaust education into history and social studies classes. "We also

work it into science classes, dealing with ethical decisions," added Carlotta.

The program commenced with a brief introduction by the choreographer, Dr. Joanne Tucker, of the Avodah Dance Ensemble. "I've been exploring my Jewish tradition through dance for the last four years," said Tucker. "Dance has a vocabulary. A-symmetrical movements are used to convey sadness and anger. It's not always a pleasing dance that you'll see while presenting themes of the Holocaust on stage." The performers worked individually on stage for the students. Examples of rage, anger and fear were briefly displayed to help better understand the dance pieces to follow. Dancers used costumes, verbal expressions and dance to express their themes of the Holocaust.

"I Never Saw Another Butterfly" is one of the most famous pieces of poetry that comes out of the Holocaust. Written at Terezin, "I Never Saw Another Butterfly" represents the lost children, their hopes, their dreams and fears. Children were made to write and express their feelings at Terezin, the model camp. "What we have left today are the words and the dance helps to better understand the words," said Tucker.

Dancers quietly positioned themselves and began to walk, stop, turn and walk again. They recited pieces of the poem while dancing. "We're not using any music, I don't want any distraction for these pieces," stated Tucker. The choreographer went on to explain that a series of walking and stopping is used throughout the dance to convey a message. "They had no control in concentration camps,"

said Tucker. "People were controlled, told what to do." And the dancers clearly expressed a feeling of being controlled throughout the entire program. They also expressed strong feelings of grief, fear, loss, anger and hopelessness.

"The Shema," inspired by the writings of Primo Levi, was also performed. Levi's famous words "to live to tell the story," came across clearly. The Avodah Dance Ensemble created a powerful combination of poetry and dance on stage. Their costumes for Levi's piece were basic black unitards, "because they help us to remember how vulnerable everyone was during this period." Marching across the stage, the dancers moved together, never missing a beat. One by one they presented "The Shema," always marching, just like Levi, and millions of others, were once made to do. "Marching and walking are extremely common throughout camps, it was non-stop. One survivor once said, 'I can't think about surviving, I just have to think about walking for now,'" added Tucker.

The students and teachers are given a chance to participate. The creative choreographer asks, "What can we do to make sure there is never another Holocaust?" One teacher responded with studying the past, while several students added reading, writing, studying and thinking. Quickly the four dancers formed movements and positions to accompany these responses. A visual and verbal example helped to reinforce students' perspectives about the Holocaust. The presentation of student awards were made by Beth Cohen, director of education at the R.I. Holocaust Memorial Museum. Winners received sets of Holocaust books and gift certificates.

Christopher Bowers, of Rogers High School in Newport, was awarded first prize in the high school division. Bowers



THE PROUD WINNERS of the Holocaust Arts and Writing Competition sponsored by The R.I. Holocaust Memorial Museum.
Herald photo by Tara V. Lisciandro

presented his award-winning poem in front of the curious audience of teachers and students. Proudly he pronounced every word, relating the "hidden guilt" of a train conductor, responsible for deportations. "I studied a great deal about the World War II period and the Holocaust. I was curious about who drove the trains and what they thought, how they felt," said Bowers. The talented high school senior also enjoys creating artistic charcoal and pencil drawings. "I'm intrigued by the visual aspect of the Holocaust and that period as well," added Bowers.

"Remembering the Courage" came to an end with a final piece from the Avodah Dance Ensemble. "The Kaddish Sym-

phony," by Leonard Bernstein was then presented. The dramatic dancers moved displaying mourning and loss.

"We must never forget" echoed silently throughout the crowd at the conclusion of the program. The Avodah Dance Ensemble related important themes of the Holocaust in an unforgettable presentation. Award-winning students will hopefully continue to share their talent and creativity within the community. They will be the ones to remember, to carry on the stories and history and the knowledge of the Holocaust.

After all, it is their knowledge, encouragement, intelligence and talent that will create our future teachers and educators.

Join JCCRI Community for Second Seder

Why is this night different from all other nights? Because you can spend your second seder as part of the Jewish Community Center of Rhode Island community family.

Come celebrate the holiday of spring at the JCCRI with a traditional Passover seder at 6 p.m. on April 22.

The JCCRI is thrilled to be able to enjoy its 1997 celebrations — all in the same large room that accommodates families, couples, singles and seniors.

Join the CCRI family in searching for the afikomen, asking the four questions and singing the night away.

The service will be led in English and Russian so that everyone can hear the story of Exodus and participate in the holiday. The cost is \$15 for adults and \$8 for children 2 to 12 years; children under 2 years are admitted at no charge. A complete Passover dinner will be served.

Prepaid reservations should be made by April 17. If you are able to provide transportation for community members, or for more information, contact Dana Zucker at 861-8800, ext. 108.



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THE JEWISH COMMUNITY

Was The Last Supper a Seder?

by Sara Wise
Herald Editor

Cups of wine, reclining guests, dipping food, singing songs and telling tales and parables. Sounds like a holiday we're familiar with, right?

According to local Judaic scholar Jonathan Brumberg-Kraus, all this occurred at the Last Supper too, leading many to believe that the Last Supper was in fact a seder meal.

While the idea of the Last Supper as a seder may not be a new one, Brumberg-Kraus' interpretation of the origins and links between the two rituals offered an interesting look at the differences and similarities between Judaism and Christianity.

Brumberg-Kraus presented his work on the rituals as part of Temple Emanu-El's annual Pesach workshop on April 8.

Citing both Luke's account of the Last Supper and Mark's gospel, Brumberg-Kraus found references to the dipping of food, and singing of a hymn at the end of the meal. All of the gospels mention reclining and conversation about the significance of the meal as well.

This tradition did not begin with the Jews, however. Both the composers of the Rabbinic seder and the Last Supper took the idea of using a meal as an educational device from the Greeks and Romans who held

symposia; long philosophical feasts where conversation, wine and reclining were common.

"Both use the similar literary technique of commenting on events in the meal as a starting point for educational discourse," said Brumberg-Kraus.

Jesus used disputes at the table, such as jockeying for the best seat, to teach deeper lessons, just as events at the seder table are used to tell a larger story. The meals also allow each religious community to explain their roots.

"Both use the circumstances of a symposium meal to establish a ritual that helps each community tell its foundation myth."

The two rituals are "feasts of history," claimed Brumberg-Kraus. In each religion, we eat history; we physically ingest our history in the form of matzah and maror for Jews and in the wafer and wine for Christians during communion (the present day expression of the Last Supper).

While the seder and the Last Supper are quite similar in function, they differ in the stories they tell and the nature of their respective communities. "The Christian story tells how a people was reconstituted from a mixed community of Jews and gentiles, united by the shared experience of Christ, not by blood," said Brumberg-Kraus. For Christians, the blood and

wine are purely metaphorical, since they have no organic flesh and blood tie.

Jews, on the other hand, tell the story of how the people at the table are the same as those in Egypt. "We don't need to explain our lineage because we are at the table by birth, instead we have to tell the story to our children to connect them to those people," said Brumberg-Kraus. The presence of actual flesh at our meal (the shankbone) reminds us of our true blood connection.

According to Brumberg-Kraus, the Last Supper is part of a larger story. For Christians, the meal occurs within the framework of the story. For Jews, the story is the framework of the meal. "Jews frame the telling of our story within the meal because we need to get everyone to the table. Jews don't question why we belong at the table, but why we continue to come to the table."

At the end of the presentation, Brumberg-Kraus asked audience members to consider whether the symbolism of the seder, which so heavily stresses ethnic blood ties, still makes sense given the changes in Jewish demography. Inter-marriage and conversion now bring people to our table that may not actually share the blood ties, so how do we make the seder story their story too?

R.I. Jewish Historical Association Meets

by Eleanor F. Horwitz

The annual meeting of the Rhode Island Jewish Historical Association will be held on April 27 at 2 p.m. in the social hall of the Jewish Community Center, 401 Elm Grove Ave., in Providence. The meeting is open to the public.

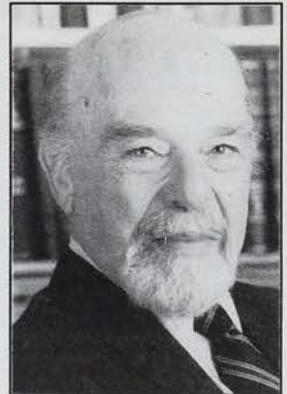
The 27th annual David Charak Adelman Lecture will be delivered by Professor Leon A. Jick, professor emeritus at Brandeis University where he served for 25 years as the Helen and Irving Schneider Professor of American Jewish Studies and was chairman of the department of Near Eastern and Judaic studies for six years. His subject will be "The Tale of Three Rabbis." He will trace the travels of the first three rabbis who came to the United States, and explore their lives and reasons for coming to a new land.

A native of St. Louis, professor Jick is a graduate of Washington University and holds a bachelor's and master's degree from Hebrew Union College in Cincinnati and a Ph.D. in American and Jewish history from Columbia University.

Jick's extraordinary career includes his leading role in establishing Judaic studies in the United States. He was a founder of the Association for Jewish Studies and was its first president. He also served in the Army Air Force in World War II. Following the war, he worked in a displaced persons camp near Marseilles, France. Arriving in Israel in 1948 just after the establishment of the new state, he participated in the creation of Kibbutz Geshar Haziv in Western Galilee.

From 1954 to 1957 he was assistant rabbi at Temple Israel in Boston and until 1966 was rabbi of the Free Synagogue of Westchester in Mt. Vernon, N.Y. He has been active in many communal endeavors as well as in the Civil Rights movement and causes devoted to peace and social justice.

A widely traveled lecturer, Jick is the author of many publications including *The American-*



Professor Leon A. Jick
Photo courtesy of R.I. Jewish
Historical Association

ization of the Synagogue 1820-1870 and In Search of a Way, a collection of lectures. He is editor of The Teaching of Judaica in American Universities and his articles have appeared in Moment, Journal of American History, Yad Vashem Annual and American Jewish History, and other journals. He contributed a chapter on the Jews of Boston from 1917 to 1967 for a history of the Boston Jewish community.

The annual meeting, chaired by Mel Topf, will include the election of officers. There will also be an exhibit of objects of memorabilia of Rhode Island Jews, entitled "From Your Attic to Our Archives." A social hour under the direction of Phyllis Berry, hospitality chairwoman, will follow the meeting.

Alan King Performs

Temple Israel of Sharon presents the world-famous comedian Alan King with Herb Reed and The Platters on April 26 at 8:45 p.m. King will perform at the Sharon High School in Massachusetts. Tickets are \$72 for lower orchestra and dessert reception with King and \$36 for orchestra and \$25 for balcony. For information, call (617) 784-5577.



Shabbat Shalom

Eager youngsters raise a glass of juice as Evy Rappaport, membership director at JCCRI, leads the Shabbat blessing at the Infant and Toddler Center. *Herald photo by Sara Wise*

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THE JEWISH COMMUNITY

Baking History: CHAI Center Teaches Matzoh-Making and More

by Sara Wise
Herald Editor

"Why did I schlep these heavy pieces of wood here to keep the water and flour apart?" asked Berl Goldman, matzoh baker extraordinaire. "So they don't mix!" answered an enthusiastic group of students from the South County Hebrew School.

"And what happens if they mix?" prodded Goldman. "It'll rise," the children responded in unison.

The smell of baking matzoh greeted visitors to the Jewish Community Center in Providence last weekend thanks to an ambitious project aimed to introduce children and adults to the customs, history and practices of Passover.

According to Goldman, the matzoh bakery closely resembles an authentic European bakery. Large brick chambers separate the water and the flour, another brick-covered area is set aside for mixing the dough under a watchful professional eye.

Children rolled and kneaded their own dough on long tables, punched holes in it, and even ate it when it came out of the oven.

Throughout the process, Goldman, the master matzoh baker, taught the avid listeners how to say words like "water" and "flour" in Hebrew. He also explained how and why such care is taken in the process. For example, the wooden sticks that are used to roll the dough must be sanded after each use to remove any trace of extra dough.

Goldman then encouraged them to sing rounds and rounds of "Dayenu" faster and faster as he mixed the dough within the allotted 18 minutes.

Ethan Adler, director of the South County Hebrew School, was glad his students could participate. "It's very experiential. It makes it fun for them to do something hands-on," said Adler.

Parents that came along on the field trip enjoyed themselves too. Sue Woodford, who at-

tended the program with her daughter, Gabrielle, said, "It gives you such a good feel for what goes on, I wish they did something like this when I was in Hebrew school."

The model matzoh bakery was just one part of "The Pesach Experience" put on by Chabad of West Bay each year to teach the traditions of Passover in an interactive way.

The other components included a video theater that showed Passover videos for children and an arts and crafts workshop where kids could decorate charity sand art cards.

Passover guides explaining the significance of Passover and how to prepare your home properly for the holiday were also available.

The different groups rotated through the various activities in a well-organized fashion.

Just as the South County students were leaving, another group of students from Temple Am David in Warwick arrived at the matzoh bakery.



GABRIELLE WOODFORD, a student at South County Hebrew School, flattens matzoh with her hands at the model matzoh bakery.

Herald photo by Sara Wise

A Home of One's Own



by Lillian Kline

Every woman dreams of having a home of her own. I was no exception to that dream. However, my dream was not fulfilled until 12 years after I married Jacob.

Often I reminisce about the different places where I lived before I finally moved into a home of my own.

My first memory is of a child of 6 traveling with her mother and younger sister to the golden land, America. My father had preceded us and had sent enough money to my mother for a second-class passage from Bremen. When my mother learned that steerage was cheaper, she reasoned what difference will it make if we travel in steerage. It's on the same ship and we will be saving some money, which she needed desperately. As soon as we boarded and she saw what steerage meant, she rushed around trying to get into second class. Nothing was available and

no one wanted to share a cabin with a woman with two children. So, for 21 days we were stuck in steerage. After all these years, I still remember the stench.

Finally there was the Statue of Liberty to welcome us. After a short ride on a ferry we arrived at Ellis Island where father was waiting to greet us. When mother said, "children, this is your father," we were not impressed. Neither was my father, who gave us a cold glance.

Ellis Island was another unhappy experience for me. After being told to undress completely, we were examined by indifferent doctors. My mother had been given a sheet to cover her nakedness but we children remained nude. Although only 6 years old, I was terribly embarrassed to be naked.

Finally, we were told to get dressed and wait in another room. My mother noticed that my sister's jacket had a chalk mark, my jacket did not. My

mother was not an intellectual but she sensed something was wrong, so she erased the chalk mark on my sister's jacket. Years later, I learned that the chalk mark meant a further examination and if anything was found wrong, the whole family would be returned to their places of origin. That could have been a calamity for us and we might never have had another opportunity to come to this blessed land, America.

After an overnight sail to Fall River, Mass., on a Fall River Steamship Line — my father had established a small business in Fall River — we set foot in our new home, a three-decker tenement building.

The first thing I noticed was the carpet, colored green with big red roses, and a large ceiling light; and the only thing you had to do to put on the light was press a button! I already loved America.

School was also an experience. All the other children were speaking a strange language. I kept asking my Jewish friend, in Yiddish, "What are they saying?"

I loved school. The teacher was so friendly and tried to help me. I was a fast learner and after two grades, I spoke English as

well as my other classmates. In fact, I did so well, I was promoted from second grade to fourth grade.

My first ride in a horse-drawn street car was a thrilling experience. Seats, the length of the street car, faced each other, and when I passed my hand over the material on the seat, it felt like plush. America was beautiful!

As soon as we had rested for a couple days, my father took us to the business he had started. It was a yard goods store and the sign outside read Silks, Woolens and Cottons. Whenever I asked a customer, May I help you? their usual reply was I'll wait for your mother. I couldn't wait to grow up so I could be a salesperson.

We all worked in the store from 8 in the morning to 8 or 9 at night. No one complained.

A tenement over the store was our second home. The other tenants were also new arrivals and everyone worked. Our new neighbors were very honest — we never locked our door and neither did they.

Another move to a new home meant a better neighborhood. At this time there was another sister and I was the one who took care of her. I never had a doll, my new little sister became my doll.

We were still living in this last home when I met my future husband at a dance at the YMHA. My mother had taken me to the dance. When this personable young man came over and asked me to dance, I said, "You'll have to ask my mother." He did, and he took me home that night.

Five years later we were married and moved into a tenement. Our second move was also to a tenement, a much better location. We lived in that place for 10 years when we decided to buy a place of our own.

A real estate man showed us around places that we could afford. A rather dilapidated house with two magnificent maple trees caught my attention. The price was right, so we bought that house.

I loved this house and we lived in it with our two little girls for over 42 years. When my husband died and I had to leave this house, I was heartbroken. I tried to remember what Helen Hayes had written when she also had to leave a home she loved. She wrote, "I put the key in the lock, and walked away without one backward glance."

I was not as brave as Miss Hayes. The home I was leaving held such happy memories for me. Every time I walked into that house, it felt like a haven of peace and contentment. I especially enjoyed looking out from my kitchen window at the two magnificent maple trees in the backyard.

Did I realize how happy I was then? Does anyone stop to think at any given moment how happy they are?

