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Passover
INSERT

NEWS AT A GLANCE

• Israel Defense Forces officials believe Palestinian terrorist organizations are planning an attack inside an army base somewhere in the center of the country, *Ha'aretz* reported. The information is based on an incident that took place on a military base two weeks ago, when a car with two passengers and bearing military license plates drove up to the base's gate. An armed and uniformed IDF "soldier" got out and requested entry into the base, but raised suspicions when the guards detected an Arabic accent, at which point the man rushed back into the car and drove away.

• Shas is planning to focus its election campaign on the Aryeh Deri bribery conviction and on what party leaders see as the judicial system's relentless persecution of Deri, *Ha'aretz* reported. Shas officials said that they had been leaning toward running a "personal campaign" for the Shas chairman even before the conviction, adding that their game plan would now move into high gear. The State Attorney's Office is planning to ask the Jerusalem District Court to sentence Deri to time in prison for his conviction.

• Foreign Minister Ariel Sharon, on March 17, marked the seventh anniversary of the terrorist bombing of the Israeli embassy in Argentina, Israel Radio, KOL YISRAEL, reported. Seven years have passed since the murderous attack on the embassy in which 29 people — including fellow diplomats, as well as innocent civilian passersby — lost their lives. "On the anniversary of this anniversary of this despicable attack, I am asking the government of Argentina — despite the difficulties and the time which has passed — to take every possible measure to find those guilty of this crime, at home and abroad," Foreign Minister Ariel Sharon said.

Veterans Memorial is Within Reach

by Kimberly Ann Orlandi
Herald Editor

The cost of freedom is always high, but Americans have always paid it. And one path we shall never choose, and that is the path of surrender, or submission.

—John Fitzgerald Kennedy

When looking back at the historical events which shaped this country, one cannot overlook the importance of and impact each of the major wars had on our development as a nation, from the Civil War to Desert Storm. As Americans, we owe a debt of gratitude to the men and women who unselfishly gave of themselves, putting their lives on the front line for freedom and democracy.

Today, as many of the World War I veterans have become nothing more than images in a textbook and many more World War II veterans grow old and pass on, it is up to the next generation, daughters and granddaughters, sons and grandsons,

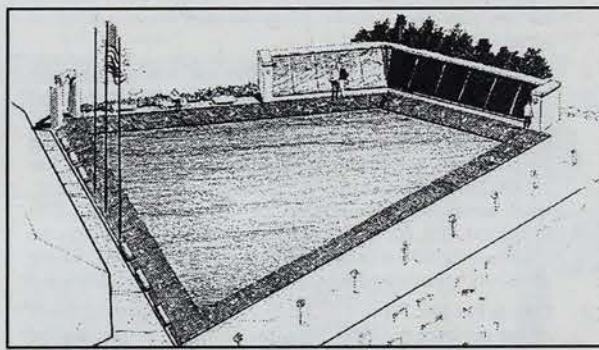
to preserve their memories, stories and experiences for future generations to learn from, and that is exactly what Irving H. Levin, president of the Jewish War Veterans Memorial Wall of Honor and state commander of the Jewish War Veterans, has set out to do.

"It's not for me," said Levin, "I've already had my day in the sun. This is for my children and grandchildren so they will not forget."

Levin speaks of a project which has been a year in the making, the building of a permanent, larger memorial for the fallen Jewish war veterans located at the Lincoln Park Cemetery, the site of the present memorial. According to Levin, although the present memorial has more than served its purpose, time and the elements are beginning to take their toll. Rain, snow and humidity are causing condensation within the display causing many of the small, white letters to fall from their perch. In

an effort to construct a grandiose monument, Levin enlisted the help of Cranston architect Norton Salk, also a war veteran, who generously do-

According to Levin, the cost of the 52-foot marble and granite wall is approximately \$150,000 and is being funded through a number of efforts in-



nated his time and efforts in completing the plans for construction, which Levin hopes to begin next March. A formal dedication is tentatively scheduled for Memorial Day weekend, 2000.

cluding the sale of brick and granite stones which can be engraved with the name of a lost loved one. The bricks, which fit three lines and 14 letters across, sell for \$100, and the granite

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ASDS Kindergarten Footprints Tell A Story

The footprints made by Mrs. O'Hare's kindergarten class of the Alperin Schechter Day School do more than show the way from the kindergarten class. Students used the outline of their own feet, replicated a total of 100 times to represent the 100 days of school which have passed. Students Michelle Goliger, Matthew Zawatsky, Adam Kolb, Michel Solov'yeva and Remi Wachtenheim are pictured with a portion of the trail created by the 100 footprints.

Photo by Liz Goldberg

"Intimate Portrait: Bella Abzug"

by Kimberly Ann Orlandi
Herald Editor

She was one of the most outspoken, fearless, devoted and compassionate women of the 20th century. The feisty attorney, United States representative, wife and mother was one of the loudest and most influential figures of the women's movement—and when, on March 31, 1998, Bella Abzug's voice fell silent after she succumbed to pneumonia, the world lost more than "just another feminist," they lost their greatest feminist.

On March 28, Lifetime Television for Women celebrates National Women's History Month with the premiere of "Intimate Portrait: Bella Abzug." The hour-long program is gently narrated by Academy Award-winning actress and director Lee Grant, with cameo interviews from Bella's friends and greatest admirers — Gloria Steinem, Marlo Thomas and Shirley MacLaine. The program is a collage of Bella's colorful years growing up in the Bronx, attending Columbia Law School, raising her children, Eve and Liz, her years as a member of the House of Representatives, and her bitter loss in 1976 for the Senate.

People often inquired of Bella, "How long have you been a feminist?" and she'd reply, "Probably since the day I was

born." Which, to some extent, is true since she was born in 1920—the year in which women got the vote and began to walk, talk and think for themselves. Bella first became aware of the perceived differences between men and women when she would accompany her Orthodox grandfather to synagogue and would thus be relegated upstairs with the other women. Never one to keep her opinions to herself, even at the age of 13, Bella couldn't understand why, when her father died, she was not allowed to say kaddish. The death of her father brought about the first of many acts of rebellion—her insistence on saying kaddish, which she was eventually granted, in the Orthodox synagogue every day for a year. Later, Bella established the "Women's Seder," inviting women from all religious backgrounds to her Passover celebrations, as well as allowing women to read from the holy text at the Passover dinner.

When Bella graduated Hunter College in 1941, she had hopes of attending Harvard Law School. But those hopes were dashed due to the fact that the Ivy League university only admitted males. So, she went to Columbia. After graduation, Bella was drawn to cases which had a cause, an injustice to fight—practicing labor law and

(Continued on Page 19)

HAPPENINGS

Entertainment For Children

The Providence Children's Museum, 100 South St., Providence announces the following activities. Call 273-KIDS.

March

- 30 Wonderland Boxes.** On March 30 and 31 from 3 to 4:30 p.m., kids ages 5 and up create enchanting wonderland scenes within magical boxes, complete with moveable doors. Using tissue paper, pipe cleaners, mesh, glitter and metallic papers, children bring fantastic scenes to life, opening doors into strange new worlds.

April

- 1 April Fool's Day.** From 3 to 4:30 p.m., children ages 5 and older search for silly, out-of-place objects in the museum hallways, with goofy guidance from foolishly dressed museum helpers.
Play & Learn. From 3 to 4:30 p.m., kids ages 2 to 4 listen to stories, play games and explore the cozy woodland environment of Littlewoods.
- 2 Preschool Friday: Art Smart.** From 9:40 a.m. to 1:50 p.m. preschoolers ages 3 to 5 take a tour around a series of art exploration stations, filled with a wide array of materials, from paints to sponges and other fun art objects. As young participants explore different materials, they discover the joy of the creative process. Pre-registration for an eight-week series is recommended for this program. Call 273-KIDS, ext. 234, for enrollment information. There may be space available for same-day registration. There is \$1 fee above the price of admission for same-day registration.
- 3 Pets & People.** From 1 to 3 p.m., children meet and learn about springtime pets. Families learn why Easter-time animals are cute and cuddly, but not necessarily the best pets for their home. Youngsters 3 and up pet and cuddle a variety of young animals and learn what it takes to take care of the new animals of spring.

Other Events In March

- 27 Fiesta Para Todos!** Party for Everyone. A celebration of Roger Williams Park Zoo's Tropical America exhibit. Storytelling, Latin music and dance performances, as well as special rainforest animal programs. Free with regular zoo admission.

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Calendar: March 25th thru March 31st

- 25 "Bending the Frame: A Queer Perspective on Museums and Exhibitions."** Join Thomas Sokolowski, director of the Andy Warhol Museum, Pittsburgh, for a discussion of issues raised by Warhol's 1969 exhibition at the Rhode Island School of Design Museum. Free admission. 6:15 p.m., RISD Auditorium, South Main Street, Providence.
- 26 Master magician David Copperfield** mesmerizes his audience at Foxwood's Resort & Casino, Exit 92 off I-95 in Southeastern Connecticut, March 26 at 9 p.m.; March 27 at 3:30 p.m., 7 p.m., and 10:30 p.m.; March 28 at noon, 4 p.m., and 8 p.m. Tickets are \$55 to \$82.50. Call (800) 200-2882.
- The Boivin Center for French Language and Culture** at the University of Massachusetts Dartmouth presents Quebec author Nicole Brossard. 7 p.m., Recital Hall (Room 153) of the Visual and Performing Arts building. Call (508) 999-8335.
- Rabbi George Astrachan** of Temple Sinai will present "Perspectives on Reform Judaism over Four Decades" at the annual Joint Reform Services, Temple Beth-El, 70 Orchard Ave., Providence. 7:45 p.m. Call 331-6070 for information.
- 27 Get your pet outfitted for spring** at the 1999 Pet Expo, March 27 and 28 at the R.I. Convention Center, One Sabin St., Providence. Call 458-6000.
- It's a "Night of 978 Laughs" at the Stadium Theatre Performing Arts Center, Monument Square, Main St., Woonsocket. The comedy show stars David Kane and Charlie Hall of the Ocean State Follies. 8 p.m., tickets are \$10. Call 762-4545.
- Learn to samba** at the Knights of Columbus Hall, 1047 Park Ave., Cranston, from 7 to 8 p.m. and continue the party with dancing until midnight. Coffee, tea and pastry. Smoke-free. Tickets \$10 per person. Call 821-4108.
- 28 Museum Concerts** presents Mary Sadavnikoff and Judith Davidoff for an evening of Beethoven. St. Martin's Church, Orchard Avenue, Providence, 3:30 p.m. Tickets \$10/\$8 seniors and students; \$1 for children under 18 with adult.
- The Writers' Circle** Free Development Workshops will meet at the Sarah Doyle Center, 185 Meeting St., Providence, 1:30 to 3:30 p.m. Call 461-6691 for information.
- Temple Emanu-El Leisure Club** will hold their Sunday meeting at 2 p.m. in the Bohemian Vestry. The guest speaker is David Brussat of the *Providence Journal*. His topic, "What's Up Down Town."
- 29 The RIHMM** presents "Sweet Light in a Dark Room" (140 minutes). Unconventional version of Anne Frank theme in a Czech setting. 10 a.m. Call 453-7860.
- 30 City Nights Dinner Theatre** is holding auditions for "Divorce Me Darling." March 30 and April 1 at 7 p.m., City Nights Dinner Theatre, 27 Exchange St., Providence. Call 723-6060 for audition requirements.
- The SBA** will hold a conference entitled "A Y2K Small Business Survival Conference" at CCRI in Warwick. Pre-registration recommended. Call 528-4561.
- 31 The Boston Lyric Opera** presents the "Marriage of Figaro" at the Schubert Theatre, Boston. March 31 through April 2, 4, 6, 9 and 11. Call (617) 542-OPRA (6772).
- Service For The First Born** and Siyam at Temple Emanu-El, 99 Taft Ave., Providence, 6:45 a.m. Call 331-1616 for information.