After my husband passed away, my next important move was to Worcester, where my daughter was living. She insisted that I come to live with her. My daughter was delighted to have me there, but her husband, my son-in-law, was not that pleased. He made it quite

(Continued on Page 10)

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THE JEWISH COMMUNITY

Dedicated Volunteer Helps Elders Revisit the Past

by Sara Wise
Herald Editor

When Anita Kerzner retired three years ago from social work, she knew she'd couldn't remain idle. After 17 years as a social worker for the elderly at Central Adult Day Care in Warwick, she felt the urge to continue working with older people, an area where she excelled.

"I found that I needed to do something in the same vein," said Anita Kerzner, who for the past three years has volunteered at the Adult Day Care Center which operates at the former Jewish Home for the Aged on Hillside Avenue.

In addition to serving the daily needs of physically and emotionally disabled elders, the Adult Day Care Center also offers 7-week support group programs for caregivers which Anita Kerzner leads. Her support group is designed to teach caregivers coping skills, relaxation techniques and to help them set goals for themselves to relieve some of the guilt and anger that often accompany caring for an ill or disabled spouse or family member.

Some of her most special time, however, is spent with her reminiscing group that meets faithfully on Wednesday mornings at 10:30 a.m. Anyone in the Adult Day Care program who is verbal and willing to participate is welcome.

Each week she chooses a different subject for the group to reflect on. "I try to get something out of everybody. I try for subjects they all can relate to in some degree. I believe that when we get older, we can remember a lot of the past better than yesterday. Certain times in your life are more clear than recent events," said Anita one Wednesday morning before her session began. "I like to have them remember the happy times. I'll tell jokes, add some humor. Humor is the most important part of people's past; it's often what keeps them functioning."

Happy Times

Today's subject is "the happiest time of my life." There are four people gathered, but there can be up to 20 on a given Wednesday, depending on what other activities are going on.

The group sits around a rectangular table decorated by daffodils that Anita has brought to brighten up the library where they meet.

Joe Oliver, 94, tells about spending time with his children. "When my children were young, I could participate. I played with them. I took them out, took them to shows, took them to the circus, riding; they were a part of me. Those were happy times."

Anita then prods Joe to think about his own childhood. "Well, we didn't have anything," Joe says as he shrugs his shoulders. "You're talking about material things?" asks Anita.

"Yeah, if we wanted a toy we had to make it, we used to play in wooden boxes. Where I used to live, in Fall River, there was a store that had clothes that came in wooden boxes; they'd throw them out in the yard and we used to play in them. It was fun, it was the best time, we were barefoot most of the time."

Sara Spicuzza is quiet and contemplative. She listens carefully to the others. When her turn comes she says her happiest moment was having her son James.

"He was a good baby. I used to put him in the baby carriage, wheel him around, go to the park; I used to have a typewriter and helped him with his homework."

Children are mentioned often in this session as being a great source of joy. "It's a wonderful feeling to be a parent," Joe chimes in.

Listening is as much a part of the experience as sharing. Participants are respectful and supportive of each other for the most part, but Anita says one person can occasionally dominate or focus too much on something negative. "People have problems and may try to focus on the negative elements of their life, so I try to focus them on something positive."

Although the conversation begins to wander at times, Anita always manages to steer it back. She has an incredible ability to relate the most tangential comments back to the topic at hand. Her energy and spirit draw reflections out of even the most reticent reminiscer.

Harold Forman, 84, is not reticent at all. Smartly dressed in a navy blazer, Harold shares his enthusiasm for music with the group in an emphatic manner. "I was always psyched about music but I never had the op-



From left, Harold Forman, Norman Remington, Joe Oliver, Anita Kerzner and Sara Spicuzza reminisce at the Adult Day Care Center.
Herald photo by Sara Wise

portunity, my father couldn't afford it. I don't know whether I would have been good at it, but I know that wherever there are musicians, I am content. It makes me happy and it's a stimulus for me. The minute I hear it, it pulls me like a magnet, I can't resist it. I won't even eat, the music overpowers me."

Norma Remington recalls her childhood in a Denver orphanage with startling detail. "I enjoyed coloring books, baseball, swimming, any kind of sport that I could participate in. On the 4th of July we always had a good time at the home, we'd have a box of Cracker Jack and cotton candy, it was on the D-shaped grounds. We had some good times, it wasn't all sad."

"Ah that's nice," comments Harold wistfully, sharing in Norma's memories.

"Oh I used to like to hang upside down on the bars too," adds Norma, which brings bursts of laughter from the two gentlemen. "What are you an ape? a gorilla? Are you watching those things on Channel 2?" teases Harold good-naturedly.

"Those were happy days, but there were a lot of tears too," Norma says of her days in the orphanage.

"Our life has a lot of tears in it

and it's good that you can be compassionate enough to realize that," Anita reassures her.

Anita feels that the people that come benefit because it gives them something to talk about. "They don't converse that much otherwise." She believes strongly in allowing older people to speak for themselves, "I don't answer for them, I let them say whatever they want, it helps them maintain their independence."

Anita also makes an effort to bring current issues into the conversation and makes sure she shares her memories with the group as well.

Toward the end of the session Anita turns the talk to spring and flowers. "Let's talk a little bit about spring, let's see if you remember things in the spring."

Sara remembers having a garden with both flowers and vegetables, specifically tomatoes, which were used to make sauce.

Harold's comments are more philosophical, "Do you know the names of different flowers is a science in itself?" he asks. "It makes it more interesting, it's not a male or female gender thing, it's a thing of beauty, and beauty can come in various forms."

Joe recalls gardens of his youth, "When I was in school, everybody had a garden, it was around 1916, we all had a plot to take care of when I was at the Thayer Street School."

Harold points out how much Thayer Street has changed since then, "Nowadays it looks like Times Square, years ago it was nice and quiet."

Certain things do slip from memory, so when someone is stuck trying to remember a specific detail, Anita assures them "it's not important" and encourages them to move on with their thoughts.

After an hour and a half, the group is ready for lunch. "I worked up an appetite," says Harold as the session comes to a close. Harold says he has been coming to the reminiscing group for two or three years now and likes the way Anita runs it, "She's got a lovely personality, a bubbly type, its lively; the way she talks, with pep, it makes you feel good."

Anita says she gets a lot in return too. "I feel like I have to give back, and I like it. I feel like I've done a mitzvah."

To learn more about the Adult Day Care program, contact Sharon Rice at 351-2440.

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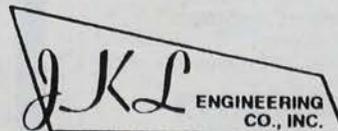


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FEATURE

Can We Take Them Home?

by Tara V. Liscianaro
Herald Editor

Several weeks ago I visited a dog and cat show at the Providence Civic Center. There were other animals, snakes, sheep, cows, llamas, even a camel! It was fun, interesting — and full. Kids had fun, parents got constant questions like "Can we take them home?"

There were many booths promoting the adoption of dogs and cats. I probably donated a week's pay just to those. But there was one in particular, the Greyhound Protection League that caught my eye. I recall a friend of ours adopting a greyhound in my home town in New Jersey. He was beautiful, and so tall, so elegant and so well be-

haved. The dog adored his owner and vice-versa. This lucky greyhound had finally found a friend and a loving home. Our friend told us about the treatment of greyhounds. It was something I could never forget. They're literally tortured, made to suffer and race, in which the only goal is profit. Between 30,000 to 50,000 greyhounds are killed every year, and why? Because they didn't run fast enough, they didn't win, they didn't make a profit for their owner.

It's all business, without being humane. "Once the favored pet of pharaohs and kings, in modern-day America the greyhound is merely the means to an end for a cruel and unnecessary

form of gambling," said the GPL.

Greyhounds are kept in small cages for 18 to 22 hours a day and muzzled. They are given a poor quality of food. In many cases the GPL has found rancid meat infested with maggots given to the dogs. Often the greyhounds have severe wounds, infections, flea bites and other conditions which go untreated. Dogs are disposed of by means of euthanasia, gunshot, starvation, sale to medical research, abandonment and electrocution.

There are thousands of pieces of literature about the cruelty towards greyhounds. There are also many groups, worldwide, who are trying to put an end to dog racing. In the United States, 48 tracks are currently open, 1/3 alone are in Florida. Here, in New England, four tracks are still active, including one in Lincoln, R.I. According to the GPL in a March 1997 report, there is a decline in greyhound racing because of new casinos being built. But the tracks remain open. In 1994 alone, attendance at dog tracks dropped 27 percent. "Overall, the total U.S. gambling market was a \$44.4 billion industry in 1995. Dog racing revenues represent only 1.4 percent of that industry," said GPL.

With a decline in revenue, breeders are closing their kennels, but thousands of greyhounds continue to die every year because greyhound adoption groups can't manage the huge amount of dogs that are still produced.

Thousands of young, beauti-



ful innocent dogs are waiting for a response, they can't help themselves. Adopting one of these gentle creatures is just one way in which we can help. Greyhounds make wonderful pets for any home. And adoption agencies can help you make an easy transition with your dog and family.

The Greyhound Protection League is a national non-profit organization dedicated to protecting greyhounds from exploitation and abuse. Only by means of education and media exposure will the public perception of greyhound racing be altered.

I like to remember my friend's dog, so happy, so cared for. It's a shame not every greyhound can feel such basic needs. Hopefully, with new knowledge, awareness and education, we

can all assist in ending the cruel world of greyhound racing.

Information was provided by the GPL. For more information about the GPL and how you can help or about adopting a greyhound, call the New England office (508) 465-6961, or call the Lincoln, R.I. adoption group at 781-6231.

House

(Continued from page 8)

clear to me that I intruded upon his privacy.

I could understand the way he felt and decided to put in an application to Bet Shalom, a 70-apartment complex for the elderly. After 2 years and several interviews, I was finally told an apartment was available. The area surrounding the complex is very attractive, with trees and flower beds, and the buildings and ground are kept in immaculate condition.

Although I am almost ninety-six, probably the oldest resident at Bet Shalom, my first impression of the other residents was how old they looked. And when I listened to their conversation, their talk consisted mostly of their ailments or what they were having for their next meal. However, when I got to know them better, I was impressed with their fortitude and their stoic acceptance of their changing circumstances.

I love my new apartment and the way I have furnished it. My window faces a grove of trees and when autumn blossoms with red and gold, the view is breathtaking.

So go my days here at Bet Shalom. I try to walk every day with my lovely new friend, Anita, make most of my own meals, clean up, shower every morning, and in the evening watch station WGBH in Boston. Recently, I was a participant in a program called "90 in the '90s" on that station. It was fun to see myself on television.

Before I fall asleep, I thank G-d for His blessings, for helping to keep me well all these years, and end my prayer with "Kind G-d, please help me to be worthy of all your blessings. Amen."

Lillian Kline is a free-lance writer who is 96 years young. She is a world traveler, artist and travel writer.

Tradition

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SCHOOLBEAT

Families Learn Seder Preparation

by Sara Wise
Herald Editor

To help get ready for Passover, families from three Rhode Island congregations took part in an inventive and interactive Passover activity hosted by Temple Emanu-El on April 13.

"Let's Get the Seder in Or-

der," a project sponsored by the Gesher v'Keshet family education project, brought together parents and children from Temple Emanu-El in Providence, Temple Torat Yisrael in Cranston and Temple Shalom in Middletown.

Long tables covered with

paper, markers, glitter and glue filled the Goldberg Center in the temple. Following a model in the center of the room, each family created a poster depicting various parts of the seder. Stations representing different steps of the meal were set up around the room. As families completed each station, they attached a card to their poster with a velcro backing that they could then remove and reattach as they reached each stage during their own seders at home.

The model poster was designed by Miriam Hyman of Gesher v'Keshet, who organized the activity with Emanu-El Religious School Director Jane Myers. Ideas for the program came from the Bureau of Jewish Education.

In one corner, at station 10, Rachel and her mother Sari Litwin had a Polaroid photo taken of themselves as they sat at a mock seder table. The photo was then attached to their poster. Elsewhere in the room, Jan Goldman helped her daughters Rebecca and Samantha make pitchers of water for hand-washing with blue glitter and glue.



KYLE GLASS colors his Passover poster at Temple Emanu-El during "Let's Get the Seder in Order," a program for families.
Herald photo by Sara Wise



SARI AND RACHEL LITWIN sit at a mock seder table as part of an educational Passover project.
Herald photo by Sara Wise

Avivit Glass was glad that her son Kyle would have a fun way to participate in the seder. "This poster will be great because we're going to a real traditional seder, six hours long, and he'll be able to follow along," said Glass as her son diligently colored his poster.

At other stations, children made three-dimensional afikomen, drew maror monsters and designed decorative haggadah covers.

Earlier in the morning, families learned about the order of the seder and the ceremony of bedikat hametz (searching for leaven) in separate study sessions.

The poster-making seemed to be the biggest hit however. Both kids and parents were reluctant to pack up their projects when it was time to go. Luckily, each family had a wonderful keepsake to take home and integrate into their own ritual.

Providence Hebrew Day School Celebrates Passover

by Dr. Irving Fried

The halls of Providence Hebrew Day School were alive with the sounds of the Passover season this week. The chanting of the haggadah, the songs and the prayers signaled the approach of the holiday.

Throughout the building children studied the story of bondage and freedom, of how our people were forged into a nation in the crucible of Egypt. Students learned the many practices, laws and rituals of the holiday. A variety of programs, model seders, artwork and singing punctuated the preparations.

The students absorbed a vital lesson as they went through the story of slavery and redemption. The Jew was able to survive the experience of Egypt only because he kept his rituals, his Hebrew name, and his own Jewish garb. This distinctiveness helped him maintain his identity in the face of the corrosive forces of assimilation.

As one walks through the PHDS building at this season the sights and sounds give testimony that this newest generation is bred into the age-old traditions of our people. The story is being perpetuated as it is retold to this new generation and it retains its freshness and

excitement. As the haggadah says, each generation must view the story in personal terms as if the slavery and redemption happened to each of us. Thus each new generation is linked to the one before it in a continuous chain all the way back to the giving of the Torah at Mount Sinai and ever forward to a bright and hopeful Jewish future.



Sarah Vogel and Ilya Kryz
Photo by Dr. Irving Fried



Rochel Halderson, Aaron Schechter, Shira Nissel
Photo by Dr. Irving Fried

ASDS Fares Well in State Science Fair

The results are in! Middle-school students at the Ruth and Max Alperin Schechter Day School fared extremely well at this year's Rhode Island State Science Fair.

Paige LaMarche (grade seven) and David Weinsel (grade seven) were both awarded first grants for their projects.

Second grants were awarded to Pam Carroll and Shana Schneider (grade eight), Artem Stavitskiy (grade seven) and Masha Zayas (grade eight).

A third grant was given to Peter Shapiro (grade eight). Congratulations to all Alperin Schechter students who participated.

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ARTS AND ENTERTAINMENT

Discover a Little R.I. 'Razzle Dazzle'

by Tara V. Liscianro
Herald Editor

Coming from the New York/New Jersey area it's difficult to conceive of a dinner theater in New England. They don't seem to go hand in hand. One thinks of New York — the busy city, Broadway, great places to eat. Then think New England — great foliage in the fall, beautiful beaches and parks, tranquility. But all of this is too stereotypical. The fact is that the New

and lots more.

City Nights Dinner Theatre in Pawtucket is just one example of a great place to go for a unique night out.

Currently, City Nights is presenting the musical revue, "Razzle Dazzle IV," staged and directed by Ernest T. Medeiros. The musical runs until April 27. And as with all other productions at City Nights, "Razzle Dazzle" started promptly with a lovely full-course dinner. Anx-

Ten young talented performers entered the stage with a "Salute to Broadway." "Razzle Dazzle IV" is a celebration of the history of Broadway with singing, laughter and beautiful music. It's a timeline of classical Broadway shows that have made history throughout the years.

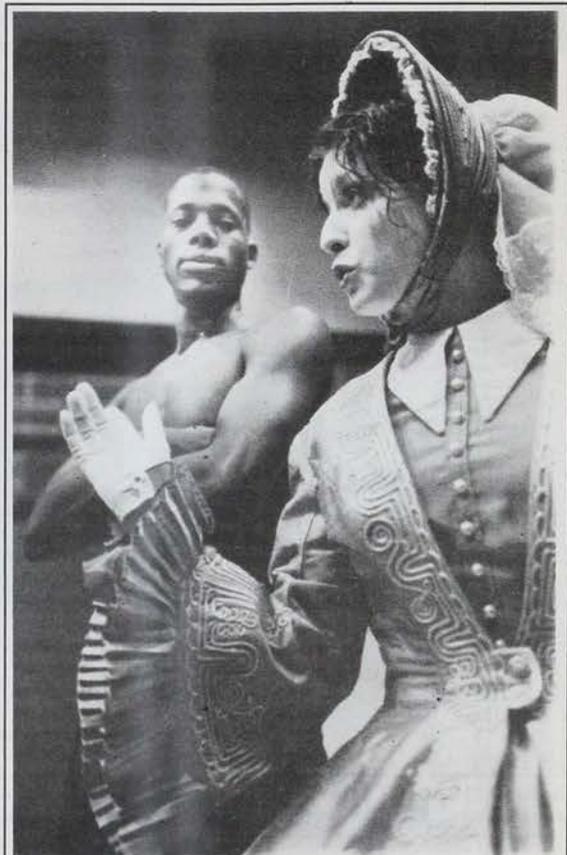
The "Razzle Dazzle" performers are non-stop. Their voices are a perfect blend of soprano, tenor and bass and their cabaret performance makes everyone want to join in and sing along.

All-time favorites such as "Oklahoma," "My Fair Lady," "West Side Story," "Hair," "Cats," "Grease," and "Evita" (in its original form, without the mega base and hip-hop background) and many others are included. The audience's attention was never lost, instead they constantly clapped, sang and tapped their feet.

"It's just fabulous, marvelous really! A definite night out on the town," said one enthusiastic guest, seated next to me. "I loved the wonderful selection of music and talent," she added. The "Razzle Dazzle" performers are a talent worth seeing. I give them a "Bravo!" and City Nights Dinner Theatre is certainly a unique night out for anyone.

Rhode Island has a lot of night life, you just have to go and discover it for yourself!

For information on "Razzle Dazzle IV," call 723-6060.



The King and I

A puzzlement is what Anna Leonowens (played by Melissa D'Amico of Scituate) is to the king (played by Alonzo Jones of Providence) in "The King and I," which is being staged by Rhode Island College Theatre April 24 to 27 in Roberts Hall auditorium at 8 p.m. with 2 p.m. Matinees on April 26 and 27. Tickets are \$14 with discounts for senior citizens and students. For more information or tickets, call 456-8060.

RIC photo by Gordon E. Rowley



THE RAZZLE DAZZLERS at the City Nights Dinner Theatre will leave you singing and laughing. Herald photo by Tara V. Liscianro

England state of Rhode Island has more than just natural beauty, it has night life and lots of it. Rhode Island is full of theaters, shows, great restaurants

and guests were seated and served. After finishing an assortment of cakes, coffees and teas, dinner came to an end and "Razzle Dazzle IV" began.

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Any photographer interested in participating in the contest is asked to submit their color or

black and white photograph no later than April 28 at 6 p.m. All photographs submitted will be displayed and voted on by ballot throughout the month of May at the Camera Werks.

The winners of the contest will be announced on May 29 between 4 p.m. and 6 p.m. at a reception for the participants and an "Evening of Networking" which is held on

the last Thursday of each month at the Camera Werks and is open to the public. Winners will be

awarded first, second and third prizes of valuable certificates towards merchandise at the Camera Werks.

All are welcome to submit photographs for the contest or just to come to exhibit from May 1 until May 29.



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ARTS AND ENTERTAINMENT



Marsden Brings Groucho to Life With Wit and Class

by Sara Wise
Herald Editor

There is probably no one better qualified to play Groucho Marx than actor Les Marsden. Marsden has been involved with "Marxism" for nearly 20 years, writing, directing and starring in plays about the famed Marx brothers. So when "Groucho: A Life in Revue" opened last Saturday night at the Jewish Theatre of New England, it was no surprise that the audience left the theatre charmed by both the legend of Groucho himself, and the man who played him.

In a role written for him by Groucho's son, Arthur, and performed by Marsden more than 1,600 times, the Groucho acting legend brought to life the wit and wisdom of one of America's best-loved comedians.

Maybe it was intimacy of the story, or maybe it was because his son was born just before opening night; whatever the reason, Marsden gave a lively and touching performance that impressed both old-time Groucho fans and youngsters alike.

The show is a unique combination of drama, music, and vaudeville. It tells the life of Groucho and his brothers through a monologue that is punctuated by comic routines and musical numbers.

The acting and costumes are superb. While Marsden dominates the show with his portrayal of Groucho, Stephen Sena turns in a fine performance as

Chico, the skirt-chasing gambler who is portrayed as an interesting alter-ego to Groucho's conservative nature.

Diana Sheehan plays a variety of characters, including Margaret Dumont, and is particularly strong in the musical numbers. Patrick Donnelly is hilarious as Harpo. Donnelly has obviously watched a fair share of Marx Brothers movies to perfect the silent antics of the mysterious redhead.

In addition to performing some of the classic routines, "Groucho" tells the story of a Jewish immigrant family's struggle to make it in America. Much of that struggle is reflected in Groucho's humor, especially when he pokes fun at Anti-Semites. At one point Groucho goes to a country club and is told, "I'm sorry, we don't let Jews in the pool," to which he replies, in classic Groucho fashion, "Well how about my son, he's half-Jewish, can he go in up to his knees?" (The same incident also prompted Groucho's more famous line about not belonging to a club that would have him as a member).

Marsden's delivery of the classic lines is terrific and his interaction with the audience, teasing and cajoling them in an ad lib manner, makes the show more intimate. During the performance he ages from 15 to 86, a visual transformation that is surprisingly believable and fun to watch.



DIANA SHEEHAN (reporter) and Les Marsden (Groucho) star in "Groncho: A Life in Revue" at the Jewish Theatre of New England.
Photo courtesy of Jewish Theatre of New England.

The show is sure to delight both diehard Marx Brothers fans and Groucho neophytes as well. There were quite a lot of children in the audience on opening night.

The Jewish Theatre of New

England is the only professional Jewish theatre in the Northeast and definitely deserves our support, especially if it puts on performances as enjoyable as the current one.

It's only 45 minutes away,

and well worth the drive.

"Groucho: A Life in Revue" runs until May 4 at the Jewish Theatre of New England. The Theatre is located in the Levanthal-Sidman JCC in Newton. Call (617) 965-5226 for tickets.

Rasta Matzah

by Arleen Sherman

Alan Eder, a southern California musician who says he has been writing songs ever since he could put words together, has now put together a wonderful collection of music that he hopes will enhance the family seder. The celebratory tone is carried throughout this CD, called "Reggae Passover." Eder notes that it is not all reggae, but evolved from a tape he made as a young adult, following a particularly extraordinary seder conducted by his friends. In this personal tape, he compiled songs to perpetuate the glow of love and freedom he felt, and included many reggae songs by Bob Marley and the Wailers, as well as songs by Stevie Wonder. This planted the seed of his inspiration from which this project

grew. It is creative and dynamic — full of spirit.

The music is of the Jewish and African diasporas, and includes a range of influences. The energy of the two dozen talented musicians is driven by the Ghanaian and Nigerian percussionists, and the entire ensemble is strong. The horns open "Shehecheyanu," a reggae one-drop; the sax and rousing accompaniment of bells and rattles enliven "Dayeinu." As simple rhythm follows through "Eliyahu, Eliyahu" and is great balance for the fine vocal duo of Dennis Parnell and Lorna Eder,

and for the chorus that joins in for a round at the end of the song. All the songs are then presented again, without vocals, so that they may be used Karaoke style, giving everyone an opportunity to sing along. Its format is also enjoyable simply as background music.

This CD is a unique, positive complement to a Passover celebration, and may help create many memories of good times with family and friends. "Reggae Passover" is available from SoundsWrite Productions at 1-800-9Sound9 and Tara Publications at 1-800-TARA-400.

Visit the 'Land of Oz'

The Chorus of Westerly's annual auction extravaganza will take place in The Land of Oz this year. Three days of live and silent auctions, gourmet meals and live music. The first auction, Somewhere Over the Rainbow, includes dinner, and will take place on April 19, beginning at 4 p.m. The second auction, Luncheon with Munchkins, is scheduled for April 23, beginning at 11 a.m. and includes lunch. The final auction, The Emerald City, will

take place April 26, beginning at 4:30 p.m. and includes dinner.

The auctions will offer a cache of treasures gathered from friends, family, and local merchants for the silent and live auctions held on each day. If you need assistance transporting auction items, someone can come with a truck to pick up items.

For donation pick up, information or tickets, call the chorus office at 596-8663.

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OBITUARIES

SAMUEL "BUDDY" BERMAN

Samuel "Buddy" Berman, 67 of 2 Shalom Drive, Warwick, a self-employed scrap metal recycler for 42 years, died April 10 at Kent County Memorial Hospital.

Born in Providence, a son of the late Harry and Martha C. (Blazer) Berman, he had lived in Warwick for the past month, previously living in Cranston.

He was an Army veteran of the Korean War.

He leaves a son, Ralph J. Berman of Warwick; a daughter, Lisa Berman of Fort Lee, N.J.; and a granddaughter.

The funeral was held April 11 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was at Lincoln Park Cemetery, Warwick.

BENJAMIN FINEGOLD

FALL RIVER, Mass. — Benjamin Finegold, 84, of Fall River, died on March 24. He was the husband of Estelle (Rothman) Finegold.

Born in the Ukraine, he lived in Flushing, Queens, N.Y., for the past 60 years and settled in Fall River four years ago.

He was the retired founder and president of the Service Yarn Corp. of New Jersey. He was a lifelong Mason and was the Rite Worshipful of the Joshua Lodge of New York. A 32nd degree Mason and a member of the Purple Staff, he was a life member of the Hillcrest Jewish Center in Queens. He was also on Temple Beth El of Fall River and

the board of directors of the Jewish Federation of New York.

Besides his wife, he leaves a daughter, Marilyn Waldman of Somerset and her husband, Dr. Richard Waldman; a sister, Rose Dratch of New Jersey; and three grandchildren.

Services were held at Temple Beth El, Fall River, Mass., on March 28. Burial was in Temple Beth El Cemetery, Fall River. Arrangements were by Brezniak-Rodman Funeral Directors, 1251 Washington St., Newton, Mass.

EVELYN GERSTENBLATT

ROSLINDALE, Mass. — Evelyn Gerstenblatt, 87, of Boston, formerly of Providence, died March 24 at the Hebrew Rehabilitation Centre, Roslindale. She was the wife of the late Nathan Gerstenblatt.

Born in Providence, she graduated from Central High School and lived most of her life in Providence until last year when she resided at the Hebrew Rehabilitation Centre.

She was an accomplished vocalist and performed for many years in productions at the Jewish Community Center in Providence. She was also the lead soloist for many years with the Temple Emanu-El choir. She owned and operated for many years the Peasant Hill Market in Pawtucket.

She is survived by her son, David Gerstenblatt, of Newton, Mass., and a daughter Joanne Blatt, of Framingham, Mass., and four grandchildren.

Graveside services were held March 26 at Sharon Memorial Park, Sharon. Arrangements were by Brezniak-Rodman Funeral Directors, 1251 Washington St., Newton, Mass.

MAX GOLDEN

SWANSEA, Mass. — Max Golden of Swansea, 83, formerly of Fall River, died March 5 at St. Luke's Hospital. He was the husband of Myrtle (Hannon) Golden. Born in Fall River, he had lived in Fall River for most of his life before moving to Swansea in 1970. He was the owner and operator of Gold Seal Tank Co. in Fall River for 50 years.

An Army veteran of World War II, he served in the European-African-Middle Eastern Theater.

He was an avid sportsman who played semipro football in the Fall River and Providence areas. He was a charter member of Crestwood Country Club in Rehoboth and was a member of the Over the Hill Gang in Fall River.

Besides his wife of 51 years, he leaves a son, Benjamin Golden of Pawtucket, R.I.; a daughter, Paula Medeiros of Fall River, Mass.; a sister, Eva Tublin of Miami, Fla.; and five grandchildren. He was the brother of the late Helen Goldkrand and Lester and Israel Golden.

Graveside services were held April 4 at the Hebrew Cemetery, Fall River. Arrangements were by Brezniak-Rodman Funeral Directors, 1251 Washington St., Newton, Mass.

FREDERICK KAFRISSEN

CRANSTON — Fredrick K. Kafrissen, of 430 Meshanticut Valley Parkway, president and principal owner of Providence Laquer and Supply Center, Cranston, retiring in 1982, died April 9 at Our Lady of Fatima Hospital, North Providence. He was the husband of Silvia (Griver) Kafrissen.

Born in Philadelphia, Pa., a son of the late Samuel and Fannie (Abramowitz) Kafrissen, he lived in Cranston for 40 years, previously living in West Warwick.

After retiring, Mr. Kafrissen served on the board of directors of Providence Laquer and Supply Center.

He was a member of the Cranston Jewish Center, Temple Torat Yisrael and B'nai B'rith and an honorary life member of the Elks. He was a founding member of the Valley Country Club, West Warwick, and served on the board of trustees of Centerville Savings Bank, West Warwick.

He was a member of the YMCA for many years.

He was a highly decorated Boy Scout and later served as a scoutmaster in Cranston. He was an Army veteran of World War II and had been an aircraft mechanic at Quonset Point in the early 1940s.

Besides his wife, he leaves two sons, Ian Donald Kafrissen in Florida and Samuel Kafrissen of Boston, four grandchildren and three great-grandchildren. He was the brother of the late Abraham and Ancil Kafrissen and Rose LeSavoy.

A memorial service was held April 11 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

MAX KLEIN

CRANSTON — Max Klein, 77, of Orchard Street, an electrical contractor before retiring 20 years ago, died April 8 at home. He was the husband of Dorothy (Lassow) Klein.

Born in Rehoboth, Mass., a son of the late Josef and Berta Klein, he had lived in Cranston for 45 years.

He was an Army veteran of World War II.

Besides his wife, he leaves two daughters, Leslie Onanian of East Greenwich and Roberta Fish in Guatemala. He was the brother of the late Morris Klein, Claire Hayman, Rose Hochman and Jennie Zitkin and grandfather of Lori and Richard Onanian.

A graveside funeral service was held April 10 at the Lincoln Park Cemetery, Warwick. The family was assisted with the arrangements by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

MERVIN LEEN

NEW BEDFORD, Mass. — Mervin Leen, 83, of North Dartmouth, died March 16 at St. Luke's Hospital in New Bedford. He was the husband of the late Bertha (Horvitz) Leen.

A New Bedford native, he was the son of Samuel and Dora (Levy) Leen.

He graduated from New Bedford High School in 1931, the University of New Hampshire in 1933 and the Wharton School of Business in 1936.

He became president of the

Union Liquors Co. in 1936 and ran the company until 1978 when he sold it to the Pappas Co. He was a member of the organizing committee of the United Fund in New Bedford. He helped to organize the New Bedford Industrial Foundation and the New Bedford Jewish Community Center, of which he was a board member and president. He was also a board member of the Jewish Convalescent Home.

A founding member of the Allendale Country Club, where he remained an avid golfer and member until late in life. He was the club's president from 1964 to 1966. He was also an original board member of the Southeastern Massachusetts Bank, a member of the Bank of Boston board of directors from 1978 to 1986 and the director of the Leen Memorial Scholarship Fund.

In 1991, he was inducted into the New Bedford Gridiron Club Hall of Fame as a member of famed coach Jimmy Murphy's teams in the early 1930s. He was also remembered for excelling on the basketball court and the baseball diamond and coached local basketball teams.

He is survived by his daughter, Lorrie Grossman of Connecticut; and his two grandchildren. He was also the father of the late Edward S. Leen and the brother of the late David Leen and Harold Leen.

Services were held March 18 at the Tifereth Israel Congregation, New Bedford. Interment was in the Congregation Cemetery, New Bedford. Services were by the Brezniak-Rodman Funeral Directors, 1251 Washington St., Newton, Mass.

JULIUS 'JULIE' WEINBERG

PROVIDENCE — Julius "Julie" Weinberg, 81, of 136 East Hill Drive, Cranston, co-founder and co-proprietor of the former Star Delicatessen, on Douglas Avenue, died April 7 at Rhode Island Hospital. He was the husband of Ruth (Berger) Weinberg.

Born in Providence, a son of the late Samuel and Teny Weinberg, he had lived in Cranston for the last 23 years.

He was an Army veteran of World War II. He was also co-founder and co-proprietor of Julie's Delicatessen, formerly on Hope Street, Providence. He was a member of Temple Torat Yisrael of Cranston and its Men's Club and was a former member of Temple Emanu-El of Providence and its Men's Club.

He was a member of the Jewish War Veterans of America and a life member of the Providence Hebrew Free Loan Association. He was a member of the South Providence Hebrew Free Loan Association and the Providence Lions Club.

Besides his wife, he leaves a daughter, Sharon L. Yarlas of Cranston; two grandchildren and a great-grandson. He was the brother of the late Tillie Goodwin and Max, Meyer, Zangwell and William Weinberg.

The funeral was held April 9 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

(Continued on Page 15)

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CLASSIFIED

New Americans

(Continued from Page 1)

know already." Still, residents at the Geneva complex seemed terribly afraid.

"Some of them cried when they got the government's letters saying they could lose their benefits," said Ivanova. "They are old, and their health is bad. Some of them forget their own names."

"It may be a fair law for young people, but how can these people work?" asked Shaposhnik. "Their children work and pay taxes. They did not know about this law that was passed in 1996 when they came here. They could not have imagined this situation."

Despite the Welfare Reform Act, Shaposhnik said the New Americans were still very grateful to America.

"They took us from Russia where we suffered from anti-Semitism," she said. "They gave all of us a better life, with medicine and food to eat and a place to sleep. We even have Russian television. But now there is so much pressure, because we could lose everything and die on the street. That is the problem."

Mideast

(Continued from Page 1)

had finished. There were many curious voices. In particular, an ex-refugee from a camp in Beirut told Safieh that he, a Palestinian himself, was afraid to go back to his own land. "There is a great deal of fear now," Safieh simply responded, "I'm not always proud of what we do."

Others asked about future visions, support from the outside and the role of American Jews during today's conflict.

The session was followed by the Charleston String Quartet in a concert titled, "Middle East Journey." The photo exhibit opening "Neighbors: Relations Between Arabs and Jews in Israel," by David H. Wells followed the concert.