Breakfast Lecture Continues at Temple Emanu-El

Temp'e Emanu-el will continue its breakfast lecture series on Jews from around the world, on March 28 at 9:30 a.m. The program, "Walk through the Ancient Temple of Jerusalem" will be presented by Professor Joan Rebekah Branham. Journey in the footsteps of a first-century Jew, coming to worship in Jerusalem's Second Temple. Vivid slides will reveal recent archaeological evidence of the path taken by Jews making a pilgrimage to Herod's Temple.

This program is open to the public. A donation is accepted for breakfast. Call 331-1616 for more information.

Family Reading Program Needs Volunteers

The Family Reading Program, headquartered at the Cranston Public Library Auburn Branch, 396 Pontiac Ave., is recruiting adult volunteers to assist in tutoring people during the upcoming spring session. The program is a first step, intergenerational literacy class that is funded by private and corporate donors.

The Family Reading Program begins March 30 and continues through June 3 on Tuesday and Thursday evenings from 5:30 to 7:30 p.m. Contact Sherry at 781-6116 for more information regarding the program and training schedules.

Radiant Health at The Barrington Library

A presentation of nutrition, called "Radiant Health," will be given by Martha McLaughlin Levine on March 30 at 7:30 p.m. at the Barrington Public Library. In her talk Levine will discuss how to create optimal health by using holistic knowledge and treatments. Topics covered will include minerals, amino acids, chlorophyll, essential fatty acids, enzymes, and co-enzymes, antioxidants, free radicals, as well as, chewing, water consumption, organic foods and more. Levine will explain how a holistic lifestyle can create vibrant health.

Levine has been a health educator and nutrition counselor since 1994. She has been studying and eating super foods since that time. Having helped hundreds of people enjoy remarkably radiant health, she claims the benefits of "green" foods. Some of these include incredible energy, mental clarity, improved digestion, stress reduction, and a boost to the immune system. This special program on nutrition is free and open to all.

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JEWISH COMMUNITY**Emanu-El Sale Shows Israeli Art and Culture**

by Emily Torgan-Shalansky
Jewish Community Reporter

Between March 11 and March 14, Temple Emanu-El brimmed with more than 1,600 pieces of Israeli art and limitless opportunities to perceive the nation through the eyes of its artists.

tain style and say it is Israeli, as we can with other cultures such as that of Egypt," he said. "Because of the waves of artists who came to Israel over the past century, each with his or her own artistic background, heritage and technique,

try, and they wanted a new art for it."

Castel, said Safrai, was heavily influenced by the discovery of the Dead Sea Scrolls, and he used Hebrew letters as figures and graphic in his new works.

"Other artists, such as Abraham Binder, continued European techniques," said Safrai, as the group paused before Binder's impressionistic renditions of the Israeli landscape.

Explaining some works by

the Czechoslovakian-born Shraga Weil, Safrai said that it took about 20 years for Israeli artists to confront the horrors of the Holocaust.

"In the beginning, no one

(Continued on Page 19)



MENACHEM SAFRAI shows works from The Safrai Gallery of Jerusalem.

Herald photo by Emily Torgan-Shalansky

Sponsored by Kulanu, the four-day art exhibition and sale featured oil paintings, watercolors, lithographs and etchings from the Safrai Gallery of Jerusalem, Israel's oldest art gallery.

On March 14, the final day of an arts weekend which also included performances by Kol Sasson and the Michael Miller Trio, refreshments, and a children's art expo, third-generation gallery owner Menachem Safrai delivered an address that carried his audience through both the exhibition and Israeli history. Winding his way through a series of portable walls plastered with paintings, Safrai began with overviews of the display and the emergence of modern art in Israel.

"This exhibit provides a unique opportunity for Americans to get a glimpse of the Israeli art world, which can only be seen if you travel to Israel," said Safrai, who brings Israeli art from his gallery to the United States several times each year.

Art has always been a part of Israeli life, he explained, but before Jerusalem's Bezalel School of Art was founded in 1906, that art served mostly ceremonial functions.

"The archeological finds include mosaics, wall coverings and more," he explained. "But after Bezalel that began to change. Also, in the 20th century, Israelis became increasingly influenced by Europe."

Glancing around at the wildly diverse paintings, which ranged from traditional oil still lives to colorful kinetic lithographs, Safrai admitted that there was no simple way to define Israeli artistic style.

"We cannot pinpoint a cer-

tain style and say it is Israeli, as we can with other cultures such as that of Egypt," he said. "Because of the waves of artists who came to Israel over the past century, each with his or her own artistic background, heritage and technique,

try, and they wanted a new art for it."

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Explaining some works by

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OPINION

A Cry For Redemption

by Marlene E. Post

I spent a recent Sunday afternoon in Jerusalem locked-up in chains. And I did it on purpose.

Side by side, I was chained with some 60 other women, and a handful of men, as we joined in solidarity to protest in front of the Israeli Chief Rabbinate. Our mission: to urge a speedy and halakhic resolution for women who are unable to obtain a legal divorce.

Thousands of Orthodox Jewish women whose marriages are over are forced to remain legally bound to their husbands against their will, often in the face of spousal abuse or abandonment. Unable to start their lives over and remarry without a *get* — a religious divorce document that only the husband can grant — these women are known as *agunot*, or women in chains. Many husbands withhold *gittin* as a bargaining chip to reduce or eliminate support payments or to win custody rights. Sometimes husbands extort money in exchange for a *get*.

According to Jewish law,

women without a *get* are not permitted to remarry. Those who choose to remarry under civil law are considered adulteresses by their communities. Their offspring for the generations to come will be considered *mamzerim*, children born of adulterous relations, and can only marry other Jews carrying the same stigma. They all stand to face serious discrimination.

Now during Passover as we remember all members of the Jewish community who are denied freedom, we must count the *agunot* among them — and actively work for their release.

Since ancient times, rabbis have struggled with the rules governing Jewish divorce, based on the passage in Deuteronomy: *V'katav lah sefer kritut v'natan b'yadah*, "...And he shall write her a bill of divorcement and give it to her."

As early as Talmudic times, rabbis introduced the opinion that under certain circumstances, a husband could be compelled to issue his wife a divorce. Centuries later, Maim-

onides upheld this dictum. He wrote that such a *get* is considered to be given voluntarily (a condition for a valid *get*.) Maimonides based his ruling on the principle that it is only a man's evil inclination that causes him to knowingly transgress the Torah. He stated that through coercions, the evil inclination would be driven away and the *get* could thus be given in good faith. Methods to force a reluctant husband to grant a *get* included boycotting his business or ostracizing him from the community.

Talmudic and post-Talmudic literature also added numerous qualifications to protect married women under the divorce law. A woman became entitled to a divorce if, for example, the husband had a serious disease or bad odor, or if he beat her or behaved licentiously.

Today, however, a husband can put his fist to his wife's face, take another lover or deny his marriage partner love, money and comfort — and the marriage is still valid by rabbinic courts. Surely Jewish law should not be used to promote such injustice, such impurity, such cruelty.

As early as 1987, Hadassah passed a resolution urging the

Rabbinate to devise practical solutions for all problems of family law, including *agunot*. Now more than ever, we call on the Rabbinate in Israel and rabbinic scholars everywhere to be as creative, as daring, as compassionate as Maimonides and the Mishnaic and Talmudic rabbis of old.

We are encouraged by the progress made within the religious courts in recent years. Just last month, Rabbi Bakshi-Doron in Jerusalem announced that Israel's rabbinic courts would be working toward separating the issue of property division from the actual granting of the *get*. And new openness to prenuptial agreements and to the presence of women as court advocates gives us optimism about an improved atmosphere within Israel's Rabbinate.

In the United States, several rabbis have begun advocating for prenuptial agreements, for social ostracizing of recalcitrant husbands, and for ways to void marriages within Jewish law. But until now, a universal solution and implementation have not been achieved.

We must encourage all women who suffer to speak out without shame. And we must keep the pressure on the courts until the voices of the *agunot* become heard. We look to

Jerusalem's Chief Rabbis and Rabbinic Judges for solutions that will set a precedent for rabbinic courts everywhere.

Every year on Pesach we commemorate our link in the unbroken circle of Jewish history. As we recount and become players in the story of Exodus, we empathize with our ancestors who suffered in slavery, and we remember our brothers and sisters everywhere who still live in servitude. We are commanded to remember so that we may become actors in history rather than victims.

Such traditions have enabled the Jewish people to become powerful advocates for communities-in-need. Yet, until now, we have not advocated consistently nor loudly enough to help the scores of Jewish women in our very own midst who live in silent, spiritual chains. Our work is not finished until all women are unchained and free to pursue a peaceful and prosperous marriage. Indeed, we are not free as a community until each of us can achieve the spirit of freedom and redemption that we celebrate each year on Pesach.

Marlene E. Post is national president of Hadassah, the Women's Zionist Organization of America, the largest Jewish, largest Zionist and largest women's organization in the United States.

We Need A Jewish Home

Letter to the Editor:

Recent letters to the editor in the *Rhode Island Jewish Herald* and the *Voice* and many conversations I have had since the Jewish Home closed in the summer of 1993 prompt me to write. I believe that there are many members of the Jewish Community who have anguished over this error in judgment and "shanda" and now think that the time has come to consider the opening of a Jewish Home in Rhode Island. This home would be for 40 to 50 people, with room for expansion, if needed, and would fill a vital need in our community.

However well meaning support programs for Jewish residents of nursing homes in Rhode Island are, and they number close to 300 people today, this is not the Jewish way to care for our elderly. With Passover coming, the vast majority of Jewish residents will not have a seder or eat kosher Passover food. How well I remember the seders at the Jewish Home with close to 200 joyful residents participating.

If you are reluctant to write publicly, I would appreciate hearing from you in writing on a confidential basis.

All good wishes for a Happy Passover.

Bernard E. Bell

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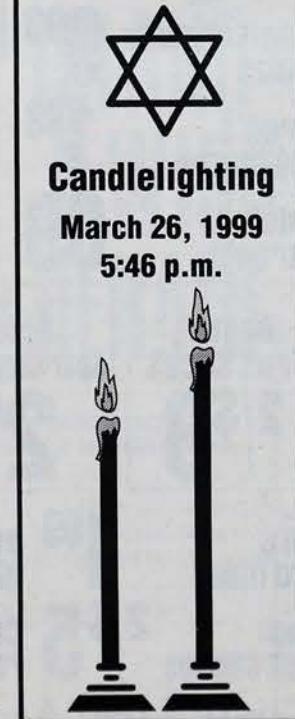
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A Pesach Message

The Fifth Son

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

The Wise Son inquires about the special mitzvos of Passover and we are to tell him in detail all the laws and customs of the festival. The Wicked Son asks: "What is this service to you?" By saying "to you" he excludes himself from the Jewish community, and we are told to reply to him sharply. The Simple Son asks: "What is this all about?" In reply we are to tell him of the Exodus from Egypt. As for the son who does not know how to ask, it is for us to open the conversation with him, as the Torah says, "You shall tell your son on that day, as follows: This is on account of what the L-rd did for me when I went forth from Egypt."