History has been taking place in front of our eyes, on TV and in the papers. But history was made at Brown Alumnae Hall. Peled and Safieh were impressive and influential. While such crucial conflicts continue to arise in Israel, it was proven that both sides were able to sit side-by-side and speak rationally, not as enemies.



Making Matzah

Reuben Deray and Yosef Fried flatten matzah in preparation for Passover at Providence Hebrew Day School.

Photo by Dr. Irving Fried.

Obits

(Continued from page 14)

THEODOR ZISSERSON

Theodor Zisserson, 86, of 240 Grace St., owner of Barney's Hats for the past 66 years, died April 6 at home. He was the husband of Miriam (Levinson) Zisserson. He was the husband of the late Sally (Karpove) Zisserson.

Born in Providence, he was a son of the late Barney and Annie (Rice) Zisserson. He was a member of Temple Beth-El and its Brotherhood, Roosevelt Masonic Lodge, Shriners Camel Herders Unit, Touro Fraternal Association and the Majestic Senior Guild.

Besides his wife, he leaves a son, Howard Zisserson of Seekonk, Mass., a daughter, Anne Hochman of Cranston; and three grandchildren. He was the brother of the late Samuel Zisserson and the grandfather of the late Derek J. Hochman.

The funeral was held April 9 in the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick

Wells' works, the potential violence has been realized.

A surreal image of two Orthodox Jews in black hats sitting by a bus window broken by Palestinian stone-throwers is haunting, as are the faces of two Israeli soldiers on duty in the Gaza Strip as they struggle to avoid stones and locate the Palestinians who attacked their patrol.

Another picture captures bloody handprints wounded Palestinians have left on an edifice holy to Islam.

The third grouping shows Wells' switch to color as he explores daily life since the Oslo accords.

Pictures of Arabs raising portraits of Yasser Arafat in Gaza seem hopeful, but an image of young Palestinian girls in full dress gleefully clapping over Jewish withdrawal from Bethlehem seems sinister.

Another image seems to question the peace process it documents, for it captures the face of a young Arab boy in the Gaza Strip as he is swept up in a rally by adult supporters of the terrorist group Hamas.

The boy appears frightened and confused.

Jewish Film Guide

by Tom Tugend

LOS ANGELES (JTA) — When was the film "American Shadchan" first released? What city is the focus of the British film "Jewtown"? Who stars in "The King of Crown Heights"?

These and most other questions about Jewish-themed movies are answered in the *Independent Jewish Film: A Resource Guide*, edited and published by the pioneering San Francisco Jewish Film Festival.

The 172-page volume includes synopses of more than 400 films from 27 countries, cross-indexed by theme, nationality and distributor.

There are step-by-step instructions on how to put on a Jewish film festival, articles on the state of the Jewish cinema in America and Israel, and a hilarious description of the first Jewish film festival in Moscow.

The San Francisco Jewish Film Festival is the oldest and largest of its kind in the world, producing 40 festivals in the last 15 years. The resource guide

reflects its staff's knowledge and experience.

Copies of *Independent Jewish Film* are available from the San Francisco Jewish Film Festival, 346 Ninth St., San Francisco, Calif. 94103. Phone: (415) 621-0556, FAX: (510) 548-0536.

JEWISH QUIZ CORNER

Funny, You Don't Sound Jewish...

Match the famous personalities on the left with their original Jewish names on the right.

- | | |
|-----------------------|------------------------------|
| 1. Lauren Bacall | A. Jacob Cohen |
| 2. Jerry Lewis | B. Erich Weiss |
| 3. Tony Randall | C. Joyce Frankenberg |
| 4. Rodney Dangerfield | D. Betty Joan Perske |
| 5. Kirk Douglas | E. Robert Zimmerman |
| 6. Harry Houdini | F. Leonard Rosenberg |
| 7. Jane Seymour | G. Catherine Holzman |
| 8. Gene Wilder | H. Joseph Levitch |
| 9. Kitty Carlisle | I. Issur Danielovitch Demsky |
| 10. Bob Dylan | J. Jerome Silberman |

Answers: 1-D, 2-H, 3-F, 4-A, 5-I, 6-B, 7-C, 8-J, 9-G, 10-E

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Rhoda's Offers Unique Judaica for all Occasions

by Sara Wise
Herald Editor

Looking for that special Jewish baby gift? Ever wonder where to find a Mickey Mouse menorah or a hand-painted ketubah? For hard-to-find and unique Jewish gift items, Rhoda's Judaica is just the place.

Rhoda's Judaica, owned and operated by Rhoda Fischman, is the only retail Judaica shop in Rhode Island. Customer's may remember Rhoda from Tikva Traditions, where she was the store manager for two years. Rhoda brought her previous expertise in Judaica to her new shop, a completely separate operation that opened six months ago.

Located at 77 Burlington St., just off Hope Street, Rhoda's Judaica is a full-service Judaica shop that carries a wide range of

ceremonial and religious objects. The store offers an assortment of items for every Jewish ritual; seder plates, skull caps, tefillin, kiddush cups, challah covers and more.

In addition to religious items, there are all sorts of Jewish-related merchandise, including games, toys, books, and a full line of CD's and cassettes.

The children's section is particularly unique and a great place to find gifts for youngsters. Many of the board games are takeoffs of standard games that have been tailored for a Jewish audience. There is "Kosherland" (instead of Candyland), "Torah Slides and Ladders," and a Jewish trivial pursuit game.

There are videos and coloring books with Jewish themes as well.



RHODA FISCHMAN, owner of Rhoda's Judaica, displays her wares. Herald photo by Sara Wise

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A Stuffed Torah available at Rhoda's Judaica
Herald photo by Sara Wise

Rhoda's also specializes in special orders. "I want people to know that I'm here and that they can get the same things you'd find in Boston or New York, plus I'll special order anything," says Fischman. She aims to get all special orders in within one week of placing the order.

A glass case on one wall of the store contains a fine assortment of jewelry and mezuzah cases by American and Israeli artists.

There are mezuzah cases made of ceramics, wood, metal and other materials, as well as see-through plastic cases for

those who want to be able to see the scroll inside.

Some of the more unusual items in the shop include delicate die-cut greeting cards, colorful tzedakah boxes for kids, a Star of David Slinky™, Velcro yarmulke fasteners and a stuffed Torah.

Rhoda's Judaica is well-stocked for Passover with 32 different adult haggadahs, and seven haggadahs written especially for kids. There are also Passover books, seder plates, cookbooks and aprons. The more popular haggadahs are going fast, so be sure to stop in soon.

Jewish Anthology Seeks Submissions

Jerusalem journalists Michele Chabin and Rikki Horowitz are seeking true-life Jewish stories and anecdotes for an anthology they are compiling, tentatively titled *The Jewish Heart*.

The stories can be humorous, thoughtful or inspirational, serious or quirky, original or already published, with or without a moral — as long as they have clear Jewish content (ethnic or religious). The writers will seek permission before use, and contributors will be credited.

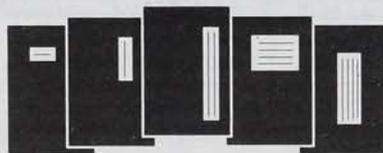
Some suggested topics: the kindness of others; the beauty of tzedakah; the joys and frustrations of parenting; lessons learned the hard way or through a loving example; a profile of a teacher, mentor or anyone else who has made a difference in people's lives; great teaching methods; the power of prayer; overcoming obstacles.

Send submissions — 300 to 3,000 words — to: P.O.B. 8800, Jerusalem, Israel 91086, or by e-mail to: michele@netmedia.net.il

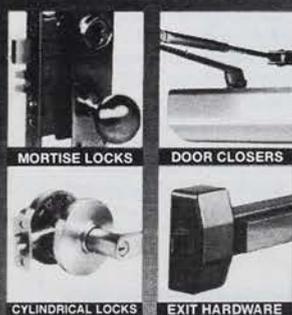
Haggadah in Braille

On April 22 and 23, Jews throughout the world will be celebrating Passover. Individuals who have difficulty reading regular print may obtain a large print or braille haggadah, free of charge, by forwarding their request, by mail or fax with a note from their eye care specialist indicating their condition to: The Jewish Heritage for the Blind, P.O. Box 336, Brooklyn, NY 11229-2401; FAX 718-338-0653.

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“Chag Sameach” from the Rhode Island Jewish Herald

April 17, 1997

FOREGROUND IMAGE: “PASSOVER NIGHT,” BY RAISA ROBBINS, 1947, COURTESY OF THE LIBRARY OF THE JEWISH THEOLOGICAL SEMINARY
BACKGROUND IMAGE BY EMILY TORGAN, JEWISH COMMUNITY REPORTER

Diverse Observances Give New Twist to Ancient Story of Passover

by Bernard S. Raskas
ST. PAUL, Minn. (JTA) — Passover has been observed continuously for some 3,300 years. One of the longest unbroken observances in the history of religion, Passover has an established ritual. Yet, it is a very different night. Every Passover has its own uniqueness stamped by its historical context. Although the master story is the same, each

telling is unique to its generation, and its flavor is different for every family. The Bible tells how Passover was first observed. The haggadah text was created about 2,000 years ago in Palestine. The first known printed Haggadah appeared in 1482 in Spain. Some haggadot have only 32 pages, while others are massive 440-page volumes.

Over the past 12 years, attorney Stephen Durschlag has amassed 3,500 Passover haggadot. Durschlag's collection stretches from floor to ceiling in the library of his Chicago townhouse. This year he can add to it the *No Cholesterol Haggadah*, the *Vegetarian Haggadah*, the *Women's Haggadah*, the *Holocaust Haggadah*, the *Gay and Lesbian*

Haggadah and the *Puppet Haggadah*, among others. In another development, the story of the Exodus can now be found in cyberspace. Beginning at 4 a.m. on the day before Passover, Temple Emanu-El in New York will transmit a reading of the haggadah to reach Jews at sundown in Australia. People with personal computers around the world with Internet sound links will be able to hear the reading and commentaries in their own homes.

Pestilence: AIDS, substance abuse and the many diseases we have not yet learned to control.
Boils: the oil spills that leaves us boiling in rage.
Hail: the pollution in the atmosphere that continues to rain down on us.
Locusts: the repression of freedom that continues to bug us.

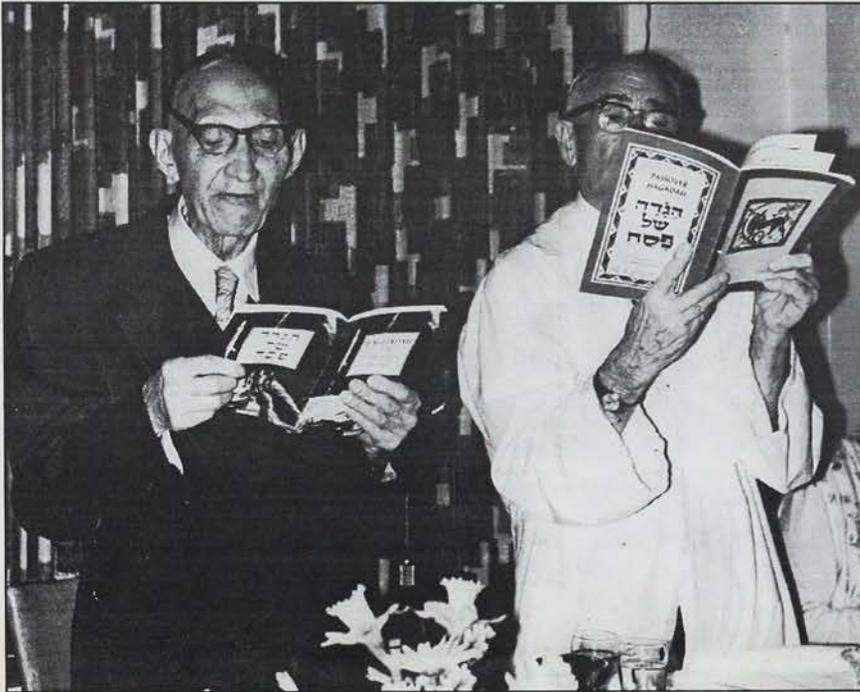
Darkness: the lack of the guiding light of idealism that darkens our vision.
Slaying of the First Born: the possibility of nuclear holocaust that threatens us.

One of the highlights of the seder is Elijah's Cup because the prophet is the herald of the Messianic era. Rabbi Naftali of Ropschitz used to pass an empty goblet and ask each person to pour some wine into it. His ritual was to demonstrate that each of us must share in creating a better world. It is a community effort.

A Jewish speaker was once concluding a talk on Passover at the Harvard Club. He was approached by an elderly black gentleman who said, "Seeds." The encounter was rather mysterious, like the man in the movie "The Graduate" who counseled Dustin Hoffman with the word "plastics."

"Seeds," he said. "That's the word for the '90s. We've had enough of roots. Roots don't take you anywhere. Roots keep you where you are. Seeds take you into the future. Think about it."

Passover is a time to think of the past, but it also is a moment to pass over to the future. Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul and is the author of the trilogy Heart of Wisdom.



Reading the haggadah at the Jewish Home for the Aged, circa 1940. Photo courtesy of Rhode Island Jewish Historical Association

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Israeli Group Brings Passover To The Neediest

by Kelly Hartog

JERUSALEM (JTA) — The original Exodus was a simple affair, a hasty retreat from Egypt with a few half-baked loaves of bread.

So it is always difficult to comprehend why each Passover finds us cleaning with a vengeance, shopping until we drop and wondering how we are ever going to be ready come seder night.

What we often tend to forget in the Passover pandemonium is that Jews around the world are all undergoing the same ritual crisis. And that some, even in the capital of Israel, are not so fortunate.

As people are deciding this year whether to buy two or three chickens, in Jerusalem one volunteer organization is preparing 1,500 chickens, 1,500 bottles of cooking oil and 1,500 bottles of wine as well as countless boxes of matzah, sugar and other staples for the city's poor and elderly.

Established in 1976 to address social problems in Mea She'arim, Ezrat Avot has literally gone from strength to strength. Although still based in Mea She'arim, the group services the needy in many other Jerusalem neighborhoods as well.

At the helm of the non-profit organization is social worker and director Naomi Sharabi, the granddaughter of Ezrat Avot's founder, Rabbi Shlomo Gamiel, a Yemenite Torah sage.

The list of Ezrat Avot's activities is seemingly endless. The group provides weekly food parcels, free summer camps for underprivileged children, and clothing, blankets and heaters during Jerusalem's winter months.

Perhaps most importantly, it offers a place for people to come and talk about their problems.

However, the group's Passover drive is its biggest annual project, ensuring that no

Jerusalemite goes wanting at one of the biggest family events in the Jewish calendar.

"We have a regular weekly food distribution for 80 to 100 families but at Passover we provide for 650 families," said Osnat Goldman, Ezrat Avot's public relations coordinator.

People know they can come and knock on the door and they will be helped, said Goldman.

"People panic at Passover," she said. "It's such an expense. The price of food is astronomical, there's the cleaning and the stress as well as the added burden of having to go out and shop, as well as buying new clothes for the kids. It just becomes too much."

In addition to the clothing and food parcels provided, the group also holds a seder for those who need it. Although most people do manage to find family or friends with whom to celebrate the festival, Ezrat Avot promises a seder whether there are six guests or 60.

After last year's suicide bombings on two Jerusalem city buses, Ezrat Avot delivered weekly food packages to 28 families from the Katamonim neighborhood who lost loved ones in the terrorist attacks.

This year, Ezrat Avot will be distributing Passover parcels to those people whose images flashed across our television screens last year, including the now 10-year-old Russian immigrant boy and his 18-month-old brother who were orphaned in the attack, the woman who lost her only son and the young woman who lost her husband.

Goldman admits there are difficulties in making Jerusalemites aware of the plight of the city's needy.

"People don't think about the poor on a day-to-day basis," she said. "You live in your comfortable house and go about your day-to-day activities until you

hear something. At that point, people suddenly turn round and say, 'Oh my gosh, I didn't realize.'"

"But once it hits you and you become aware there's a real need out there, that's an important step."

When it comes to Ezrat Avot's Passover drive, the center has no shortage of volunteers, including children from local schools, willing to help with assembling the food parcels, which are distributed over a few days shortly before Passover.

Although most needy families do not feel ashamed about collecting their parcels at the

center, Goldman says there are some who do feel uncomfortable. For those people, the parcels are delivered to their homes.

"We know who they are, and we're discreet," said Goldman.

Goldman is also quick to point out that Ezrat Avot is not just providing physical sustenance, but also emotional support.

"It makes people aware that Jews do help each other and that they're not alone," said Goldman. "I'm not saying there aren't homeless centers and soup kitchens all over the world, but there are many people who are not being taken care of the

way we take care of our needy in Jerusalem and in Israel."

Despite the tireless work done throughout the year by Ezrat Avot, it is still the Passover drive that provides both the greatest challenge and the biggest rewards.

Goldman said, "It's a wonderful feeling to know that someone can say, 'Despite my situation, I don't have to starve on Passover and I won't. I'm going to have my matzah and my wine. Maybe I won't get a second helping of chicken but I will be able to have my meal.'"

Kelly Hartog is a journalist living in Jerusalem.



Participating in the seder at the Jewish Home for the Aged, circa 1940.
Photo courtesy of Rhode Island Historical Association

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The Recycled Mitzvah: A Passover Story for the '90s

by Sylvan G. Feldstein
NEW YORK (JTA) — At 5 p.m. sharp the man hung up his white apron. Work was over. Schwartie, the counter man at the busy delicatessen, was leaving.

He worked six days a week, slicing corned beef, stabbing for pickles in barrels of brine and serving overstuffed sandwiches. Hours were long and the pay was small.

But the end of the workday was joyous because that was when he performed his mitzvot.

The deli owner handed Schwartie his meager daily pay. Always cheerful and unfazed by the small amount, he left.

After laboring all day, people then pursue their dreams. Some look for romance or reading. Others nosh on a warm, tender corned beef sandwich before going to sleep.

For Schwartie it was doing a good deed.

Passover was coming. While brushing his teeth he decided what his next mitzvah would be.

Leaving the deli, Schwartie ambled down the street to a Jewish bookstore. He bought a box of shmura matzah. The print on the cardboard box proclaimed: "Matzoh Shmura By Hand."

Schwartie knew it to be the best. The wheat from harvest day was watched to prevent contact with water. Schwartie didn't ask the price. It did not matter.

To this purchase Schwartie added bottles of kosher wine and grape juice. He read the labels slowly, checking to see that the grapes had been handled only by Orthodox Jewish workers until pasteurized and certified for Pesach. These items were placed in a brightly colored shopping bag.

Schwartie walked up the street in bliss. No more crumpled dollar bills were in his pockets. But did he care? For him there was no better mitzvah than bringing joy to someone else.

His short legs carried him to the biggest and tallest building on the block. Many a corned beef sandwich had entered its entrance to be digested by some of the building's successful tenants.

The Italian marble lobby, elevators trimmed in brass and smartly uniformed security guards were to Schwartie marvelous wonders of the city, for it was where Jake Popper, the city's foremost real estate de-

veloper, conducted his business. From overhearing Popper's conversations at the delicatessen, Schwartie knew he had heart. He gave to the United Jewish Appeal without being asked. That takes heart, right?

Schwartie entered Popper's penthouse suite. Through various doors young men and women passed in and out, stepping briskly, talking to each other and clutching thick file folders. Deals to real estate properties, title insurance policies and certified checks held sway here.

"Can I speak to the boss?" Schwartie asked.

Schlepping to a nearby subway station Schwartie felt a warm glow inside — he had performed a mitzvah.

"Go in and wait," the secretary coldly responded. Schwartie stepped into the inner office.

Behind a large mahogany desk sat the tall and mighty Popper, barking orders to underlings in a baritone voice. He was a man who wore gold monogrammed cuff links and hand-tailored suits and slicked back his black hair. Anyone who entered his lair was eyed suspiciously.

Schwartie waited in a corner, tightly gripping the shopping bag and watching Popper puffing on his cigar, shouting orders. An aide pointed to the clock on the wall and Popper hurried out.

As he left he waved a finger at Schwartie, ordering him to follow. In the elevator he asked what was on his mind, and Schwartie handed his idol the shopping bag, pointing out its special Passover contents. Beaming with joy, he wished Popper a happy Pesach.

Surprised, Popper suspiciously inspected the bag. Recognizing the contents, he grasped Schwartie's hand and smiled. Popper thanked him as he rushed to his waiting limousine. Schwartie stood on the sidewalk watching the big black car speed away.

Schlepping to a nearby subway station Schwartie felt a warm glow inside — he had performed a mitzvah.

Popper's limousine carried him to the Lower East Side for a look at a real estate parcel. Thinking about his bid for the property, Popper nervously fingered Schwartie's gifts in the shopping bag.

But between 14th and Essex streets he had a melancholy memory of his childhood, of holding his father's hand on the High Holidays on the way to shul. He remembered hurrying to keep up during an early September

morning while stepping through dry leaves on the sidewalk.

The car pulled up in front of a dilapidated brick building. By mistake he was on the wrong block, and he quickly walked away. The block was lined with small synagogues, each representing a different shtetl in Russia. From the shadows in front of one building, a man lunged toward him. He had a gray beard and long narrow face and wore a shabby, torn topcoat. Popper quickly stepped back.

It was a rabbi desperate to find a 10th man for a *yahrzeit* minyan. Popper looked into the rabbi's eyes. They looked similar to his grandfather's eyes the day of Popper's bar mitzvah so many years before.

Thinking of Schwartie's joy, Popper nodded in agreement. The rabbi had found a willing participant. Stepping into the shul, Popper found himself in a sparsely furnished room with eight old men sitting on wooden benches. The minyan was quick and simple. Afterward, he hurried down the street. But before he left, he slipped the rabbi several crisp hundred dollar bills.

As the chauffeur opened his car door, Popper realized there was something else to do. He rushed back to the shul. Handing the rabbi Schwartie's shopping bag he wished the old man a happy Pesach. Looking in the bag, the rabbi beamed with joy.

Popper felt good, too. He had performed a mitzvah.

After picking up a garlic bialy at the corner bakery, the rabbi headed home with the colorful shopping bag in hand. About to enter his apartment building he saw Schwartie leaving the subway station across the street.

The rabbi knew the deli man well. He was always haggard from working long hours, but never said no to a minyan request. The rabbi rushed toward him. He felt a glow in his heart as he was about to become a very happy man.

Giving Schwartie the shopping bag would be his own little mitzvah, the rabbi thought.

Sylvan G. Feldstein is an investments analyst in New York.

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JDC Brings Passover Around the World

A worldwide project slated for Passover will mobilize local and American Jewish students to lead holiday celebrations in the former Soviet Union. Several teams of Jewish students, currently involved in Hillels both in the former Soviet Union and in the United States, will conduct communal seders in nearly 100 cities for thousands of Jews. The teams are learning the background of the Pesach holiday at preparatory training sessions. They are also learning community building skills and about welfare issues. The program is sponsored by the American Jewish Joint Distribution Committee, International Hillel, and the Charles and Lynn Schusterman Family Foundation.

The American participants consist of 24 students currently studying at the Hebrew University and four American students from the University of Pittsburgh. The Hebrew University students are enrolled in a course about the history of Jews in 20th century Russia (the Soviet Union and the states of the CIS).

As part of their course work, the students will meet with former refuseniks, new olim and professionals who have devoted their lives to assisting the millions of Jews, both young and old, who remain in the former Soviet Union. The American students and their local Hillel counterparts will make up nine teams of seder leaders who will travel to approximately 35 different cities in the Ukraine.

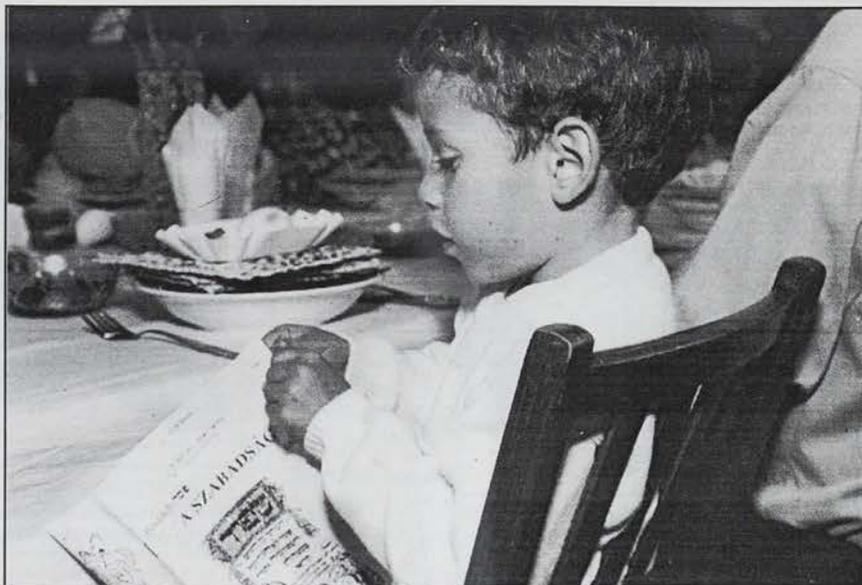
In the rest of the former Soviet Union, Hillel students will fan out to another 60 communi-

ties to lead seders throughout Russia, Moldova, Belarus and the Caucasus. In all, 300 students will be leading communal seders. Students will also meet with local groups to discuss the traditions of the Pesach holiday and its contemporary message for post-Soviet Jews. The teams will arrive in the local areas on the day before Pesach and stay through the holiday week.

"It is very exciting to be including Jewish students from different continents in efforts to revive and conserve the Jewish people in the former Soviet Union, and their beautiful traditions. We are very proud of the efforts of all our students and look forward to a successful second year of our Pesach Project," comments Rabbi Jonathan Porath, JDC director of academic programs in the former Soviet Union and coordinator of the Pesach project.

In other parts of the Jewish world, JDC is continuing to provide for the holiday. Passover activities in Cuba will be bolstered this year by the presence of Rabbi Howard Gorin of Rockville, Md. Sent by JDC, Gorin will travel to Cuba before the holiday to help the local community prepare for their seders.

JDC will also be working with five Jewish communities throughout India to help them celebrate Passover. Since many families celebrate the first night at their homes, all public seders will be held on the second night of Passover. For many Jews living in the six villages in the Konkan region, the JDC-sponsored seder in Alibag will be



THROUGH THE EYES OF A CHILD — A young member of the Budapest Jewish community celebrates the Passover seder at the JDC-supported Balint Jewish Community Center.

Photo by Roy Mittelman

their only festive celebration for Passover. It is expected that more than 600 Jews will attend these public seders.

JDC-sponsored Pesach activi-

ties are also underway in the Baltics. Youth in Riga, Vilnius and Tallinn will once again distribute Passover packages to the elderly in their respective coun-

tries. JDC activities are funded by the regular campaigns of the United Jewish Appeal and Federations throughout the United States.

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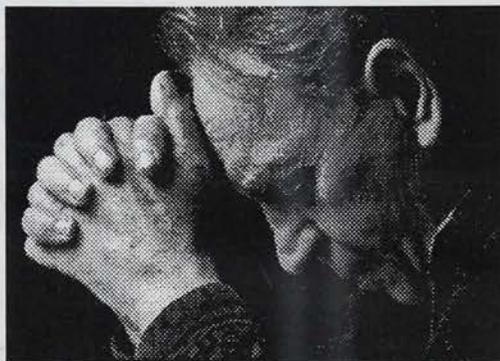


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Women Artists Create Miriam's Cups

When Ma'yan: The Jewish Women's Project of The Jewish Community Center on the Upper West Side, New York City, invited Jewish women artists

Cups at Hebrew Union College-Jewish Institute of Religion, One West 4th Street, New York City, from March 16 to April 30.

A Miriam's Cup is a new ritual object developed over the past 10 years by Jewish women who wanted a new way to honor and connect to the spirituality of Jewish women of the past. A Miriam's Cup is a functional piece of Judaica to be placed on the seder table symbolizing the importance of the biblical figure Miriam. This exhibition grew from the



Miriam's Cup: Rise Up by Susan Duhan Felix
Photo courtesy of Hebrew Union College — Jewish Institute of Religion



The Source by Dalya Luttwak
Photo courtesy of Hebrew Union College — Jewish Institute of Religion



Miriam Cup by Marian Slepian
Photo courtesy of Hebrew Union College — Jewish Institute of Religion

from all over the world to create original Miriam's Cups, they never expected the response that followed. Eighty artists will be participating in "Drawing from the Source: Miriam, Women's Creativity and New Ritual," an exhibition and sale of Miriam's

realization that as feminist ritual becomes integrated into Jewish life, it manifests the same kind of beauty and meaning that marks traditional ritual. Artists thus become as integral to the process of developing lasting Jewish femi-

nist ritual as are liturgists and rabbis.

Because the guidelines were few and no preconceived ideas existed for how a Miriam's Cup should look or be used, artistic imagination soared. Many of the participants had never before expressed their identities as Jewish women through their art and were excited to discover Miriam, the biblical prophet and diviner of water for the Israelites as they wandered through the desert.

Artists who had never created Judaica became involved in a project that led them to study traditional Jewish sources and to explore their own spiritual connections to Jewish feminist innovation.

The result is cups of incredible diversity of style, materials, and interpretations. Artists often explored unfamiliar techniques and new mediums. The cups are fabricated from fiber, paper, leather, pomegranate, gourd, jewelry, sand, bobby pins, seashells, stone, bones,

wire, beads, buttons, and feathers, as well as clay, metal, glass, and wood. They take the form of fountains, wells, amphorae, baskets, and bowls. Each is unique; their shapes, textures, colors, and words reflect the wide spectrum of women's stories and artistic vision.

Ma'yan: The Jewish Women's Project is a program of The Jewish Community Center on the Upper West Side in New York City. Grounded in a love for Jewish tradition and a commitment to an inclusive feminist vision, Ma'yan offers programs of study, ritual and celebration, research, advocacy, community building, and tzedakah.

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Passovers Past are the Present

by Maxine J. Wallach

Growing up in a large Jewish community on Long Island, N.Y., I took my religion for granted, everyone else I knew was Jewish, too. We observed... we didn't observe... but the traditions surrounded me. When my grandmother was in town, she lived with us. Grandma Ethel taught me about our customs. Although named after my grandmother Ethel, my own daughter had her great-grandmother Sadie. Nana Sadie reveled in the role of Jewish matriarch.

As a "professional daughter" for other people's aging parents in South Florida, I am confident for all sorts of family situations: an "extended family" relationship evolves. Passover, especially, is a time of family tradition. My seniors love to reminisce about Passovers past. From cleaning out chametz, to packing and unpacking dishes, shopping, cooking and trading charoset recipes, making seder was a family activity. While the children were in school, the women would clean, ridding the house of chametz. Grandma, daughters and daughters-in-law would all work together, talking and handing down rituals. Today, the generations are separated by distance and secular responsibilities. Ironically, it is my choice of career that has immersed me in these traditions.

Jewish cooking is a subject that comes up over and over. Without smells of food cooking,

Passover doesn't seem real. The aroma should be glorious and the food delicious. Each of my "mothers" prepares a special dish or two to keep holiday traditions alive. Community seders are held at their synagogue or clubhouse, but it isn't the same. They prefer to putter in their own kitchen. Most of my "mothers" prepare at least one seder at home. They tell me they find comfort in making the traditional Pesach foods, reminiscing of seders gone by. Universally, my "mothers" wish to pass on our Jewish customs to their own children, grandchildren and great-grandchildren.

My seniors love to reminisce about Passovers past.

In the late 1940s, prior to the availability of most kosher for Passover dairy products, many families owned one set of glass Passover dishes (good for both dairy and meat), and two sets of pots, pans, silverware and utensils. A special cover with holes for the burners went on top of the stove, to make sure the Passover utensils do not come into contact with any leftover leaven.

Eggs were a Passover staple. Delivered by the case, the egg cases were broken down to line the shelves of the refrigerator and to cover the table under the

tablecloth. Eggs, oil and "schmaltz" (rendered chicken fat) were eaten in large quantities. Traditionally, breakfast was eggs. Later, when we had more Passover dairy products, buttered matzoh became a favorite. With the increase of kosher for Passover items, breakfast fare has varied. Still, Passover means matzoh brie. It doesn't smell as good, nor is it as tasty and crispy as it once was, since most of us use non-fat cooking sprays and non-stick pans.

Another custom of Passover lost forever is the live fish purchased from the fish market to make gefilte fish. Cod and pike swam around the bathtub until Grandma was ready to gut them. Grandma had to kill, butcher, scale and de-bone the fish, then mash it by hand. Today it is easy to toss fillets into the food processor. Nevertheless, most of us open a jar and place the pieces of gefilte fish on a plate.

Many families gather for Passover. Seniors alone for the holiday complain of loneliness and isolation. They tell me about when they lived in the same neighborhood with cousins, aunts, uncles, sisters and babies galore. Even if the grandchildren were down last month, Passover alone looms heavily around the corner. Many of our seniors ask me to come over to help prepare for the holiday. Reminiscing with the household help is no fun. We get the dishes down from the back of the closet,

unpack the special tablecloth, but mostly we talk. We discuss families, favorite foods, and traditions. I've learned new methods to make brisket (slice the brisket before it is fully cooked) and "secret" recipes for matzoh brie (add vanilla), but I prefer the way my Grandma Ethel made them.

As I listen to the stories of my many "mothers" and their families, I wonder about the next generation. Scattered about the country as we are, what will happen to our Jewish traditions in the future?

Calls from grandchildren and children asking for cooking directions are a joyful responsibility. One granddaughter schedules a cooking class over the telephone. They review the needed ingredients, Grandma gives instructions and they remain on the phone during the cooking process. This is a tradition that they developed

as a substitute for being together.

As I listen to the stories of my many "mothers" and their families, I wonder about the next generation. Scattered about the country as we are, what will happen to our Jewish traditions in the future? Who will teach our children and our children's children to make gefilte fish? Will these children have memories of 30 or more people at the seder table? The noise and the pleasures of grandpa leading the seder with the babies crying is lost. What happened to the tumult and the smell of the house before the seder? Stories of preparing the house, the cooking and the seder are repeated again and again by my seniors. But I listen to the stories, not their great-grandchildren.