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

Unfortunately, in our time of confusion and spiritual bankruptcy, there is another kind of a Jewish child — a "fifth son," who is conspicuous by his ab-

sence from the seder; the one who has no interest whatsoever in Torah, the seder-shel-Pesach, of the Exodus from Egypt and the subsequent Revelation at Sinai.

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

The "Fifth Son" is the result of an erroneous psychology and misguided policy on the part of some immigrants arriving in a new and strange environment. Finding themselves a small minority, and encountering social and economic difficulties, some parents had the mistaken notion, which they then transmitted to their children, that the way to overcome these difficulties is to become quickly assimilated into the new environment by discarding the heritage of their forefathers and abandon-

the true Jewish way of life; while in the non-Jewish environment everything seemed to them only good and attractive.

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

The tragic consequence of this utterly false approach was, that thousands upon thousands of Jews have been severed from their fountain of life, from their true faith, and from their fellow Jews. Deprived of spiritual life, there has risen a generation of children who no longer belong to the "Four Sons" of the Haggadah, not even to the category of the "wicked" one.

They are almost a total loss to their fellow Jews and to true Yiddishkeit.

The Exodus from Egypt and the Festival of Pesach are forceful reminders that an attempt to emulate the environment does not lead to survival, deliverance and freedom. These come from staunch loyalty to our tradition and the Torah way of life. Our ancestors in Egypt were a small minority, and lived in the most difficult circumstances. Yet they preserved their identity, and with pride and dignity, tenaciously clung to their own way of life, traditions and uniqueness. Precisely in this way was their existence assured, and eventually their deliverance from every slavery, physical and spiritual.

Submitted by Rabbi Y. Laufer of Chabad House. Adapted from a letter of the Lubavitcher Rebbe.

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JEWISH COMMUNITY

BJE Takes Teens to Washington, D.C.

by Emily Torgan-Shalansky
Herald Contributing Reporter

Between March 7 and 10, a group of 29 young Jewish Rhode Islanders and six adult chaperones went to Washington, D.C., to attend the Jewish Civics Initiative.

Offered by the Washington Institute for Jewish Leadership and Values in cooperation with the Bureau of Jewish Education of Rhode Island, the program brought the participants to the Embassy Square Suite Hotel. There, they met with groups from California and Massachusetts for a series of lectures, seminars and group discussions on Jewish and American rights and responsibilities regarding issues such as homelessness, poverty, abortion, and community service, as well as how to lobby at the state and federal level.

In between sessions, the group also toured the monuments and the Holocaust Memorial Museum, visited Capitol Hill, and met with State Sen. Jack Reed.

"It was one of the most meaningful experiences I've ever had," said participant Eitan Hersh, a 10th-grader at Classical High School. "We went to the capital building and spoke to aides about who to talk to if you want to get things done, and Sen. Reed was wonderful. I was really inspired — it makes you want to act and know that you are able to do something."

My interest in government has definitely grown."

"It was very interesting, and it was above and beyond anything I've ever learned in my secular or Jewish education," said participant Adam Deitch, a 10th-grader at Lincoln High School. "We met with senators and congressmen, and with Jack Reed — I've never had an experience like that before."



JEWISH CIVICS INITIATIVE participants Eitan Hersh and Adam Deitch. Herald photo by Emily Torgan-Shalansky

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JCCRI Celebrates Passover With Community Seder

Once again, the Jewish Community Center of Rhode Island is inviting the entire community to join with it for a Community Passover seder on the second night of the holiday, April 1, at 6 p.m. The seder is open to individuals, families, seniors — everyone! Participatory singing, traditional holiday foods and readings will be featured. This multi-lingual, multi-generational annual Rhode Island tradition is so popular, participants are urged to reserve their place early.

The food at the seder is being catered by Izzy's Kosher Catering in Warwick and the seder will be led by JCCRI president, Alan Litwin, with the participation of everyone present.

Come and join with the entire community at the 1999 Community Seder at the Jewish Community Center of Rhode Island. For pricing and for reservations, call 861-8800. Reservations must be received by March 26.

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Local Couple to Be Recognized for Dedication to Community

Gladys and Sheldon Sollosy will be honored by the National Council of Jewish Women, R.I. Section at their Community Service Award Luncheon, May 5, at the Providence Marriott Hotel. The Sollosys exemplify the goals of NCJW with their commitment of volunteer leadership in civic and religious organizations. Sheldon, president of Manpower, Inc., of Providence, and Gladys, are actively involved in The Greater Providence Chamber of Commerce, Rotary Club of Providence, Providence Public Library, Providence Performing Arts,

United Way of Southern New England, Jewish Federation of R.I. Men's and Women's Divisions, Temple Torat Yisrael, Jewish Community Relations Council, Providence Hebrew Day School, Israel Bonds, Hadassah, and the National Council of Jewish Women.

Funds raised through this luncheon benefit scholarships for local students, camperships for children in need, as well as other community action projects to improve the lives of women, children and families.

For information or reservations, call 943-3760.



Mr. and Mrs. Sheldon Sollosy

Providence Hebrew Day Lists Honor Roll

Grade Six

Avi Diamond, Jennifer Kessler, Orli Mintz, Elan Noorparvar, and Naomi Winkler

Grade Four

Yaakov Ben-David, Abby Berin, Duvie Gilden, Yisroel M. Jakubowicz, Shaully Lipson, Effy Shafner, Charles Winkleman, and Nava Winkler

Grade Five

Chaya Berman, Kayla Cusner, Rafi Kaufman, Jason Kerzer, Moshe Klausner, Eli Nissel, Miriam Raskin, Shmuel Saklad, Boris Shporkin, Tova Stark, and Reuven Yavner

Congratulations PHDS Students!

Grade Seven

Jacob Edelman, Elisheva Klausner, Irina Kratik, Adeena Lipson, and Yosef Weiner

Grade Eight

Gavi Berman, Rafi Gerber, Dovid Gibber, Shifra Kaufman, and Seth Kirschner

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Free blood coverage for all members of the Jewish Federation and their families.

Who? Almost anyone, ages 18 to 65, 110+ pounds, age 17 with parental consent. If you have any medical questions, call Nancy Vital, St. Luke's Hospital Blood Bank Dept., at (508) 997-1515, ext. 2319.

Why? Participation in this program will entitle you to unlimited blood for each member of Federation and his/her family in any hospital in the United States. Any deficit in Federation's account must be replaced at the earliest possible moment.

Where? The Blood Bank Drive will be held at Tifereth Israel Synagogue, 145 Brownell Ave., New Bedford, in the small social hall, on March 28, from 8:30 a.m. to 2 p.m. Call the Federation office now, at 997-7471, to make an appointment.

Important: If March 28 is not convenient for you, St. Luke's Blood Bank is open from Monday through Friday each week, 8:30 a.m. to 4 p.m. Call St. Luke's at (508) 997-1515, ext. 2319, to make an appointment. Be sure to mention that you are donating to the Jewish Federation's account.

Special this year, we are offering: face painting, fun crafts to make, babysitting services, bagels to nosh, and a door prize.

JEWISH COMMUNITY

NCJW RI Salutes Its Volunteers and Shares a National Award

By Emily Torgan-Shalansky
Jewish Community Reporter

Things looked pretty rosy for members of the National Council of Jewish Women's Rhode Island Section at its annual Recognition of NCJW Volunteers ceremony. On March 17 at Temple Beth-El, about 60 NCJW volunteers received yellow roses for their efforts, new of an award bestowed upon the Rhode Island section at the NCJW's 41st National Convention in Miami, and an address from Kathy Jellison, executive director of the Women's Center of Rhode Island.

First, delegates to the national convention Roz Bolusky, Eunice Greenfield and Carol Brooklyn shared their experiences and jubilation over the Membership Growth Award.

"The name Rhode Island was on everyone's lips," said Bolusky, as she proudly displayed a translucent plaque with the words Membership Growth Award etched in silver letters. "We were the stars. Even much

larger sections did not come close to our new member enrollment of 82."

The remarkably successful membership drive of 1998-99, implemented by the 1998 board with the assistance of membership vice presidents Bolusky and Greenfield, has brought the section's numbers up to 265.

Bolusky, Greenfield and Brooklyn all agreed that the award made the March 11 to 14 convention for the NCJW's 90,000 members even more exciting.

About 865 representatives from the Zionist organization gathered in Miami, said the delegates, to share and compare progress toward the Jewish principle *Tikkun Olam*, or repair of the world, that the NCJW was founded to facilitate in 1893.

At present, through programs of community action, education, tradition, and advocacy, the modern NCJW has evolved into an organization dedicated to ensuring individual and civil rights; improv-

ing the status of women; safeguarding reproductive freedom; working to secure quality child care and education, and guaranteeing religious liberty.

At the convention, said Bolusky, speakers and award recipients who were noted for their progress toward these goals included president of the Center for Gender Equality, Faye Wattleton, who also served as the first president of Planned Parenthood; chief trial counsel of the Southern Poverty Law Center, Morris Dees; New York Congresswoman and gun control advocate, Carolyn McCarthy; president of the National Jewish Center for Learning & Leadership, Rabbi Irwin Kula; and Northeastern University political science professor, Ellen Cannon. The NCJW bestowed its Women Who Dared awards upon author and foreign correspondent, Ruth Gruber; civil rights activist, Col. Grethe Cammermeyer; president of Catholics for a Free Choice, Frances Kissling; and Israel Women's Network founding chairwoman, Alice Shalvi.

"Hearing such brilliant women makes you proud," said Bolusky. "We are riding on the winds of a mighty purpose, and I'm so glad to be part of the sail." Greenfield was impressed by the convention's aura of youth and dedication. "Nothing succeeds like success," said Greenfield. "It penetrated the entire ballroom."

Brooklyn spoke of how the 41st convention demonstrated the NCJW's broad range of activities and issues.

"It was monumental in scope," she said. "It was all about reaching out."

Next, Executive Director of the Women's Center of Rhode Island Kathy Jellison encouraged NCJW members who share their organization's concerns about domestic violence to volunteer at the Women's Center.

"I feel as if I'm home here," said Jellison of the NCJW. "It's about women sharing the precious treasure of time to help women."

(Continued on Page 19)



Planting Together

Parents participate with their children in preparing plant life during a recent lesson in Mrs. O'Hare's kindergarten classroom at the Alperin Schechter Day School. Photo by Liz Goldberg

Prospective Adoptive Parents Invited to Meetings

Adoption Options, the adoption program of Jewish Family Service, offers informational meetings about adoption for anyone interested in exploring the choices. The meetings are held the first Wednesday of every month from 6 to 7:30 p.m. at the offices of JFS.

The next meeting will be held on April 7. The agency is located on the second floor of the United Way building at 229 Waterman St., Providence. The meetings are free and open to anyone interested in pursuing an adoption. Call Adoption Options at 331-5437 for information or to arrange a confidential consultation.

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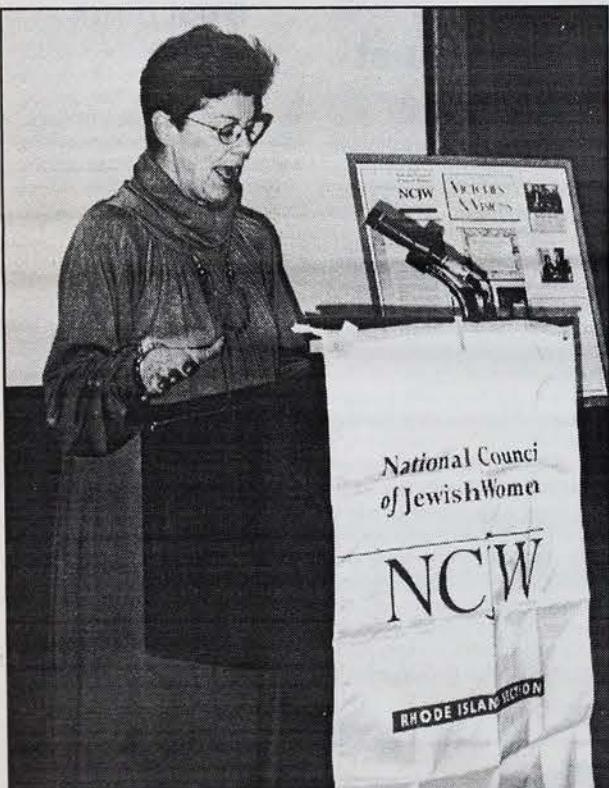
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KATHY JELLISON, director of the Women's Center of Rhode Island, addresses members of the National Council of Jewish Women at their annual volunteer recognition event on March 17. Herald photo by Emily Torgan-Shalansky

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JEWISH COMMUNITY

Lenny's Lesson

by Cindy Halpern

Pneumonia took possession of my lungs and soul. Anyone who has suffered from a serious illness knows what I mean. While trapped inside a sick body, the soul retells its life story. For me, it meant reliving all my losses in life. Sickness helped me to better understand death. At one point, with a temperature of 103, I would have welcomed death. My body was not my own and I wanted to be free of it.

Luckily, I live in the age of medication. But even though I was physically on the road to recovery, I remained depressed. My life is not as I planned it to be. I felt disappointment in myself.

Then something remarkable happened. After a lifetime of almost connecting to one another, Lenny Claire called me. As a child, I was often in his father's tailor shop on Broad Street. My mother and his mother were once neighbors and became friends. Through the years, Lenny stayed in touch with my mom, even after both of his parents had died.

Lenny and I shared our life story with each other. He was an only child whose mother was sick during his first years of life. A kindly aunt and uncle became his surrogate parents during the crisis. But after the crisis was over, his parents raised him to have solid values. The family ate supper together every night, even though his father was tired from working all day. In this fast-paced world, people don't always put family first. But in Lenny's family, it was the unspoken law that home is where the heart is.

Lenny told me about his life's disappointments, a marriage gone wrong, seeing both parents become sick and die, and not having brothers or sisters to share the emotional overload of grief.

In many ways, our lives parallel one another. Having lost

my two brothers and sister early in life, I find myself an only child. I, too, had a failed first marriage. I watched my father lose his battle with cancer. I carry a lot of emotional baggage with me that sometimes gets in the way of living in the present.

But Lenny's attitude is different from mine. Instead of wallowing in self-pity, he seeks comfort in the company of others. He attends concerts and bar mitzvahs in Providence. He finds solace worshipping at an Orthodox Fall River synagogue, even though he lives in Warwick. Yet you might also meet Lenny at any synagogue. He leaves himself open to experience Judaism at many levels, with all Jews.

He is a young-sounding, 50-something man. But he enjoys being with people of all ages. He respects his elders, but he can easily talk to anyone he encounters on his journey called life.

During our conversation on the telephone, Lenny reminded me of the good things I have in my life. My daughter, Robin, and my mom offer me continuity, making us a three-generation family. They provide with support whenever I begin to fall. Lenny also reminded me of my writing. It has been a great comfort to me for many years. Then, of course, my own synagogue, Temple Beth-El, has been my anchor in stormy weather.

Lenny's lesson to me, and perhaps to all of us who feel let down by life, is that no matter what has gone wrong in your life, only you can make it better. There's no life warranty in which you can return your defective life, or defective body parts to the maker. You have to make do with what you have and who you are. But why not make the most of life?

Like Mary Poppins said, "A little sugar makes the medicine go down." As I continue my medicine, I will think of the little things in my life that make it sweeter.

Dentist Visits Temple Sinai Nursery

On March 12, ASDS was lucky to have Dr. Peter Woolf, D.M.D., come to visit the school to talk of the importance of proper dental health. Woolf is an annual visitor and gets rave reviews each year.



ENJOYING THE DOCTOR'S VISIT ARE: Isaac Lovett, Peter Garber, Lindsey Bressler, Caleb Gladstone, Ashley Pollock, Jared Shapiro, Dr. Peter Woolf, Abby Schreiber, Jacqueline Diboni, Matthew Centore, Ben Schiff and Connor Sosnowski. (top)



DR. PETER WOOLF and Abby Schreiber, Ben Schiff and Ellen looking on.

Photos courtesy of Temple Sinai

Rhode Island Holocaust Memorial Museum Commemorates Holocaust Remembrance Day

On April 13, the United States will commemorate Yom HaShoah, Holocaust Remembrance Day. Numerous programs, memorial services and other events will take place across the country in order to remember the estimated 11 million lives that were lost during the Holocaust.

Rhode Island will, of course, be included in those numerous events, by offering an open house event at the R.I. Holocaust Memorial Museum, located at 401 Elmwood Ave. in Providence, on April 13, from 8 a.m. to 4 p.m. Seven candles will burn all day at the museum, six for the 6 million Jews and one to represent the 5 million non-Jews who perished during the Holocaust. At the same time, Holocaust films will be shown, artifacts will be displayed and the museum will offer a variety of information for the general public to take home with them.

On April 14 at 7 p.m. the RIHMM will initiate its first-ever book discussion group to take place at Borders Books in Cranston. The book discussion group will meet on a monthly basis with the exception of July and August. "Numerous books about the Holocaust and experiences surrounding the Holocaust are published almost every month," said RIHMM executive director Tara V. Lisciandro, "there are so many interesting stories and so many ideas that people want to share. By initiating a book discussion group we hope to allow these ideas to surface and create a 'Holocaust remembrance' for the greater public, every month."

The Future of B'nai B'rith

B'nai B'rith IMPACT unit is looking ahead to next year, and invites all interested young adults to meet on April 18 at 10 a.m. to be part of the networking and planning for future events.

IMPACT, Inspire More Progress and Change Today, and is geared toward individuals in their 20s and 30s who enjoy community service work and social activities. The event is a full breakfast, at no charge, to be held at Covenant House, 34 Washington St., Brighton, Mass. For information or to R.S.V.P., call the New England Region B'nai B'rith office at (617) 731-5290.

IMPACT unit has been actively involved in Project H.O.P.E., the B'nai B'rith Passover project which this year distributed more than 450 packages to needy Jewish individuals and families. This breakfast is an opportunity for young adults to be involved in shaping the direction of the unit.

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April 1, 1999

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JEWISH COMMUNITY

Bike Helmets and Kids: For Safety's Sake

by Mark S. Mandell, Esq.

There is nothing like an idea whose time has come.

I was struck by the importance of so-called "simple solutions" after hearing about the heart-warming campaign for children's safety being conducted by two physicians in Seattle, Wash.

Doctors Abe Bergman and Fred Rivara have been practicing preventive medicine by promoting one basic message to children and their parents: Bicycle helmets save lives and prevent tragic injuries.

But the fact is that while kids love bikes, they're not crazy about bike helmets. A recent estimate from the National Safe Kids Campaign is that only 15 to 25 percent of children currently wear bicycle helmets while riding.

Why is this a concern? Because bicycles are associated with more childhood injuries than any other consumer products, excluding automobiles.

The statistics speak for themselves. Each year, more than 250 children die while riding their bicycles, most in automobile traffic-related crashes. In 1996, more than 350,000 children aged 14 and under were treated in hospital emergency rooms for bicycle-related injuries. Most important, the leading cause of death and permanent disability in bicycle crashes is head injury.

That brings us to the issue of prevention and the "simple solution." As the Safe Kids Campaign states in a recent report: "The single most effective safety device available to reduce head injury and death from bicycle crashes is a bicycle helmet."

One study — published in the *Journal of the American Medical Association* — showed that the use of bike helmets reduced head injuries by 85 percent. And

Safe Kids estimates that universal use of bike helmets by children between 4 and 14 years of age could prevent between 135 and 155 deaths, between 39,000 and 49,000 head injuries, and between 18,000 and 55,000 scalp and face injuries annually.

Doctors Bergman and Rivara have spent the last decade in Seattle proving that prevention works, if you use your head and wear a helmet. When the doctors started their education campaign, only two percent of Se-

attle-area bicyclists wore helmets. Almost 70 percent do today.

They estimate that the increased use of helmets has saved the lives of hundreds of children and adults, cut the number of head injuries to Seattle-area kids by 65 percent, and rescued countless children from paralysis and loss of brain-function, motor control and speech.

The Safe Kids Campaign reports a similar story on the national level. "Thanks in part to the passage of bicycle helmet laws in 15 states and an increase in helmet use from one percent

in the 1980s to current estimates of 15 to 25 percent, America has witnessed a more than 40 percent drop in the death rate among child bicyclists."

As a consumer attorney who

has seen too many children needlessly injured and as a parent committed to helping children lead healthy, productive lives, I am grateful for the doctors' efforts in Seattle and the work done by the Safe Kids Campaign.

I also am grateful that many other lawyers have chosen to get involved in bike safety. In Connecticut and Massachusetts, for example, attorneys not only provide free bike helmets to children every year, but also offer educational presentations to acquaint them with the correct way to fit and use a helmet and safe bike riding habits.

But there is still more we can do. We need more hard-hitting messages to the American public about the dangers of kids not wearing bike helmets. We need to pass bicycle helmet laws in all 50 states and create more bike paths and pedestrian bridges. We need more successful safety programs like the one our fellow attorneys in Connecticut and Massachusetts created.

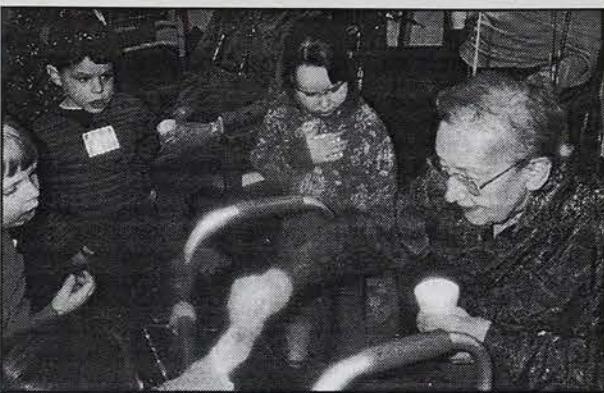
We used to love riding bikes as kids but never thought about wearing a helmet. Now, everyone — children and adults — wear helmets. We know how to keep it fun. It's a simple matter of safety.