Our insights are gathered from the many families of which we've become a part. Hopefully, my stories will bring a warm and wonderful feeling to families unable to gather for the holidays.

To share some of your family traditions, contact Maxine Wallach at: Family Extensions, Inc., Mizner City Centre, 1700 N. Dixie Highway, Suite 126, Boca Raton, FL 33432 or telephone (800) 711-4910.

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Books, Videos Help Kids Prepare for Passover

by Faygie Levy

NEW YORK (JTA) — Most children do not like to clean, especially the extra-meticulous cleaning needed to prepare a home for Passover.

In my family, to make the time go faster, my mother would play a Passover record for my brother and me. While we helped clean, we would listen to the story of the Jews' exodus from Egypt.

Thanks to my mother's ingenuity, time flew.

I grew up listening to the same record year after year, but today's kids have myriad items to help prepare them for Passover. Nearly two dozen books and videos are available, and range from fictional accounts of seders to a video hosted by author and Holocaust survivor Elie Wiesel.

Tomie dePaola, author of the children's classic *Strega Nona*, wrote *My First Passover*, published by G.P. Putnam's Sons. This concise book for toddlers introduces the holiday, the seder plate and the cup of Elijah as well as other symbols of Passover.

Matzoh Mouse by Lauren Wohl is a delightful tale about Sarah who slowly finishes most of the chocolate-covered matzah before Passover starts.

After the seder, Sarah's parents discover the missing matzah and realize that they have a matzah mouse in their house. *Matzoh Mouse* is a Charlotte Zolotow Book, a division of HarperCollins.

Passover on a farm in Poland before World War II is brought to life in the book *Passover As I Remember*, by Toby Knobel Fluek.

Fluek tells readers how her

family, one of a few Jews in a small village, would prepare for Passover.

Fluek recalls watching her mother make raisin wine and how her father brought a shochet, or ritual slaughterer, to their village so they would have kosher meat for Passover.

Unlike any other book on Passover, this one recalls a way of life that is lost forever. It is published by Alfred A. Knopf Books.

Young baseball fans will love *Matzah Ball, a Passover Story* by Mindy Avra Portnoy. It is the story of miracles, and Elijah the prophet offering comfort to someone in need.

Aaron is thrilled to learn that he will be going to a baseball game. But his joy turns to disappointment when Aaron learns that he will have to bring his own food because it is Passover.

When his non-Jewish friends go to the concession stand, Aaron meets a kind old man. The man tells Aaron about his day as a youngster when Ebets Field in Brooklyn, N.Y., was filled with Jews eating matzah.

When a fly ball comes his way, Aaron uses his matzah to help catch the ball. Thrilled with his catch, Aaron turns around to show the old man but he is gone.

Aaron's "matzah ball" is proof that miracles do happen. This book is one of several about Passover available from Kar-Ben Copies, Inc.

The repetitious nature of the seder song "Chad Gad Yah" is used to tell the story *The Matzah that Papa Brought Home* by Fran Manushkin.

The story uses repetition to tell readers what happens on



A CHILDREN'S HAGGADAH and the Santa Cruz Haggadah are just two of the many kids books available for Passover. Herald photo by Sara Wise

Passover night — having a seder, singing the song "Dayenu," eating matzah and asking the four questions.

Just like every paragraph in the song "Chad Gad Yah" ends with those three words, each page in this book ends with the line "the matzah that Papa brought home."

The illustrations in this book, published by Scholastic Books, are exceptional. Each picture looks like an oil painting. The pictures capture the depth of the character's faces.

Passover videos make use of live action, puppets, animation and even moving clay figurines to bring the seder experience alive.

"The Animated Haggadah" is one of the oldest videos about Passover available. It uses a mixture of moving clay figures and animation to tell the story of Passover.

Danny, a mischievous 12-year-old boy, leads the viewers through the seder as he imagines himself and those around him in the roles of people mentioned in the haggadah.

In one scene Danny imagines he is a young Abraham. When his father takes him to a store that sells idols, Danny destroys all the idols.

Danny speaks about the holiday in words and tones that kids will easily understand. "The Animated Haggadah" is produced by Scopus Films and also is available in book and CD-Rom form.

The gang from the PBS series "Lamb Chop's Play-Along" introduces children of all faiths to the customs, traditions and stories of the holiday in "Shari's Passover Surprise."

Lamb Chop, Hush Puppy and Charlie Horse try to cook the Passover meal, and with the

help of guests Dom DeLuise and Robert Guillaume, Shari and friends celebrate.

Infused with original songs "Shari's Passover Surprise" is a lively and fun way for children to learn about Passover. It is an 8 Candle Production, with Youngheart Music. A book designed to accompany the video also is available.

"A Passover Seder presented by Elie Wiesel" is perhaps the most detailed of all the videos. This video is not as entertaining as the others, but it does explain in greater detail the story and practices of the Passover seder.

Wiesel's video mixes live action and animation to help illustrate the seder experience. In the video a family prepares for and celebrates Passover. The mother explains the significance of each item on the seder plate. The children recite the four questions.

The grandparents explain why Moses is barely mentioned in the haggadah and why they take wine out of their glasses while reciting the 10 plagues.

Distributed by Kidvision, this video is excellent for older children, who will want to know more about the meanings behind what transpires at the seder table.

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'I Was at Sinai'

Ilana stretched a sheet over the sofa in the family room. She knotted the ends together with another sheet, draped the second sheet over a chair, and surveyed her work.

"Looks pretty good, Ilana," Grandma nodded.

"We wanted something fun for the kids to do at the seder," Ilana said. "We decided to make a tent so we could feel like we actually left Egypt. Remember last year we did a play on the 10 plagues? David dressed up as a frog and I was a disgusting locust. All our cousins came dressed as different plagues."

"In my day," Grandma sighed, "we recited every single word of the haggadah but we didn't stop to explain."

"Weren't you bored?" Ilana asked.

"Except when we looked for the afikoman, we had to sit still," Grandma replied. "I liked to sing 'Dayenu' and 'Ma Nishtanah,' but I didn't really understand most of the chanting or the grownups' conversation."

"Was there anything fun about your seder?"

Grandma chuckled. "Every 10 minutes my Aunt Helen would wink at Uncle Herman, who was conducting the seder. It was her way of asking him when she should serve the meal. All the kids winked at him too. We were starving."

"That is funny, Grandma," Ilana grinned. "But our seder is more fun now. Look at this tent, though. You think it's good? I think it's a disaster."

"We need something higher to anchor it," Grandma said. "What if we take down those hanging plants and use the hooks in the ceiling?"

"Grandma, you're a genius!" Ilana jumped up.

"Maybe, but I'm not as young as I used to be," Grandma laughed. "How are we going to reach those hooks?"

"I'll be right back," Ilana ran out of the room and returned

with a stepladder from the garage. She climbed up, handed the plants to Grandma and hung the sheets between the hooks. "Welcome to nighttime in Egypt," she intoned.

"I can feel the sand between my toes," Grandma said.

"Don't get too comfy," Ilana said. "Tonight we're leaving Egypt."

"Oh my!" Grandma exclaimed. "There's so much to get ready and so little time! What should we take with us?"

"My toothbrush," Ilana joked.

"I don't think they knew about fluoride back then," Grandma joked back.

"Okay, I'll take my favorite doll, Miriam. I named her after Moses' sister."

"Wear something comfortable," Grandma warned. "After the meal tonight, we're leaving immediately. Now what will we eat on the way?"

"Mom already baked something called matzah. She was hoping to bake bread but Moses told us to be quick. The yeast didn't have time to rise. The matzah is as flat as a piece of papyrus."

"I feel terrible that I won't have time to bake my famous Egyptian date muffins," Grandma said with a twinkle in her eye. "I'll take my kneading trough anyway. Maybe I can open a bakery in the Promised Land, where we're going. I've already thought of a name — Promised Land Pastries."

"We'll be thirsty," Ilana added. "I'll go to the well and fill a jug with water."

"This is really working, Ilana," Grandma said. "I feel like we're actually back in Egypt. Will we chant the whole haggadah in the tent?"

"We'll start here to set the mood," Ilana answered. "Maybe we should ask each

guest to bring a backpack filled with things they would take if they were leaving Egypt."

"During the part of the haggadah when the Israelites actually leave, we can walk around the house without our backpacks," Grandma said.

"Cool," Ilana nodded.

Suddenly Grandma was silent. "This is not just an old story," she said finally, wiping a tear from her eye. "I remember packing in a hurry when I had to leave my home in Germany. Had we not left, our enemies, the Nazis, would have killed us all."

"What did you take with you, Grandma?"

"All I had time to pack were a few clothes," Grandma said. "We were just lucky to get out alive."

"I can't picture not having my dolls, my toys and my books," Ilana sighed. "You must have been so scared."

"Just like the Israelites must have been during the night of the Exodus from Egypt," Grandma answered.

"I read a book about another exodus from a country called Ethiopia," Ilana said. "The Jews had to leave their homes because their lives were in danger. They traveled thousands of miles by foot to reach airplanes which took them to Israel."

"I have another story. You know cousin Gideon who lives in Jerusalem?" Grandma asked. "His father fought in the Yom Kippur War in 1973 to defend Israel's borders. Part of the war was fought in Egypt. The Israeli soldiers were lucky to leave Egypt alive."

"Wow!" Ilana exclaimed. "Pesach is not just a story in a tent. I can't believe how many real kinds of exodus there have been."

"You and your friends take your freedom for granted sometimes," Grandma said.

Sharing Blessings



CHILDREN'S STORIES FOR EXPLORING THE SPIRIT OF THE JEWISH HOLIDAYS

By Rahel Musleah and Rabbi Michael Klayman
Illustrated by Mary O'Keefe Young

"My friends and I are lucky. We've never been in danger because we're Jewish," Ilana agreed. "It's because of people who were brave enough to escape danger — like you, Grandma — that we can still celebrate being free the way the Israelites did at Sinai."

From *Sharing Blessings: Children's Stories for Exploring*

the Spirit of the Jewish Holidays by Rahel Musleah and Rabbi Michael Klayman (Jewish Lights Publishing, 1997). \$18.95 + \$3.50 s/h. Available from bookstores or directly from Jewish Lights Publishing, P.O. Box 237, Woodstock, VT 05091. Credit card orders: 800-962-4544.

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The Seder Plate

The seder plate, or k'areh, holds five of the primary symbols of the seder. There are many arrangements; one is displayed below. You may also choose not to arrange the items, allowing the jumbled montage on the plates to display the symbols powerfully enough.

If you would like to get closer to the concept of that first seder in Egypt, use the k'areh as a shared source for the symbolic foods.

Hard-boiled egg: Since new life comes from the egg, it is a good symbol of spring, a time of rebirth. As the egg is round, it represents the never-ending cycle of life.

Cool tradition: (In order to understand the following tradition, we must understand that Jews traditionally eat hard-boiled eggs upon returning from a burial.) By having an egg on the table, Jews convince the de-

mons that we are mourning, not celebrating; they therefore leave us alone.



Maror: Bitter herbs signify the bitterness of enslavement. We usually use either fresh-grated horseradish, Romaine lettuce or watercress. (West

Coasters have been known to use wasabe, the "bitter herb" often found on a sushi plate.)

Cool tradition: The Jews of Yemen frame their whole table with a protective ring of romaine lettuce. This wards off the evil eye.

Karpas/Chazeres: Green salad vegetables like celery, parsley, lettuce, or potatoes. (One of these things is not like the other one... the potato tradition stems from Eastern Europe, where the dearth of green vegetables was remedied by eating crops with green roots. Hence the potato.) They are a symbol of spring.

Cool tradition: Some dip the Karpas in salt-water to identify with the purification of the Israelites after passing through the salty Red Sea.

Shankbone: Roasted shankbone with some meat on it, reminiscent of the paschallamb. (For vegetarians and other carnivorally challenged people, a beet will suffice.)

This recalls the blood on the doorposts and the terror and

anticipation of the night of the plague of the firstborn. Agriculturally, it represents the successful birth of new lambs in the flock.

Interesting tradition: One Jewish community still sacrifices lambs every year. These people are the few hundred remaining Samaritans in Israel. At Passover they camp out at the foot of Mount Gerizim, where each family sacrifices and spit-roasts its lamb just as the ancient Israelites did in the time of the Temple.

Charoset: A sweet paste that symbolizes the clay with which the Israelites were forced to make bricks in Egypt.

Cool tradition: "One of the most literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a seder for themselves in the wilderness of West Virginia.

They had not one of the ingredients for traditional charoset on hand, so they put a real brick in its place on the seder tray" (Ira Steingroot).

The Four Children

One of the strongest analogies of the haggadah portrays four types of people in any society at any time: the wise, the self-hating, the simple and the one who does not have the capacity to inquire. Our tradition stresses the importance to us to explain the story and the meaning of Passover and the Exodus in a way that is easily understood by everyone. It becomes a mitzvah, a commandment, for us to teach and it is essential for our children to learn that this is our celebration of liberation and freedom.

The Cup of Elijah

A cup of wine is placed at each plate, and a large goblet is in the center of the table for the prophet Elijah. If you really expect the prophet himself, you may be disappointed.

The rabbis who developed the seder ritual disputed over whether one should drink for or five cups of wine. It is Elijah's unique role in our history to resolve all outstanding disputes before the coming of the Messiah. So, it is up to Elijah to properly instruct us on the number of cups to consume; the cup, therefore, bears his name.



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But how dare this "omnipotent" and "omnipresent" Divinity cause the suffering of so many innocents? What happened to the idea of a "just" and merciful "G-d"?

The story of the 10 plagues presents a quandary. How can we celebrate Jewish liberation from slavery when it was brought about at the expense of others?

Perhaps the Egyptians deserved this punishment. After all, the Israelites were slaves in Egypt for hundreds of years. The Egyptians were our oppressors.

But really, while we might hold a few Egyptians liable — Pharaoh, members of his court, the taskmasters — we can hardly blame all of the Egyptians. Men, women, and children who had little to do with the situation of the Hebrews

were afflicted and killed by the plagues. Perhaps we can blame them for not speaking out against the unjust treatment of our people. On the other hand — Egypt was a society in which slavery was entirely accepted. And even if they were to speak out, it's not as if they lived in a democracy, where their voices would have been heeded.

A satisfying answer to this dilemma has yet to be found. Even ancient rabbis were stymied. They therefore found it necessary to express their discomfort through ritual. As each of the 10 plagues is named, then, we spill a drop of wine. We diminish our joy — symbolized by the wine — to commemorate the suffering of the Egyptians.

We may become self-righteous when reading of the punishment of the Egyptians, but how often do we show similar discomfort about the problems of our day?

• Do we protest the sweatshop conditions under which our clothes are made, or do we ignore this issue in our quest for the latest fashion?

• Do we limit our driving to avoid polluting the environment, or is that Sunday afternoon joyride too much to pass up?

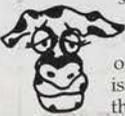
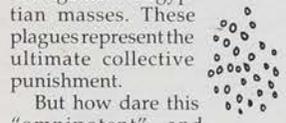
• Do we celebrate our schools' athletic accomplishments in the face of troubling reports about the behavior of star athletes?

If we can be upset about plagues that happened thousands of years ago, why not display similar outrage against the plagues of our time?

This year let the recounting of the biblical 10 plagues make us uncomfortable about the wrongs in our own society.

Let that memory give us the resolve to change what is not right.

(Reprinted with permission from Lights in Action, a progressive N.Y.-based group of Jewish student activists working nationwide to light a Jewish spark on U.S. college campuses.)



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The Man on the Bima

by Rabbi Avi Shafran

He ascended the steps to the bima, the platform where the Torah is read, with the strangely hurried movements of someone who would rather be traveling the other way. This middle-aged fellow, apparently something of a stranger to a shul, had just been "called up" from his seat in the back of the small Orthodox shul to make the blessings on the Torah.

If they get so nervous, I thought to my cynical teen-age self that day several decades ago, they should really come more than just a few times a year, if only to get the feel of things. The blessings, after all, are not very long, the Hebrew not particularly tongue-twisting. "Asher bochar banu mikol ho'amim" (Who has chosen us from among all the nations)," I prompt him in my mind, "v'nosan lonu es toraso (and has given us His Torah.)" C'mon, man, you can do it.

From a Blessing to a Question

His life was passing before his very eyes; you could tell. The occasion, for the man, was both momentous and terrifying. And then he did something totally unexpected, something that made me laugh to myself at first, but then made me think — and then realize something precious about our people.

As he read the blessings

he made a mistake.

That, of course, wasn't entirely unexpected. Many a shul-goer, especially the only occasional one, leaves out words here and there, reverses the blessings' order, or just draws a traumatic blank when faced with the sudden holiness of the Torah. Nothing of that sort would have been remarkable. But this congregant was different; his mistake was truly fascinating.

"Asher bochar banu," he intoned, a bit unsure of himself, "mikol," slight hesitation, "...haleylos shebechol haleylos anu ochlim."

The poor fellow had jumped the track of the Torah blessing and was barreling along with the Four Questions a Jewish child asks at the Pesach seder. For the first second or two, it was mildly humorous. But then it struck me.

The hastily corrected and embarrassed man had more than likely laid bare the scope of his Jewishness, revealed all the associations Judaism still held for him, all that was left of the great rabbinical family his ancestors may have been, for all I knew.