For more health and safety information and tips, visit ATLA's Keep Our Families Safe web site at <<http://family.safety.atla.org>>.

Mark S. Mandell, president of the Association of Trial Lawyers of America, is a partner in the Providence, R.I. law firm of Mandell, Schwartz & Boisclair.



Mark S. Mandell, Esq.



PHDS Pre-School Bridges The Generations

On a recent visit to the Highland Court assisted living facility, the Providence Hebrew Day School pre-school class met and mingled with a number of residents.

The preschoolers were learning about respect for the elderly in the "Derech Eretz" project. The visit included the singing of songs and the sharing of a snack with the residents at Highland Court.

Photo courtesy of PHDS

April Is National Poetry Month

Who was The First?

Nathan Weissburg
Fifth Grade at ASDS

Who was the first?
Who was the first?
Who had the cruel idea?
Who, tell me who?
Was it him, or you, or her?

I guess it wouldn't matter
Cause I'd still be less than
dirt.
We all run away
We get away
We know the truth.

We'll still be slaves.
But they don't care,
They don't give a care

Cause an unhappy slave is
not a real scare
not a real scare
to the white man.

The Colors of Slavery

by Michael E. Goodwin
Fifth Grade at ASDS

Muddy Brown,
Icy Blue,
Yellow Hay,
Camouflage Robe of the
Bounty Hunter.

Red Blood,
Aqua Sky,
Sienna Potato,
Shining White Smile of the
Fearless Young.

Orange Bees,
Blackish Clouds,
Off White Cotton,
Yellow Silky Sash of the
Rich.

Purple Violet,
Pink Patchwork,
Umber Beetle,
Clear Thoughts of Hope.

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FEATURE**U.S. Veteran is Honored by France**

William Zelnicker, 100, is presented Legion of Honor medal for his service during war.
by Karima A. Haynes
Times Staff Writer

North Hills, Calif.—William S. Zelnicker appeared to enjoy the attention he received from a crowd gathered at the Sepulveda Veterans Administration Medical Center for a ceremony recently honoring his

military service in France during World War I.

The 100-year-old U.S. Army veteran smiled broadly as French Deputy Consul General Philippe Vinogradoff pinned the insignia of the National Order of the Legion of Honor on Zelnicker's lapel and bussed him on both cheeks.

"I thank the French government and the American government," Zelnicker said in a low, raspy voice. "Thank you

all for being with me today to honor me."

After the presentation, as guests nibbled cookies and sipped punch, Zelnicker's only grandchild, Helene Hodosh, knelt beside his chair and read his biographical sketch.

Zelnicker nodded and smiled as Hodosh recounted how he emigrated from his native Russia to Providence, R.I., in the early 1900s; how he ran away from home at age 17 to enlist in January 1917 and how he stood in the muddy trenches and inhaled poisonous gas, which cost him a lung.

The centenarian with hunched shoulders, gnarled hands and a tuft of white hair at the front of his head listened as Hodosh read about his return to the states, recovery at Walter Reed hospital and work in retail businesses. She also recalled how he married, became the father of three children and moved his brood to California in the 1950s, how he lost a son in the Korean War, and became a widower a decade ago.

When Hodosh finished reading, Zelnicker stared off. His reverie was broken when a man in a wheelchair rolled toward him to get an up-close look at the medal, bringing his thoughts back to the VA facility where he now lives with other old sol-



WILLIAM ZELNICKER receives the French Legion of Honor Medal for France's Deputy Consul General 80 years after serving in World War I.

Photo by Martin Fols

OCTOBER BIRTHDAY CELEBRANTS — Robert and Sylvia Hodosh (left), William S. Zelnicker (center) and Dorothy and Albert Zelnicker from Los Angeles. William's sister, Sarah Zelnicker, lives at Beechwood at Laurelmead (not shown).

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FEATURE



Night Music in the Afternoon

by Mike Fink
Herald Contributing Reporter

Among the stately mansions between Hope Street at Waterman and Cohan Boulevard you may find Brown's music department with the Grant Recital Hall tucked behind its grand vestry. Brown R.I.S.D. Hillel and the Friday Group co-sponsored the visit of Jack Glatzer to this intimate space to present his "Musical Voyage from Spain to India." Mr. Glatzer mixes a slide show of the art and architecture of the medieval Mediterranean with light, graceful lectures on the compositions he chose, and then, solo and without piano accompaniment, performs a program of sonatas and caprices combining Sephardic Jewish, Christian and Islamic influences and collaborations. It was a most remarkable and elegant event. "Imagine, a French Catholic painter celebrating a Jewish wedding in Islamic Morocco!" exclaims the musician as he shows a painting by Eugène Delacroix.

Glatzer plays superbly, but he also addresses his audience with poise, charm, and a courtly formality. He dresses for the occasion with vest and necktie, makes both entrances and exits with swift and sure aplomb, bows with that pride and humility that suit the stance of the artist and poet, and offers a sort of beautiful prayer for peace in a wounded world of separation and suspicion.

Paul Ben Haim left Germany and dropped his North European name when he took refuge in Palestine and wrote night music for the lonely velvet evenings of his place of safety. Niccolò Paganini could make his instrument so subtle and di-

verse that he could magically transform the fiddle into a bagpipe! Glatzer shows off his fine violin for the roomful of admirers to see the source of these majestic, if also witty, melodies. A March concert of great



Jack Glatzer at Grant Hall
Herald photos by Mike Fink

distinction and intimate intensity, thanks to the travels and studies of an outstanding virtuoso, the commitment of Hillel and the Friday Group, and the best efforts of Brown Fink. This, in a day and age when you can't get undergraduates to show up in large numbers for any "concert" that is not a blasted assault on the senses, when such a delightful afternoon gathers rather their elders and assorted alumnae and faculty.

Hits, Misses, Adar, Nisan

by Mike Fink
Herald Contributing Reporter

Some fragments of film from the mad month of March. "The Way" traces the journey of a Jewish photographer who left Nazi Germany for China, spending her sojourn in solitary not in a camp in the land of her birth but in a Communist cell. Nevertheless, she toasts her survival as a person and a visual poet of peace among all peoples and offers the Taoist creed, following the path of the universe and of nature. It's all a little vague and airy, and a half hour of video can't cover the vast scope of the ideas. The same film festival drew a large crowd for the showing of "Steam: The Turkish Bath," which tells the tale of an Italian youth who inherits his aunt's dying business while Babel is taking over the terrain of tradition. I think the combination of German and Turkish just doesn't permit much depth or purpose, and perhaps the agenda of today's universe also inhibits soothsaying. I mean truth-telling. The Germans and the Turks

both committed genocidal crimes, and their art forms have to deal up-front and frankly with these 20th century facts. The glimpses I had did not promise this kind of honesty.

"Central Station" shifted my attention from Turkish and German words to Brazilian-Portuguese with the story of an orphan who migrates with a dishonest letter-writer, a street scribe, ever in quest of a foundation for his youthful life. Very neo-realistic and visually fully textured and lush, but perhaps a bit predictable emotionally. Fernanda Montenegro does a great job as a sympathetic wifey and comes close to saving the show.

Finally for now, a note about "Hurly Burly," which won Sean Penn the best actor award from the Venice Film Festival. All he does is snort snow and then fall apart on the couches and chairs of his L.A. pad while his friends and lovers swirl and whirl around him. Yes, they are all vivid portrayals, and the images imprint themselves like divine fingers. But in the end, it's all too

For a Passover Palate

by Mike Fink
Herald Contributing Reporter

"Most of our customers just see and choose the usual, inexpensive, ritual bottle with the easy twist-off top. They're not looking for anything fancier than their habit." So said the manager of a nearby liquor store with a shelf of kosher Passover wines. I took the comment to heart—my own custom at this juncture.

Our sacramental four goblets don't have to be so sugary, simple and syrupy that you get an instant headache that leads to an unpleasant hangover, instead of a contemplative aftertaste, a dreamy bouquet. In fine, kosher doesn't have to spell low quality vintage.

Bartenura makes a refreshing Volpolice or a vigorous Chianti in the ruby tone, or, to go with your gefilte fish, a lovely Pinot Grigio. Even their labels have some charm and nostalgia. Reading glasses sit on the open pages of an old volume. Maybe the text is a haggadah! Since we once threw a seder for a seminar of students in the former Jewish ghetto of Rome along the Tiber, these particular choices held a personal meaning for me. Our daughter Lily is a geographic Italian; if you know what I mean. I remember the daily drink in the kosher restaurants of Tuscany, and they were excellent and proud. These non-jug imports are hard to find in these parts, perhaps because there isn't a large market for them.

The Rothschilds kept, and still keep, vineyards with kosher selections in France, the home of the very best, but also in Israel, and in California. At Passover, you can serve, or bring, a beautiful bottle with a magical message inside—the story of sea-

sons and labors, and noble heritages.

Wine isn't just what you drink, it's what you say about what you sip and dip. Unlike whisky, it has a quiet and thoughtful quality that comes from the earth and sky, the human hand, mind, tongue and pen. We bless the wine, or rather its creator, because it brings us



Swan's Way

barucha with its poetic power. "Wine maketh glad the human heart." Don't shortchange the cycle with an unworthy or heedless pick of the year's crop.

I bet I risk your chuck if I claim that I judge a seder by the dignity of its wines. My father-in-law, courteous and thoughtful, shops Town Liquor for a dry and respectable table wine, which he uncorks with flair, placing the glowing centerpiece on a silver saucer to rest until it must be poured for each official moment of mitzvah. Or, he makes his way closer to home to the Hebrew Day School, which stocks a various and wide-ranging set of racks and shelves, and brings to his foyer labels to please his guests and his discerning granddaughter, our Em, who studied wine in a college course. I don't give a fig if you think I'm a snob here: I am! But

it's an instinct imprinted within the genes. I like a gentle and subtle swallow of good stuff, and loathe anything less. Grape juice won't do.

Swan Liquor on Hope Street does an honorable job keeping kosher wines among the front crates: they went so far as to set up a model seder table in the window, using proper props from Rhoda's Judaica. That's a class act, done with the deepest respect, regard, and regal style. Such heartfelt goodwill will not be overlooked or go unwarded.

Can you breathe the difference between the sacred and the secular?

This reporter is going around town trying to put some pressure on both shop and shopper. Let this Pesach lift the spirit with an esthetic high aim. In the spirit of celebrating freedom, liberate yourself from bondage to bad habits of flow taste. Improve your palate.

There is an ethical, even a moral, aspect to the narrative nectar of the vine. It slows down the gulping of food and, like a melting springtime river, moves the flow of conversation, which is the true purpose of the seder, a meal with a message. A good wine is a benediction, a Talmudic debate, a mitzvah for the mishpacha, and a proverb about beauty. If you do your errands and rounds in the days before you put out the shankbone, the egg, the haroset and the parsley, check out the higher priced but lovelier and loftier decanters at the signs of the swan, the shamrock, the mogen david, or the bunch of grapes, at whatever shoppe is nearest your abode. I chaim with pretty crystal glasses.