So the first thoughts were sad ones. I imagined a shtetl in Eastern Europe where an old observant Jew lived in physical poverty but spiritual wealth. I saw him studying through the night, working all day to support his

wife and many children, one of whom had later managed to survive Hitler's final Solution to the "Jewish Problem" and make it to America, to gratefully sire a single heir, the man on the bima.

We Jews have so very much to set right, I thought, millions of souls to create and millions more to reach, just to get to where we were a mere 60 years ago.

There was more, though, to reflect upon. A good deal more. And a good deal more heartening.

Reason To Smile

Here, it dawned on me, stood a man inexperienced in Jewish observance, probably all but oblivious to the rich experiences of holiness his ancestral faith holds.

And yet he knows the Four Questions.

By heart. When he tries to recite the blessings over the Torah, the distance between himself and his heritage cannot keep those Four Questions from creeping in unsummoned, tiptoeing but determined.

The seder experience had become part of his essence. That was a happy thought and, I now realize, a recurrent one.

I remember a conversation I once had with a highly educated, secular Jewish gentleman, married to a non-Jewish woman and not affiliated with any Jewish institution.

Knowing that there were few Jews as indifferent to traditional practices as he, his en passant mention of Passover prompted me to ask about his plans for the holiday.

He looked at me as if I were mad. "Why, we're planning an

elaborate seder, as always."

Astonished at the sudden revelation of a vestige of religious custom in this fellow's life, I told him as much. He replied, matter-of-factly, that he would never think of abolishing his Passover seder, though he offered no justification for the ritual. I didn't press the issue.

When, living in Northern California, I became acquainted with yet other Jewish families seemingly devoid of religious practice, by choice or by circumstance, I always made a point of finding an opportunity to ask if a seder of any sort was celebrated on Passover. Almost invariably it was.

It is striking. There are more types of haggadot than any other volume in the immense literary repertoire of the Jewish people. The '60s saw a "civil-right haggadah" and a "Soviet Jewry haggadah." Nuclear disarmament and vegetarian versions followed. Bizarre as they all may be to traditional sorts, at the core of each is the age-old recounting of the ancient story of the Jews leaving Egypt and receiving the Torah. It is almost as if Jews, wherever circumstances may have left them, feel some strange compulsion to preserve the Passover seder and its lessons at any cost, in whatever form is most palatable to their momentary persuasions.

A series of events that took place millennia ago — pivotal events in the history of the Jewish nation — are regularly and openly commemorated by millions of Jews the world over, many of whom do so out of an inner motivation they cannot themselves explain.

They may not even realize

what they are saying when they read their haggadot, beyond the simplest of its ideas, that a Force saved their forefathers from terrible enemies and entered into a covenant with them and their descendants.

But that is apparently enough. The spiritual need that spawns the almost hypnotic observance of the seder by Jews the world over is satisfied. And even if mothers and fathers go back, after their sedarim, to less than Jewishly observant lives, their daughters and sons have received the message, as their parents did when they were young, and their parents before them.

The seed is planted.

Singing For The Future

The seder service is indisputably child-oriented. There are recitations which can only be described as children's songs in the haggadah's text, and various doings at the seder are explained by the Talmud as warranted for the sole purpose of stimulating the curiosity of the young ones.

For the children are the next generation of the Jewish nation; and the seder, the crucial act of entrusting the most important part of their history to them, for safekeeping and re-entrustment to their own young in time.

And so, in the spring of each year, like birds compelled to begin their season of rebirth with song, Jews feel the urge to sing as well. They sing to their young ones, as their ancestors did on the bank of the Red Sea, and the song is a story. It tells of their people and how the Creator of all adopted them. And if, far along the line, a few — even many — of us fall from the next, all is not lost; for we all remember the song.

Even the man on the bima remembered.

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Four Sons from Words of Torah.

Photo courtesy of the Library of the Jewish Theological Seminary

Vegetarian Options for Passover

Passover can be a trying time for vegetarians. By the fourth or fifth day, I'm usually scanning the cupboards, desperate for something tasty after days of peanut butter and jelly on matzah. So it was with great relief that I came across these inventive vegetarian Passover recipes. — Herald Editor Sara Wise

VEGETABLE KUGEL

- 6 cups coarsely grated zucchini
- 2 T. vegetable oil
- 3 cups finely chopped onion
- 3 cloves garlic, minced
- 3 cups grated carrot
- 3 eggs or egg substitute
- 1 1/2 cups matzah meal
- salt and freshly ground pepper to taste
- vegetable oil for baking pan
- sour cream or yogurt (optional)

Place the grated zucchini in a colander and sprinkle with 1/2 tsp. salt, and let stand for 15 minutes. Squeeze out all excess moisture and set aside.

Heat oil in a skillet over me-

dium heat. Add onion, 1/2 tsp. salt and sauté about 10 minutes, or until onion is soft. Add garlic and sauté 2 minutes longer. Remove from heat. In a bowl, mix together zucchini, sautéed onion and grated carrot. Beat in eggs and matzah meal. Add some pepper and mix well.

Oil a 13-inch x 9-inch baking pan. Spoon in batter, spread and bake in a 375-degree oven for 1 hour or until firm. Cut into squares and serve with sour cream or yogurt, if desired.

PASSOVER PIZZA

- 1 pound matzah, broken up
 - salt and pepper to taste
 - 3 eggs
 - 1/2 cup vegetable oil
- Sauce:
- 1 onion, chopped
 - 1 clove garlic, minced
 - 1 can (8-ounce) tomato paste
 - 2 cans full of water
 - 1 tsp. crushed basil
 - salt and pepper to taste
 - 2 to 3 cups shredded mozzarella cheese

Vegetable additions as desired: sliced mushrooms, olives, red pepper, zucchini, broccoli

Soak matzah for 10 minutes in warm water. Squeeze out well. Add eggs, salt and pepper to taste, and oil. Press the mixture onto a pressed pizza pan, leaving a little edge on the sides. Bake in a 350-degree oven for 30 minutes.

Note: Crust can be baked ahead and frozen. Sauté onion and garlic in oil. Add tomato paste and the water; season with basil, salt and pepper. Cook for a few minutes.

Pour over the crust. Add vegetable options as desired and sprinkle with mozzarella. Bake in a 350-degree oven until the cheese is bubbly, about 15 minutes.

(Recipes from Naomi Arbit, a syndicated food writer and co-author of seven cookbooks.)

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Congregation Agudas Achim Passover Seder and Services

Reservations are now being accepted for a Passover seder to be held April 22 at 6 p.m. at Congregation Agudas Achim in Attleboro. This traditional Passover seder will feature singing and reading from the Passover Haggadah, along with a scrumptious kosher for Passover meal. The seder will be conducted by Rabbi Gail Diamond.

The cost of the seder is \$20 per adult and \$10 per child with a family price of \$50 (2 adults

and unlimited children). All are invited to attend. For information or to make reservations, call the synagogue at (508) 222-2243.

Congregation Agudas Achim will hold services for the first day of Passover on April 22 at 9:30 a.m. Services for the last day of Passover will be held on April 29 at 6:45 a.m. and Yizkor, the traditional memorial prayers, will be recited. All are welcome to attend services.

Sons of Jacob Schedule for Pesach 5757/1997

April 20 — Search for the chometz, 8:30 p.m.

April 21 — Erev Pesach, candlelighting 7:13 p.m.; Shacharis 6 a.m., followed by a siyum for the first born; eating of chometz until 10:04 a.m.; burning of chometz until 10:35 a.m.

Mincha 7:24 p.m. Pesach begins, Maariv 8 p.m.; seder may begin after 8:20 p.m.

April 22 — First day of Pesach, candlelighting 8:19 p.m.; Shacharis 8:30 a.m.; Mincha 7:25 p.m., Maariv 8 p.m.

Count the Omer, 8 p.m. seder begins after 8:16 p.m.

April 23 — Second day of Pesach, Shacharis 8:30 a.m.,

Mincha 7:25 p.m., Maariv 8:05 p.m.

April 24 to 27, Chol Hamoed Pesach

April 25 — Candlelighting 7:18 p.m.

April 27 — Candlelighting 7:20 p.m.

April 28 — Seventh day of Pesach, candlelighting 8:26 p.m. Shacharis 8:30 a.m., Mincha 7:20 p.m., Maariv 8:10 p.m.

April 29 — Eighth day of Pesach, Shacharis 8:30 a.m., Yizkor approximately 10:30 a.m., Mincha 7:20 p.m., Maariv 8:10 p.m.

Pesach ends at 8:35 p.m. Do not use chometz products or use utensils until 10 p.m.



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Honey and Chocolate Make Memorable Passover Desserts

As many Jewish cooks know, Passover can be a culinary challenge, especially if a baked dessert is desired. Perfect for Passover, Mile High Chocolate Honey Cake and Honey Mocha Macaroons, contemporary updates of traditional confections, are baked with everyone's favorite sweeteners, honey and chocolate.

Honey was used as the primary sweetener in biblical times and continues to play an important role in Jewish holiday cuisine. When the enslaved Jews left Egypt, they were promised a "land of milk and honey." And, honey's role in this meal reminds us of Passover's spirit of celebration.

Mile High Chocolate Honey Cake is ideal for Passover because it can be made several days in advance, keeping last minute preparations to a minimum. Honey is a humectant, which means it retains moisture, helping baked goods stay fresh longer than those made

with other sweeteners. The flavors of this cake actually improve over several days, so don't hesitate to make it in advance. When choosing honey, remember that honey bees produce many varieties of honey. In general, lighter-colored varieties, such as clover and orange blossom, are mild in flavor while darker-colored varieties, such as avocado or buckwheat, are more robust.

For the Passover seder, some families repeat the same meal on each of the nights, while others offer a different menu. Honey Mocha Macaroons are a delicious twist on traditional Passover macaroons. These bite-sized treats can be served either alongside a cake if you repeat the menu, or as a stand-alone dessert the second night. Rich with chocolate, Honey Mocha Macaroons are both a truffle and a cookie. If your family doesn't enjoy a coffee-flavored dessert, you can replace the coffee beans

with a toasted nut of your choice. As with Mile High Chocolate Honey Cake, the honey in these macaroons keeps them moist and fresh for several days, so you can make them ahead of time. You might want to make a double batch since, like all honey-kissed desserts, they're likely to disappear quickly!

MILE HIGH CHOCOLATE HONEY CAKE

1 package (12 ounces) semi-sweet chocolate chips, divided
7 egg yolks

1/2 cup plus 1 T. honey, divided

8 ounces slivered almonds, toasted and ground (about 1 2/3 cups)

12 egg whites
pinch salt

1/4 cup butter or margarine
In food processor, chop

1 1/3 cups chocolate chips until finely ground. Set aside. In large bowl, beat egg yolks with 1/2 cup honey until thick and lemon-colored, about 3 minutes.

Stir in ground chocolate and almonds; set aside. In separate large bowl, beat egg whites until foamy; add salt and continue to beat until stiff peaks form.

Stir 1/4 of egg whites into chocolate mixture. Gently fold in remaining whites. Pour batter into 10-inch angel food cake pan with removable tube. Bake at 350°F,

for 45 to 50 minutes, or until toothpick inserted near center comes out clean. Remove cake from oven and hang upside down to cool by inverting pan and placing tube over a bottle.

While cake is cooling, in top of double boiler, combine remaining 1 tablespoon honey with remaining 1/2 cup chocolate chips and butter. Stir over low heat until mixture is melted and smooth. Let cool to thicken slightly.

When cake is cool, remove from pan by releasing cake from sides and center tube with a sharp knife. Pour or spread glaze over top, allowing excess to drip down sides.

Makes 10 servings.

HONEY MOCHA MACAROONS

1/2 cup honey
1/4 cup unsweetened cocoa powder

1 T. instant powdered coffee or espresso



MILE HIGH CHOCOLATE Honey Cake and Honey Mocha Macaroons complement any Passover meal.

Photo courtesy of National Honey Board

3 1/2 cup shredded, sweetened coconut

3/4 cup matzoh cake meal (kosher for Passover)

2 egg whites

24 chocolate coffee beans

In small saucepan, combine honey, cocoa powder and coffee powder. Cook and stir over medium heat until powders are dissolved and mixture is smooth. Remove from heat and cool about 10 minutes. Stir in coconut, matzoh cake meal and egg whites until well blended.

Spoon out about 1 tablespoon mixture and roll into a ball. Place on a parchment-lined baking sheet. Repeat with remaining dough, placing balls about 1 inch apart. Press 1 coffee bean into center of each ball. Bake at 325°F for 15 to 18 minutes, or until firm. Remove pan from oven and cool on rack for 20 minutes. Remove macaroons from parchment. Store in airtight container.

Makes about 24 macaroons.

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The Long Table

And you thought the time would never come... dinner! (Presumably this section is called "the long table" because the many guests and delicacies present need space to spread out.)

The following Sephardic recipes should help make your seder a yummy one. (Sephardic Jews originally hail from Spain. After the Jews were expelled in 1492, they spread throughout parts of Western Europe, the Muslim lands of North Africa and the Ottoman Empire.) Sephardic and Ashkenazic (Eastern European) Jews have different traditions regarding what food is okay to eat on Passover.

For information on what foods are kosher for Passover, ask a rabbi.

MOROCCAN CHAROSET

Ingredients:
2 cups walnut pieces
25 pitted dates
20 dried apricots
1/2 cup shelled pistachios (optional)
1 cup blanched slivered or whole almonds
10 large, brown dried figs
10 large, pitted prunes
ground cinnamon (optional)
1/4 cup sweet red Passover wine, or as needed

Finely chop all the nuts and dried fruit (or grind them in a good processor). Mix in enough wine to make a smooth paste that is soft and malleable. Form

the mixture into 1-inch balls. If desired, sprinkle the balls lightly with cinnamon. Store the balls in a tightly covered container in the refrigerator for up to 2 weeks. For best flavor, let them come to room temperature before serving.

Makes about 6 dozen 1-inch balls (about 3 cups of charoset mixture).

HUEVOS HAMINADOS (LONG COOKED EGGS)

Huevos haminados are served with the first course. Before eating them, some families use the unshelled eggs for a friendly competition. Each guest taps her egg against those of the other participants, until only one egg with an uncracked shell remains. Of course, that person wins.

INGREDIENTS:

About 12 raw eggs in their shells

Skins from several onions (optional)

Water

About 1/4 cup vegetable oil

Put the eggs in one layer in a large pot, and cover them with several inches of cool water. If desired, add the onion skins to the water to tint the shells brown and subtly flavor the eggs. Pour the oil on top of the water; it helps keep the water from evaporating during the extended cooking period. Slowly bring the water to a boil

over medium-high heat; then cover pot tightly and lower the heat so the eggs simmer very gently. Simmer them on top of the stove, or place the pot in a 225-degree oven, and cook for at least 8 hours or overnight.

(Recipes provided by *Light in Action*, a progressive N.Y.-based group of Jewish student activists working to light a Jewish spark on U.S. college campuses.)



Olive Chicken

The combination of prunes and olives is sensational... Even picky young ones like the flavor combination. This is a perfect recipe for company, and doubles or even triples well. It's not an involved recipe, doesn't call for odd ingredients, and it tastes even better the next day. Serves 8

3 3-1/2 lb. kosher chickens, or 10 to 14 pieces of your favorite cut (1 to 2 per person)

FOR THE MARINADE

8 large cloves of garlic, minced
3 T. dried oregano
1/2 cup red wine vinegar
1/2 cup olive oil
juice of 1 lime
1 cup prunes, pitted
1/2 cup green olives, chopped
4 bay leaves

FOR BAKING:

1 cup white wine (Sauterne or something fairly sweet)
1/4 cup fresh parsley or cilantro, chopped

Mix ingredients for the marinade. Place chicken in a non-reactive bowl (a large zip-lock bag works even better!) and add the marinade. Refrigerate covered, overnight.

Preheat oven to 350 degrees. Place the chicken in a single layer, skin side up, in a shallow roasting pan. Pour marinade on top and pour the wine around it.

Bake about 1 hour, basting from time to time. Sprinkle with parsley or cilantro before serving. Pass juices separately. Freezes and reheats well, even better the second day.

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Traditional Seder plate.

Photo courtesy of Curtis Martin

Ten Ways to Make Your Seder More Memorable

- 1. Do Your Homework**
A seder is only significant to the extent that you have reviewed the haggadah before the first night of Pesach. Seder means order, so be organized.
- 2. Seder Means Order**
A seder has 15 major sections. Try to do at least a portion of each section. Do not lose steam after dinner—make sure you make it to the end.
- 3. Everyone at the Seder Should Have a Part**
The haggadah should not be read entirely by one or two individuals. Assign parts, preferably before the first seder so that family and friends can look over their paragraphs and be prepared to provide an explanation. Ask participants to write creative versions of particular passages of the haggadah.
- 4. Involve the Children**
Everyone knows that children are supposed to ask the Four Questions. Challenge the children to ask more questions. For each additional question asked, give a mitzvah point. Let the children know that mitzvah points are redeemable for a gift following the seder.
If the children are capable, let them read either the Hebrew or English text from the haggadah. Use a haggadah that is geared to child's ability to read.
- 5. Don't Feel Tied to the Text of the Haggadah**
Haggadah means telling, not reading. A basic part of the seder can be the retelling of the story of the exodus from Egypt.
- 6. The Retelling of the Exodus Should Involve Personal Experiences**
It is simply not enough to recount ancient history at the seder. Relive the experience of

redemption. Discuss current events and their relation to the Exodus (for example, Russian and Ethiopian Jewry, civil rights, the Holocaust).