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FEATURE

East Providence Man Wins New '99 Volvo

Last week Anthony Custodio's name was drawn as the grand-prize winner of a brand-new 1999 Volvo All-Wheel-Drive Cross Country Wagon. He bought the raffle ticket for \$1 at the Seekonk Wendy's benefiting the Wednesday's Child Program sponsored by Volvo, Wendy's International and American Airlines. Custodio took delivery of his new Volvo, March 11, at Auto Show Volvo on Route 6 in Seekonk.

In connection with this raffle, Wednesday's Child was the recipient of \$90,000 that was raised through combined raffle ticket sales and a silent auction at the FleetCenter. Volvo Cars of North America, the Eastern New

England Volvo Dealers and Wendy's International presented the check to the organization, which was founded by WBZ's Jack Williams and the Massachusetts Adoption Resource Exchange as a not-for-profit program that places waiting children in permanent, adoptive homes.

Interestingly, Custodio had just bought a new vehicle for himself a week or two ago. "No problem," said Custodio. "I'll just give my new Volvo Cross Country Wagon to my sister and brother-in-law." Matilda and John Perrigo of Warwick are the proud new owners of a brand-new 1999 Volvo V-70 Cross Country All-Wheel-Drive Wagon.



THREE GIFTS IN ONE — (pictured left to right) John Perrigo, Betty Leonard of Auto Show Volvo and grand prize winner Anthony Custodio of East Providence.

Laura M. Giusti, Ph.D.

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Visit to Israel is Slam Dunk for Jordan's Mom

Deloris Jordan, mother of basketball legend, Michael Jordan, recently visited Shaare Zedek's Medical Center in Jerusalem as part of a two-week tour of Israel. Deloris Jordan, selected as Shaare Zedek's MVP is scheduled to receive the hospital's prestigious Raoul Wallenberg Humanitarian Award in the fall. However, before accepting the honor, she wanted to visit the hospital and see firsthand the life-saving work the hospital performs.

She toured the hospital and made a special effort to spend time in the Raoul Wallenberg Pediatric Day Hospital, a special facility for children, where she visited and delivered gifts to Muslim, Christian and Jewish patients alike. "I am pleased to see the harmony reflected here between the many races and religions which make up Israel," Deloris Jordan told hospital staff. "You make a difference by

reaching out to the community to save lives."

Shaare Zedek Medical Center hosted her visit as a precursor to an award they will be presenting to her in October.

She will receive the Raoul Wallenberg Humanitarian Award for her work on behalf of children, best exemplified in her recent book on family values, *Family First*.



MRS. DELORIS JORDAN visits children in the Medical Center in Jerusalem. Photo courtesy of Shaare Zedek Medical Center in Jerusalem.

URI Freezes Summer Session Tuition Rates

Here's something cool for the summer. The University of Rhode Island has frozen its tuition rate, which means students can take courses at the 1998 bargain prices.

Last summer, the university lowered tuition 10 percent for in-state students and 50 percent for out-of-state students. Since the lowered tuition remains in effect this summer, residents will only have to pay \$118 per undergraduate credit and \$166 per graduate credit while out-of-state students will only have to pay \$226 per undergraduate credit and \$253 per graduate credit.

When the price was lowered in 1998, student enrollment climbed to 4,438, an increase of 27 percent over the summer of 1997. Students also seemed to like going to school in the summer; 92 percent of the students surveyed rated the sessions as "excellent" or "good."

Buoyed by the increased enrollment, URI decided to repeat the success this summer.

More than 300 course sections will be offered on both the Providence and Kingston campuses. Most courses are offered either in the morning or evening.

URI offers two consecutive sessions during the summer, the first beginning May 24, right after commencement, and the second beginning June 28 and ending July 31. There are no classes during August. For information, call either 277-5000 (northern Rhode Island) or 874-2107 (southern Rhode Island).

New Book Hints: Sharansky is a KGB and CIA 'Invention'

(Israel Wire) — "I hope that the Mossad and the General Security Service (GSS/Shin-Bet) launch an investigation into the past of Trade Minister Nathan Sharansky, because he is a member of the security council. He also deals with matters, which deal with our and our children's fate," stated Dr. Yuli Nudelman in a press conference marking the publication of his book, *Sharansky Without a Mask*.

Nudelman hints in his book that Sharansky is a KGB and CIA "invention." He expresses his surprise at the close ties Sharansky has with the Russian secret service that has taken over for the KGB.

Nudelman claims in his book that no one can verify Sharansky's story of suffering in prison. He also claims that there is no connection between the publication of his new book in Hebrew and Russian, and the upcoming elections.

Sharansky's spokesman has continuously belittled Nudelman's claims, saying that the best rebuttal to Nudelman is the period of nine years Sharansky spent in a Soviet prison and the million Jews who have immigrated to Israel.

Minister Yuli Edelshtein stated that Nudelman is rehashing lies spread by the KGB in the '70s.

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1/4 acre	\$28.50	\$40.00	
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FEATURE**Works by John Singer Sargent at the National Gallery**

by Marshall H. Cohen

Just when you thought you have heard enough about Monica and the infamous dress, another scandal about yet another dress has emerged. But this scandal took place in 1884, in Paris no less. Even the sophisticated Parisians were shocked over a dress in an oil painting exhibited in a salon that year done by the grand master of portraiture, John Singer Sargent. The dress was worn by one of Sargent's patrons, Madame Pierre Gautreau — otherwise known as Madame X — and if compared to one of the latest Armani fashions, this dress would be laughably innocent—but in those days stunned the Parisians. The original painting of Madame X showed her in profile in an open-necked black gown with the strap of one arm hanging loosely down from the shoulder. That was it. The scandal was so intense over the falling strap in the portrait that Singer moved from Paris, where he had developed as a well-respected artist, to London where he spent most of his life thereafter. It may be worth a trip to Washington, D.C., to the National Gallery of Art to see the "politically correct" version of Madame X (Singer moved the strap back to the shoulder), as well as 114 other masterpieces. The exhibition, "John Singer

Sargent," may be viewed at the National Gallery of Art until May 31. It may also be seen at the Museum of Fine Arts, Boston, from June 22 through Sept. 26.

Everything about Sargent is a surprise. He is identified as an American artist, yet he was born in Florence, Italy, in 1856 to American expatriates. He made a name for himself while living in Paris, and one of his early portraits of his teacher, Carolus-Duran, won an honorable mention in the Paris Salon of 1897 when Sargent was only 22 years old. Sargent befriended many of the French impressionists during his years in Paris, particularly Monet often visiting his home at Giverny, and although influenced by Monet and Manet, Sargent developed his own style of impressionism.

Sargent's vast body of works poured from his palate during his lifetime like a strangely composed symphony — he was a classical portraitist, and impressionist, and later in life, having tired of portraiture of the rich and the famous, turned to watercolors during his tireless



"DR. POZZI AT HOME," 1881 oil on canvas. The Armand Hammer Collection, UCLA at the Armand Hammer Museum of Art and Culture, Los Angeles, Calif.
Submitted by National Gallery of Art, Washington

travels to Italy and Spain. Sargent, known at one time as one of the world's greatest portraitists on both sides of the Atlantic made frequent trips to the United States from his London home. The exhibition includes his masterful oil portraits of John D. Rockefeller (one hangs in the home of Sen. Rockefeller), Robert Louis Stevenson (shown smoking a cigarette while he was dying of lung cancer), Isabelle Stewart Gardner, and Alice Vanderbilt Shepard, whom Oscar Wilde referred to as one of the three main things to see in the United States along with Niagara Falls and the Grand Canyon, according to the exhibition catalogue.

Madame X hangs in a beautifully illuminated octagonal-shaped gallery, and she stands proudly in profile — strap-up — in the company of other well-to-do patrons of Sargent. Next to her is Dr. Pozzi ("Dr. Pozzi At Home, 1881"), a devilish depiction of a well-known gynecologist and lover of Sarah Bernhardt, with his

ominous black beard, and blood-red crimson robe, framed by a red curtain — a very theatrical portrait.

Then there is the controversial portrait of a prominent Jewish art dealer named Asher Wertheimer (1898). Richard Ormond, in his article in the exhibition catalogue, points out that Sargent's portrait of Wertheimer "plays up rather than plays down his character as a wily Jewish businessman." He is in a somber gray suit and smoking jacket, holding a burning cigar in his left hand, his right hand hooked in his pocket, confidently facing the viewer with a slight smirk... and next to him lies his dog, with a bright rose-colored tongue hanging down.

This wonderful exhibition is but a starting point for those interested in the romance and intrigue of the life of this fascinating artist — friend of Henry James, Monet, and Manet, portraitist to the rich and the famous, a brilliant impressionist, and landscape painter. Although he never married, he did not show loneliness. As Richard Ormond states in his catalogue essay, "He was happy in his work, in the friendship of his intimates, in the delights of literature and music, and the pleasures of travel. That was enough. He did not ask for more."

Providence Public Schools Superintendent Search

Dear Neighbors:

As you know, Mayor Vincent A. Cianci, Jr. appointed a diverse group of education and community leaders to find an innovative, experienced, and visionary superintendent for the Providence Public Schools. Working with a national search firm, the fourteen-member committee will soon begin recruiting candidates and assessing their abilities. After close scrutiny, we will recommend a small group of outstanding individuals to the School Board, which will select and hire the final candidate.

The Search Committee has a simple goal: to find the best person to direct our city's schools. We recognize that the entire community — educators, parents, students, district staff, and religious, community, and business leaders — must participate in this process, if we are to reach that goal.

Toward that end, we ask for your input and support by completing and returning the following survey. (Additional copies in several languages will be available at public meetings, on our consultant's web site, www.overtonconsulting.com, and through participating community organizations.) The Search Committee and School Board will review the survey results carefully. We thank you for your consideration.

Sincerely,

E. Gordon Gee
Search Committee Chair
President, Brown University

Gertrude Blakey
Search Committee Member
Providence School Board

Susan DeRita
Search Committee Member
Providence School Board

Providence Public Schools 1999 Superintendent Search

The Providence School Board and Superintendent Search Committee are seeking your input on what the new superintendent should focus on improving.

Section 1 - Please rate the following areas in terms of the priority the new superintendent should assign to them. Use "1" to indicate the highest priority and "5" to indicate the lowest. (Please circle)

	Highest	Lowest
1. Connecting families to their schools.	1	2
2. Making schools safer.	1	2
3. Expanding after school educational programs.	1	2
4. Linking schools to the business community.	1	2
5. Creating apprenticeships and on-the-job experiences for students.	1	2
6. Getting standards-based curriculum (OATS) into the classroom.	1	2
7. Improving school facilities.	1	2
8. Making instruction more child-centered.	1	2
9. Getting better technology into classrooms.	1	2
10. Building smaller schools.	1	2
11. Establishing ongoing professional development for teachers.	1	2
12. Supporting development of site-based capacity.	1	2
13. Raising teacher salaries.	1	2
14. Creating after school recreational programs.	1	2
15. Developing more art programs for all students.	1	2
16. Creating more social services for students and their families.	1	2
17. Providing all day kindergarten for all students.	1	2
18. Increasing teacher accountability.	1	2
19. Improving preparation for new teachers.	1	2
20. Providing more summer programs.	1	2
21. Improving services available for children with special needs.	1	2
22. Improving programs available for children with limited English proficiency.	1	2
23. Dealing with student mobility.	1	2
24. Improving transportation services.	1	2
25. Dealing with teacher and administrator mobility.	1	2
26. Teaching families how to help their children succeed in school.	1	2
27. Making schools cleaner.	1	2
28. Other: _____	1	2
29. Other: _____	1	2
30. Other: _____	1	2

Section 2 - Please complete the following:

Using the numbers of the items above, please rank the five things the new superintendent should do to improve the Providence Public Schools in order of priority.

First priority # _____ Second priority # _____ Third priority # _____ Fourth priority # _____ Fifth priority # _____

Please check one that applies best to you:

Parent	Educator	Student	Business	City of Providence Resident	Other
Community-Based Organization	School Employee	School Volunteer	Government Employee		

Please mail completed surveys to: Dr. Nancy Noeske, Overton Consulting
10535 N. Port Washington Rd. Mequon, WI 53092



ARTS & ENTERTAINMENT

Magic Ark Children's Series Presents 'Charlotte's Web'

Magic Ark Children's Series presents "Charlotte's Web," a presentation for young and family audiences by Theatreworks/USA, on April 4. The performances are at 1 and 3 p.m. in the auditorium at the Leventhal-Sidman Jewish Community Center, 333 Nahant St., Newton, Mass.

This treasured tale, featuring a cast of madcap farm animals, comes to life by Theatreworks/USA, America's preeminent children's theater company. The miraculous Charlotte and the lovable pig Wilbur star in E.B. White's tale of bravery, selfless love and the true meaning of friendship. This charming adaptation will capture the hearts and imaginations of children and adults alike.

Tickets for "Charlotte's Web" are \$7 for general admission. For ticket information and reservations, call the JCC box office at (617) 965-5226.

A SCENE FROM "CHARLOTTE'S WEB" appearing at the Leventhal-Sidman Jewish Community Center, Newton, Mass., April 4.



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'H.M.S. Pinafore' to Wrap Up at Foothills

As a grand finale to the 25th anniversary celebrations at Worcester Foothills Theatre, "H.M.S. Pinafore" will be onstage from April 1 through 25. A tale of romance, deception and mistaken identity, "Pinafore" is a hilarious "see-worthy" musical complete with sailors, young lovers, the dreaded Dick Deadeye, a pompous British admiral and Little Buttercup, the woman with a secret. With sharp, witty lyrics by W.S. Gilbert and gorgeous music by Sir Arthur Sullivan, "Pinafore" is considered among the very best of the collaborative works by these two creators.

Because of the suitability of this show for families, adults may order reserved seat tickets ahead of time at the \$8.50 student rush price for children (under 18) who will be attending with them.

Group rates, for 12 or more people, provide discounts of 20 percent to 30 percent off the regular box office prices. Follow up with Dianne Wilmot, groups sales, (508) 754-3314.

Early ticket orders are recommended because several performances are already sold out and several more are at near-capacity. For tickets and further information (508) 754-4018 (Voice/TTY). The sign-language interpreted performance for deaf theatergoers will be at 5 p.m., April 17.

Foothills Theatre is located on the Foothills Courtyard, off Commercial Street, at the Worcester Common Outlets. The theater is a handicapped accessible facility and receives support from the Massachusetts Cultural Council.

Remembering the Holocaust

In observance of Remembrance Week, "America and the Holocaust: Deceit and Indifference" will air on The American Experience, April 12 at 9 p.m. on PBS. The companion web site launches April 9 <www.pbs.org/amex/holocaust>.

The 90-minute special has not

been seen since its original broadcast in 1994, when it was praised by *The Boston Globe* for offering a "dramatic and moving... disturbing and quite original perspective on the Holocaust."

Both the documentary and website examine a painful chap-

ter in American history as they depict the struggles of Kurt Klein, a German Jew who emigrated to America in 1937, to free his parents from persecution in Europe. Klein spent years wrestling with a tangle of bureaucracy in the State Department attempting to get visas for his parents. During a period beset by strong anti-Semitic sentiments, the U.S. government not only delayed action, but suppressed information and blocked efforts that could have resulted in the rescue of thousands of people.

The content-rich web site <www.pbs.org/amex/holocaust> offers resources to promote a better understanding of the U.S. government's calculated bureaucratic delay, including a discussion guide for teachers and community leaders.

Features on this site include:

- An interactive timeline and map which simultaneously tracks the progression of the genocide in Europe and the reluctance of the U.S. government to take action;
- Interviews with historians David Wyman and Arthur Hertzberg, refugee relief worker Herbert Katzki, and Arnold Forster of the Anti-Defamation League, among others;
- An archive of primary source materials such as letters, speeches and other documents.

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ARTS & ENTERTAINMENT

Museum Concerts Presents Mary Sadovnikoff and Judith Davidoff

Museum Concerts: Early Music at St. Martin's Concert Series will present Mary Sadovnikoff, fortepiano, and Judith Davidoff, cello, performing music of Beethoven at St. Martin's Church, Orchard Avenue, east side of Providence; ample free parking, wheelchair accessible. The date is March 28 and the time is 3:30 p.m.

Tickets will be sold at the door for \$10/\$8 seniors and students, \$1 for children under 18 accompanied by a parent. Call the box office at 245-6347.

Museum Concerts founder and fortepiano pioneer, Mary Sadovnikoff teams up with longtime partner Judith Davidoff for a program of virtuoso music by Beethoven, including the great "Kreutzer" sonata arranged for cello and fortepiano by Beethoven's pupil Carl Czerny. Long considered a leader in the "Forte piano Revolution," Sadovnikoff has been on the faculty of The Music School in Providence since its inception



Judith Davidoff

in 1987, and has recorded on the Titanic and Musical Heritage Society labels. Davidoff enjoys a distinguished career in chamber music of all periods, both as cellist and as performer on earlier bowed strings. She has performed worldwide and has recorded on over a half-dozen labels.

Beat Those 'Winter Blahs' With Spring Theater Classes

Perishable Theatre to Offer New Spring Session of Acting Courses

Perishable Theatre Arts School announces that their spring session of classes includes both new courses and instructors and the return of many courses back by popular demand. Longtime Trinity Rep actor Fred Sullivan returns to teach his ever-popular Introduction to Acting course, along with fellow Trinity Rep company member Eric Tucker's Scene Study course. The newest offering from the Theatre Arts School is a Voice Class taught by Trinity Rep Conservatory graduate Laura Hitt and a new, more advanced Scene Study course will also be offered this semester. The following is a more detailed list of the classes available and their notable instructors:

A brand-new offering for spring is a Voice Workshop taught by international actress and Trinity Rep graduate Laura Hitt. Classes will be Saturdays 10:30 a.m. to 12:30 p.m. for six weeks: May 1 to June 12.

Hott off the heels of his success in "As You Like It," Trinity Rep's Fred Sullivan will be teaching the fundamental Introduction to Acting. Classes will be Mondays 7 to 10 p.m. for eight weeks: April 19 to June 14.

Trinity Rep actor Eric Tucker will again be joining us to teach the Scene Study course. Classes will be Tuesdays 7 to 10 p.m. for eight weeks: April 20 to June 8.

Back by popular demand is our Teen Acting Intensive: Improvisation and 10-Minute Play Study course taught by acclaimed instructor Mary Lee Vitale. This session's classes will meet at a new day and time — Saturdays 10 a.m. to noon for eight weeks: April 24 to June 19.

Another new offering for this session will be Scene Study — Level II — The Next Step, which will be an advanced level acting course. Classes will be Mondays 7 to 10 p.m. for eight weeks: April 19 to June 14.

Perishable Theatre Arts School will hold their spring session, April through June, at the Perishable Theatre, 95 Empire St., Downcity Providence, R.I. Call 331-2695.

The Community Players Are Looking For You

Directors Needed For Third Annual One-Act Showcase

The Community Players are currently accepting résumés and submission ideas for one act plays from anyone interested in directing who has not previously directed for The Community Players. Three submissions will be chosen to be included in the One Act Play Showcase affording an opportunity for interested directors to be considered for direction of full-length plays and/or musicals in the future.

The Community Players present four full-length productions a year, from October through June, at Jenks Junior High School, across from McCoy Stadium in Pawtucket. The One Act Showcase will be produced at Jenks Junior High School on Sept. 17, 18, and 19. Auditions for the various plays will be held in July.

All submissions including a

'A Funny Thing Happened on the Way to the Forum' at Zeiterion

Rip Taylor, one of show business's most popular comedians and star of stage, screen, and TV, is heading to New Bedford on March 28. He's appearing in "A Funny Thing Happened on the Way to the Forum," currently on national tour.

Winner of 9 Tony Awards, including Best Musical, this Stephen Sondheim production brings us back to ancient Rome in a comedy chock-full of sexual innuendo and escapades. Taylor steps into the role of Pseudolus, a Rome slave, who is trying to obtain his freedom from his master.

"A Funny Thing Happened on the Way to the Forum" includes numerous Sondheim favorite songs such as "Comedy Tonight" and "Everybody Ought to Have a Maid." Tickets for this two-performance musical (2nd and 7 p.m.) at the Zeiterion Theatre are on sale now.

Tickets are \$14, \$23, and \$28 at the Zeiterion box office. Call (508) 994-2900 for information and to order tickets.

résumé, play idea/concept and copy of the script should be sent to:

The Community Players, c/o Marcia Zammarelli, 43 Brooks St., Cranston, R.I. 02920.

Submitted plays should require no more than 6 characters and have minimal set demands. The running time should be under one hour. The deadline for submissions is April 16. For further information, call 943-8088.

Are You in Need of Scholarship Money?

The Community Players offers a scholarship each year to a graduated senior residing in the Blackstone Valley area — Attleboro, Seekonk or East Providence — and who is pursuing study in the field of the performing arts. The scholarship is awarded on the basis of the applicant's talent and ability in his/her area of the arts, his/her current academic status and the financial need of the applicant. The scholarship will be awarded without prejudice as to sex, race, creed, and/or national origin.

To be considered for the scholarship, the applicant must submit a copy of his/her current high school transcript, be prepared, upon request to present to the Scholarship Committee a three-minute presentation that best represents his/her work in the chosen field (dance, song, portfolio, monologue, instrumental piece, etc., or any combination thereof), and submit reference letters from a respected person in the applicant's field of interest and a teacher, counselor or advisor of the student.

For further information or to obtain a scholarship application, call 724-7735.

'The Snow Queen' Premieres at RIC

Cadence Dance Project presents the premiere of "The Snow Queen," based on the Hans Christian Andersen fairytale and danced to the music of Felix Mendelssohn. The ballet features an exciting collaboration integrating the innovative sets of Heather Henson, the colorful, whimsical costumes of Holly Laws and the imaginative, beautiful choreography of Cavanaugh. "The Snow Queen" incorporates the themes of friendship, loyalty, and perseverance and is certain to capture the hearts of audiences of all ages.

The March 27 performance is at 7 p.m. and the March 28 performance is at 2 p.m. at Roberts Auditorium, Rhode Island College, Providence, R.I. Tickets are \$25 for general admission, \$15 for (seniors over 65/students), \$12 for children ages 6 to 12, and \$6 for children under 6. For ticket reservations, call 738-5404. Seats are not reserved. The theater is wheelchair accessible.