7. Use Different Haggadot
To whatever extent possible, encourage your family and friends at the seder to all use different haggadot. Individuals should be encouraged to share the differing artwork and commentaries found in these different haggadot. Also compare the broad range of variations in the translations as well.

8. Use Other Material
Articles from newspapers, selections from books, poetry, and even cartoons, may help to make the seder more special for you and your family.

9. Fifth Cup of Wine
Many Jewish families have adopted a custom of adding a fifth cup of wine to the end of the seder in honor of the State of Israel.

In some homes, the cup of wine for Elijah is not filled. Rather it remains empty through the first part of the seder. When the door is opened for Elijah, his cup is passed around the table and each person adds a little of his/her wine to the cup. Symbolically this shows we all have a role to play in redemption.

10. Passovers to Come
Passover is not only a time to review the past, but it is also a time to look toward the future. At the end of the seder we say "Next year in Jerusalem." Go around the seder table and have each participant make three resolutions he or she hopes to fulfill by next Pesach.

Remember — a seder is not complete without guests. Do you know of anyone who is all alone or possibly has not been invited to join another seder? Perhaps one of our New American families? Invite them over — it is still not too late.

(Reprinted with permission from Tifereth Israel Congregation, New Bedford, Mass.)

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From Hosted to Hostess

by Emily Torgan

Jewish Community Reporter

It started to sink in during the 30th trip I made to Bloomingdale's to make sure I had selected the right china pattern.

After my August wedding, Passover may be at my house next year.

That's a scary thing.

Staring at samples of soup bowls in the display case, I realized that one of my own Jewish holiday traditions has been one of constantly being "a guest."

When Passover (or any other Jewish holiday) had come around, all I really needed to do for a beautifully set table, perfect matzoh balls, and the feel of Jewish family ritual was to call my parents and let them know when my Amtrak train was due in.

Sure, I had some responsibilities.

I had to make sure I had a decent dress, a pair of intact nylons and a pleasant attitude to support my lathered mother through her extensive labors.

I had set the table and delicately arranged flowers while Mom had labored over steaming vats of soup, appropriately roasted meats with all the fixings, a proper seder plate, and desserts that were both flavorful and kosher for Passover.

I had stayed at Mom's side while she had ordered my father to stock the bar.

I had listened while she had called my brothers and barked out instructions about transporting elderly relatives.

Mom had never neglected to get tense and frazzled, and my brothers had never neglected to make fun of her for that.

Next year, I know they'll be laughing at me, while, as she might say, "not lifting a finger."

I also know that next year, no one will thank me for plugging

in a coffee pot, clearing dishes or entertaining younger family members.

My work will be expected rather than appreciated, and if the roast is burned or the matzoh balls are chewy, I will be, well, responsible.

How, I want to know, will I ever be able to assemble such an elaborate meal for so many when I now feel a sense of accomplishment when boiling pasta?

How will I ever be able to plan a menu that the elderly relatives can chew and that my 4-year-old nieces will eat?

How will I ever be able to cram, or ask my fiancé Steve to cram, all the dishes that a real Passover seder calls for into my dishwasher?

And most importantly, how will I be able to concentrate on my spirituality while testing the string beans for doneness?

It's enough to make me want my mother, Sofia, who thank G-d, will be a guest like my future mother-in-law, Ruby Shalansky.

They've been there, and they've done that, but neither of them have acted as guests in quite a while. Now, they'll get a chance.

Although my mother will be a guest, I do not really believe she will be able to eat in peace.

I know she will be serving the elderly guests, helping my sister-in-law, Debbie, cut the babies' meat, and yes, plugging in the coffee pot and arranging flowers.

But I do believe that as she watches me prepare a seder plate, serve a meal, and use the candlesticks her own grandmother used at Passover time, she will know that all those years of effort were not wasted.

That is peace of another sort.



Happy Passover



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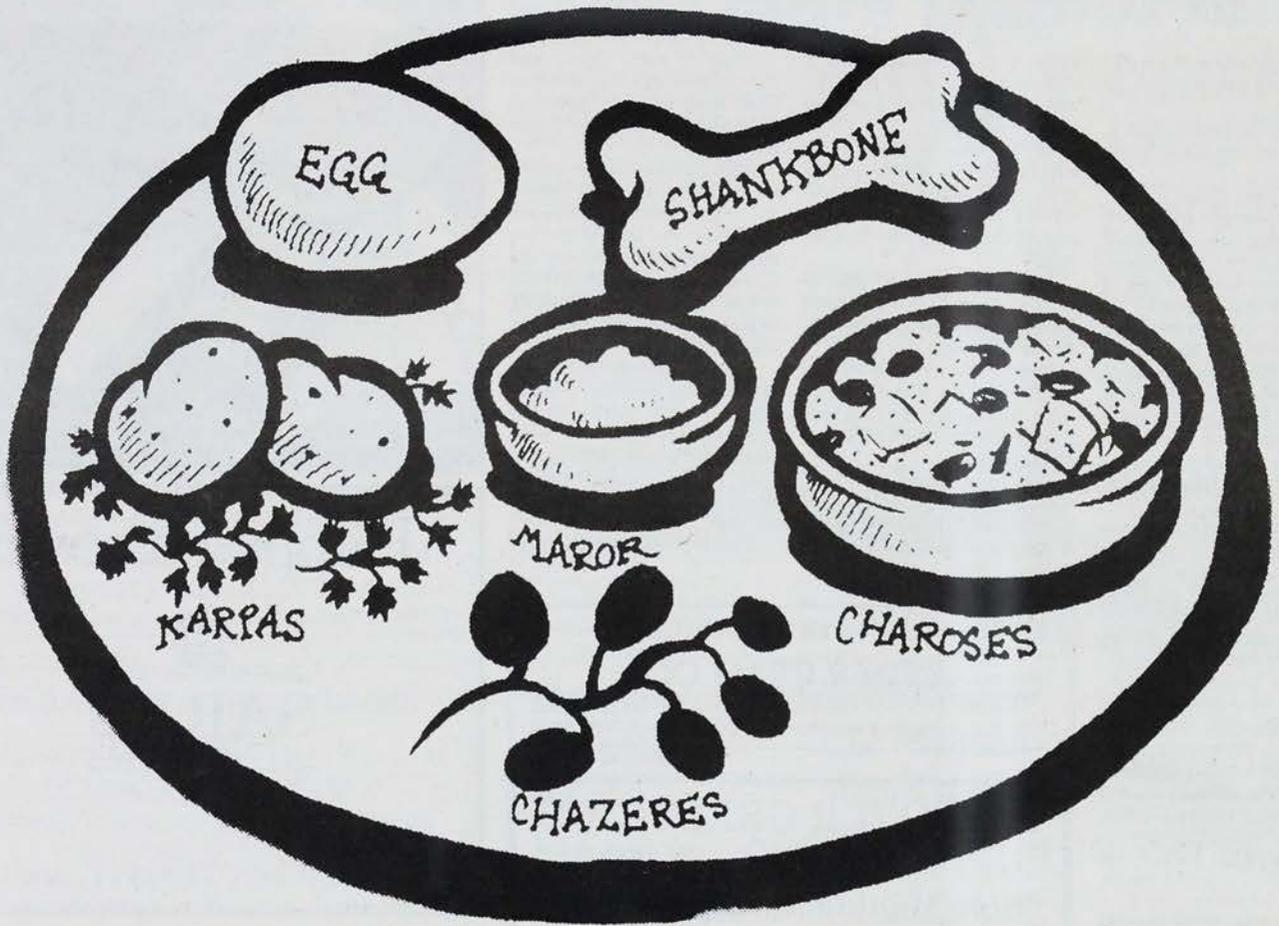
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In Praise of Matzo

The month of Nissan begins this week, heralding the approach of Passover... and matzo. Is there a more humble food than matzo?

It began life as the "bread of affliction," a discount commodity that we ate in our flight from Egypt, made in a hurry because, with an army at our heels, there was no time to let a baked loaf rise.

And today it is often the object of derision, portrayed as dry and tasteless, representative of "sacrifice" when we substitute it for everyday bread in our Passover sandwiches.

Herewith, then, a note of praise for this underappreciated crisp:

Matzo actually is a master of disguise, a polymath that can transform itself endlessly. In the food store you'll find it in cakes and cookies, crumbled as a cereal, made into crackers; at home, it's in scores of recipes, like the transcendent matzo ball, a comestible of story and legend, ranging from the light and fluffy to the dense and chewy. From appetizer to dessert, matzo wears many masks. Of course all this invention began out of necessity, because of the restrictions of the Passover diet. But consider — could you have done as much if the core food of Passover were broccoli?

And then there is matzo as foundation of the seder itself,

the brittle basis on which we build moror and charoses hors d'oeuvres. If we see matzo as a symbol, it is certainly symbolic of more than just our suffering in the desert.

In fact, matzo is called the "food of faith." It is perceived as strengthening one's emuna, your power of faith and belief. A cynic might say that you have to have faith to accept matzo as a food at all. But a wise person will realize that matzo is a perfect metaphor for our ability to believe.

What is faith? It is the evanescent, the will-o-the-wisp, the thing you can't define but most experience to understand. To those who don't have it, faith is as unusable as the matzo, a flat, tasteless thing that just sits there before you, praised by fools.

But to those who are willing to imagine, to open their hearts, to give their souls to faith, it becomes a cornucopia of delights. Like hope, faith is, as the poet said, "the thing with feathers that perches in the soul."

Matzo humble? Only as humble, or as infinitely transmutable, as your soul. Lift a glass this Passover to the food of faith.

Submitted by Chabad of West Bay CHAI Center, Warwick.



How is This Night Different at Your House?

Every Passover seder includes the Four Questions but what innovations has your family added to the traditional ritual?

Some families have a wine-tasting seder, ask guests to bring their favorite haggadah, discuss modern plagues, perform the story of the exodus with puppets, have arts and crafts projects or include readings from Martin Luther King, Jr.

Some seder hosts have gotten creative with old standards, challenging guests to sing a verse of "Chad Gadya" without taking a breath; others have added "G-d Bless America" to their list of Passover songs. Other seders expand on the theme of freedom and discuss the exodus of Soviet and Ethiopian Jews to Israel.

In the April issue of the B'nai B'rith International Jewish Monthly, writer Deborah Kaye explores how families across the country are "putting pep into Pesach."

The B'nai B'rith Center for Jewish Identity wants to know how Jews around the world personalize the holiday and will compile the most meaningful or creative ideas in a booklet to be ready in time to plan next year's seder.

According to Barbara Stollman, chairman of the B'nai B'rith Center for Jewish Identity, "For many families Passover is just a nice time to get together and

have a family dinner. But we hope that this booklet introduces people to ways to make the holiday even more meaningful for people of all levels of religious observance."

Send your Passover ideas to: the B'nai B'rith Center for Jewish Identity, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036 or send an email: CJI@bnaibrith.org.

MAZON: A Jewish Response to Hunger

THIS PASSOVER, LET ONE WHO IS HUNGRY ENTER AND EAT

As Passover approaches, think for a moment about the time in the seder when the youngest child at the table asks the four questions.

MAZON: A Jewish Response to Hunger adds an important fifth question:
Will you make room at your seder table for one additional guest?

It is once again time to remember that the freedom we as a people gained through our exodus from Egypt, and which we now celebrate, came before Mt. Sinai and our receiving of the Ten Commandments. Without it, the achievements of each of us and those of our people would not have been possible, for we are the children of that freedom.

Today there is no parting of waters; no miracles. Just a real need to provide to those among us who are so poor and hungry. It is true, "there is no Torah without bread" — no learning, no warmth, no safety, and very little decency.

The fifth question becomes an important and life-giving request. We ask you to contribute to MAZON: A Jewish Response to Hunger the amount of money that you would spend to invite one additional guest to your seder table. MAZON will see that the tradition of "feeding the hungry" is fulfilled. As the poor are fulfilled so, too, will you be.

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Telling the Story

by Rabbi William Kaufman
It is written in the Passover Haggadah, "The more one tells of the Exodus from Egypt, the more praiseworthy one is." Why? Why is it so important to tell the story?

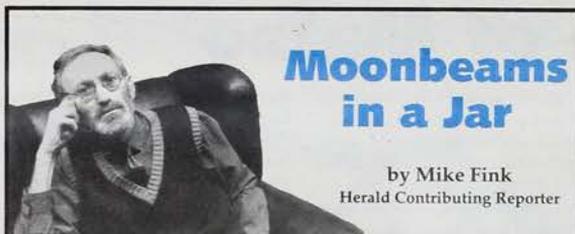
Think of your own lives. The way you tell your life story is significant. What events will you emphasize? What will be the connecting thread? In a sense, your identity as a person consists of the way you tell your life story. There is a school of psychology that sees our lives as a narrative. To understand where we are now, we need to see the connecting themes of our personal narratives of the past.

So, now, with the Jewish people. To understand where we are now as Jews, we have to be able to narrate the events of our 4,000-year-old history. One of the key events is the birth of the Jewish people, the Jewish

nation. Under the leadership of Moses, our ancestors, the Hebrews, became a people. Moses welded together the disparate tribes into a united nation. He took a group of slaves and led them from bondage to freedom. In the Exodus, the departure from Egypt, the identity of the Hebrew people was forged.

To strengthen our Jewish identity, we need to tell and retell that story, for our continuity with the ancient Hebrews is part of our identity. The very Hebrew word "haggadah" means telling or narration. As the haggadah also says, "We should look at ourselves as if we were redeemed from slavery in Egypt." By seeing ourselves as members of the Jewish people, we enlarge our perspective on life.

In this spirit, Nathalie and I wish you a healthy and happy Passover.



Moonbeams in a Jar

by Mike Fink
Herald Contributing Reporter

Time for my annual spring rampage against the Concord grape. The sweet sacramental wine we sip at seder has no Jewish roots, actually. It's a taste we picked up from our Yankee neighbors, who still go for the bottled syrup. Along with dandelion brew, they soften the bitter winters with simple vintages.

But Rashi in France made his living as a vintner. The Rothschilds believed in herbs, birds, and vineyards, in their European centers and in Palestine and then Israel. So I'm not being an assimilationist in presenting an account of a winetaste on my block. I'm returning to roots in culture and soil.

It was the day of the April Fool blizzard, but the sign of the swan on Hope Street swayed above an open door. Ray Pelletier, the proprietor, had tried out a kosher Beaujolais from DuBoeuf at Purim and we both found it fruity and fresh, but not distinguished. I consulted my Korshin wine guide and read a mixed report on the popular red. "Light, charming and gay," he labels the southern version, but "dull and uninteresting" a little farther north. But it's a good place to start a tour of French kosher wines—Beaujolais is a nouveau, youthful kind of drink, and the Pesach group this year shares with it a recent '96 history.

"One day a traveler named Howard Abarbanel came by to present a box of Jewish wines with a fascinating story. I invite you to check them out with me." Ray told me how he came across the Abarbanel estate bottled Languedoc varietals. He set up

the glasses, water pitcher and buckets on a table made of crates, and we sat on more crates. The back room, with a wall of new snow behind it, good for chilling the whites, tucked us into the corner in a fine secret style.

We began with the French Blush, a delicate rosé that surprised us with its eagerness to please: not just plain sugary but

storyteller than gourmet. "I usually prefer white wines," says Ray, and decorks the kosher Chardonnay, while showing off the grace of the bottle and label design. He talks about the vanilla-like perfume that comes from the barrel in which the wine waits contemplatively. From Alsace comes a Gewurztraminer, appellation controllee, intense and exotic, which Ray proclaims to display "aromas of flower and spice, seductive and very slightly sweet."

The first, last and soonest snowstorm of the season closes in and down your wide world. The pretty bottles with their noble history gave me the illusion of a great journey. Even the



for real! We rinsed glass and mouth and moved along to a Cabernet, with its port-like body, its soft, tannic bouquet and flavor. "Merlot has gained popularity for its smoothness, but Cabernet means business." Ray is proud as a swan. Abarbanel entered it in the World Wine Championship and took a silver medal for it.

I explained the Hebrew letters and the circled messages in O U and P and as wine loosens the tongue and opens the door to truths, I explained what wine says to me. "It brings back memory, it gathers friends, it slows the pace of food, it creates intimacy and thought. It suits the celebration of freedom for all these reasons and more."

You're not supposed to speak so generally at a wine-taste. You should talk about your palate and play snob. But I'm more

labels tell a fabulous tale. Don Isaac Abarbanel was a scholar in Spain. Born in 1437, he traced his lineage to King David. His coat of arms boasts a royal connection—he served the kings of Naples and Venice. Now, his descendant Howard brings the grandeur of Sephardic splendor to your table in the magic jars of red and white. All are guaranteed mevushal, or proper for Passover, by chief rabbi Chai Amram, the Orthodox supervisor of Marseille and head dayan of the Bet Din Tzedek, and by the Chief Rabbinate of Paris. Go for them. Explore your local nearby boutique. You can send a box of the best gift wrapped to your host.

Four cups of wine are consumed by each participant at a seder on each night. The finer the drink, the deeper you think.

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