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ARTS & ENTERTAINMENT

ACT Announces Summer Theatre Academy Programs

The All Children's Theatre announces the summer 1999 Theatre Academy Programs to be held on the campus of Providence Country Day School in East Providence. In addition to two-week theater conservatory programs for aspiring actors ages 8 to 10 and 11 to 14, classes will be available for children ages 3 to 5 and 6 to 8.

Stage One—for children ages 8 to 10 and 11 to 14 who have a desire to act, but little or no experience. The world of performing arts is introduced through theater games, creative dramatics, improvisation, and pantomime. Fluency of ideas, confidence and creativity will develop as students learn the basics of creating a character, movement and vocal technique. Classes are July 12 to 23 and July 26 to Aug. 6 from 9 a.m. to 3 p.m. An optional extended day is available.

Stage Two—is an advanced course for ages 11 to 14 (ages 8 to 10 must have the recommendation of a previous acting instructor or director). In addition to pantomime, improvisation, creating a character and creativity, students will be introduced to

advanced methods of approaching scripted materials. Script analysis, historical view, language and dialect and directorial choice will be explored. The prerequisite for this course is two or more ACT theater classes or prior Summer Theatre Academy attendance or prior membership in the ACT Ensemble. Stage Two classes are offered Aug. 9 through 20 from 9 a.m. to 3 p.m. with an optional extended day.

Acting classes for children ages 3 to 5 and 6 to 8 are also available. The Bag and Box Player for ages 3 to 5 is a creative dramatics class offered July 12 to 21 from 10 to 11:30 a.m. on Mondays and Wednesdays. Storybook Theatre offers children ages 6 to 8 the opportunity to learn about improvisation, imagination, sets, props and costumes in this introduction to theater course. Storybook Theatre is offered July 13 to July 22 from 10 a.m. to noon on Tuesdays and Thursdays.

For more information or a brochure, call the All Children's Theatre at 331-7174 or e-mail: <ACTinProv@aol.com>.

Call For Artists For The Providence Art Festival

Artists are needed for the Spring Providence Art Festival on Thayer Street, which will take place on June 19, from 11 a.m. to 5 p.m., along the colorful retail strip on the East Side.

In the past, art festivals on Thayer Street have been tremendously successful, with nearly 10,000 people in attendance and close to 100 artists exhibiting. The festival will include a showing and judging of work presented by professional, amateur, and student artists from throughout New England in all media including painting, sculpture, jewelry, glass, drawing, fabrics, crafts, and photography.

All exhibitors will be eligible for \$700 in prizes awarded by a panel of judges and presented by Providence Mayor Vincent A. Cianci, Jr.

The festival is organized by Joe Pinto, the director of the Street Business Association. Artists wanting an information packet or wishing to participate in the Providence Art Festival should contact Pinto at 861-5634. Applications are due by May 23.

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'Sylvia' Playing at City Nights Dinner Theatre

City Nights Dinner Theatre announces production of A.R. Gurney's hilarious comedy, "Sylvia," produced by David Jepson and runs as follows: Friday and Saturday evenings through April 11, Sunday matinees March 28 and April 11, and Thursday evening, April 8.

City Nights is located at the center of downtown Pawtucket at 27 Exchange St. (next to the Pawtucket Times Building with easy access from Route 95 by Exit 29). At the end of the exit ramp turn south onto Broadway, then at the first traffic light turn right onto Exchange Street.

Tickets for the dinner and show are \$24 a person. Arrival time for evening performances is from 6 to 7 p.m. with dinner/buffet served at 7 p.m. Sunday matinee arrival time is from noon until 1 p.m. with dinner served at 1 p.m. Curtain is approximately an hour after serving time. Cocktails and soft drinks are available at the bar for all performances.

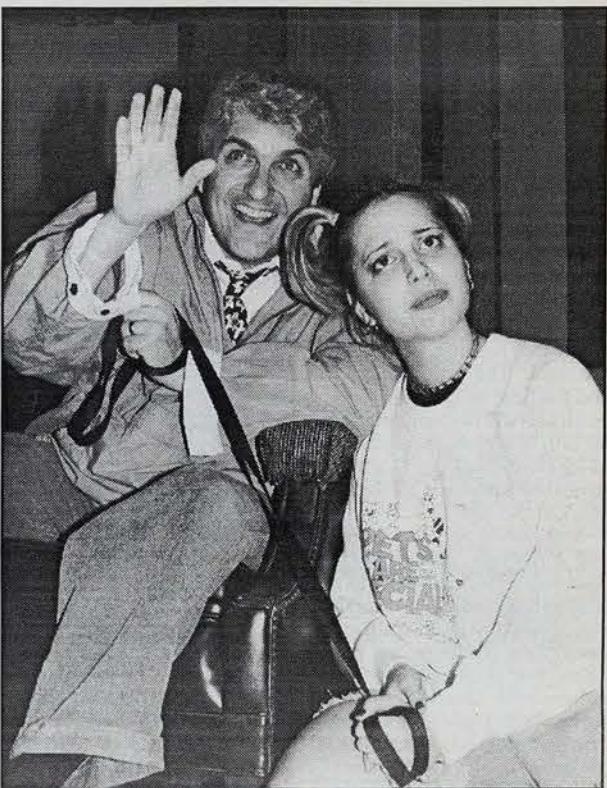
Readers Wanted For Library of Congress

April is National Poetry Month and in celebration, Wilcan Productions and the Providence Athenaeum will be sponsoring the Robert Pinsky, Library of Congress bicentennial project entitled "The Favorite Poem Project." If you would like to read your "favorite poem," send a SASE to Wilcan Productions, 195 Knight St., Providence, RI 02909 for more information and a submission form by return mail.

In addition, a special segment of the program will feature local poets reading their own work.

The event will take place on April 28 at 6 p.m. at the Providence Athenaeum, Benefit Street, Providence.

The Favorite Poem Project is administered by the New England Foundation for the Arts in cooperation with the Library of Congress and supported by a grant from the National Endowment for the Arts.



CITY NIGHTS DINNER THEATRE presents "Sylvia" with Tom Gleadow (Coventry) and Dina Cataldi (N. Providence).

Photo courtesy of City Nights Dinner Theatre

Help Make Strides Against Victims of Assault and Trauma

The Sexual Assault & Trauma Resource Center of R.I.'s fourth annual Making Strides Against Violence 5K run/walk will take place on April 24, at 9 a.m. at Colt State Park in Bristol, R.I. NBC 10 investigative reporter, Dyana Koelsch, is Making Strides' celebrity chair.

The entry fee is \$15 per person. Post entries are \$18. Children under 12 are free. Individuals as well as corporate teams (minimum three individuals) may enter. Wheelchair entries are welcome.

Cash prizes will be awarded to the top male and female runners. In addition, prizes will be awarded to the first-place team



and to the first-place finishers, M/F, in the following age groups: 18 and under; 19 to 29, 30 to 39, 40 to 49, 50 to 59, and 60+.

Participants are encouraged to seek sponsors for the event. A prize will also be awarded to the individual who raises the most money in pledges for the SATRC.

Check-in/registration begins at 8 a.m. All pre-registered participants will receive a race T-shirt. A limited number of T-shirts will be available for same-day registrants (first come, first serve). There will be supervised activities for young children during the race period.

For registration forms or information, call the center at 421-4100, ext. 12 or 16.

If you have an event you would like featured on our Arts & Entertainment pages please send it to the RHODE ISLAND JEWISH HERALD, P.O. Box 6063, Providence, R.I. 02940

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ARTS & ENTERTAINMENT**R.I. Pell Award
Winners Announced****Artistic Excellence
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Painter Bunny Harvey, set designer Eugene Lee, and author and illustrator David Macaulay have been selected to receive the Rhode Island Pell Awards for Excellence in the Arts. Presented by Trinity Repertory Company with co-chairs E. Gordon Gee and Constance Bumgarner Gee and Tom and Cathy Ryan, the 1999 annual Pell Awards for Excellence in the Arts will take place on April 15 at the Rhode Island Convention Center. Previously announced were soprano and arts administrator Beverly Sills to receive the 1999 Pell Award for Lifetime Achievement in the

Arts and composer and conductor Gunther Schuller who will be receiving the New England Pell Award.

The Pell Awards were launched three years ago, with a two-fold purpose: to honor Sen. Claiborne Pell and to recognize artistic excellence in Rhode Island, New England, and on a national level. The event features a black-tie celebration, including an elegant dinner and spectacular entertainment.

Tickets are \$250 each, \$500 for patrons. Proceeds from ticket sales and sponsorships fund the grants awarded to Pell Award winners, with the remaining balance used to support artistic programming at Trinity Rep.

**Heart Walk Set
For May 8th**

The Harvard Pilgrim American Heart Walk will be held on May 8 at Colt State Park, in Bristol, R.I. Approximately 4,000 walkers are expected to gather for this annual 5- or 2-mile walk, with all contributions raised supporting cardiovascular research, professional and public education, and community service programs of the American Heart Association.

Honorary chairperson and heart transplant recipient, Jim Taricani, is encouraging all Rhode Islanders to join him for the walk, which has become a tradition for many companies, families, and individuals.

Individuals will have the opportunity to wear tribute cards, where they can indicate who they are walking in memory or in honor of. "With heart disease

being the number one killer, and stroke the number three killer, of all Americans—and Rhode Islanders—there isn't anyone who can't think of someone that they can honor on May 8, by taking a heart-healthy walk with us, having a great time, and raising funds to save lives from heart disease and stroke."

For more information on the walk, putting together a team, or volunteering, call the American Heart Association at 728-5300.

**Petula Clark Stars in
'Sunset Boulevard' at PPAC**

"Sunset Boulevard" starring Petula Clark has arrived at the Providence Performing Arts Center March 25 through 28. To charge by phone, call 421-ARTS; tickets are also available at all Ticketmaster locations. Ticket prices range from \$36 to \$50; for groups of 20 or more, call 421-2997, ext. 3121. Performance times for "Sunset Boulevard" are March 25 at 7:30 p.m., March 26 at 8 p.m., March 27 at 2 and 8 p.m., and March 28 at 2 and 7 p.m.

Based on Billy Wilder's acclaimed 1950 film, "Sunset Boulevard" is a passionate love story set on Hollywood's street of dreams and tells the story of a young, down-on-his-luck screenwriter, Joe Gillis, and his fateful meeting with Norma Desmond, a legendary star of the silent screen forgotten by her fans. Andrew Lloyd Webber's sweeping, romantic melodies soar against the glamorous backdrop of 1950's Hollywood, from the Paramount Pictures backlot, to Schwab's famous drugstore, to the decadent splendor of Norma Desmond's mansion.

**Klezmatics to Perform
at Newton JCC**

One of the most innovative klezmer bands on today's world music scene, the Klezmatics, will perform for the Jewish Theatre of New England at the Leventhal-Sidman Jewish Community Center, 333 Nahant St., Newton, on April 10 at 8 p.m. and April 11 at 2 p.m.

By turns wild and spiritual, the Klezmatics celebrate the glory of next-wave klezmer through the mysticism of their Jewish roots. They have become an international phenomenon with their innovative style that travels both within and beyond the klezmer tradition.

Don't miss this. Tickets are \$20 general admission, \$18 seniors and students, JCC members \$2 off. Call the JCC box office at (617) 965-5226 for reservations and information.

**Antique Show
and Sale**

Lighthouse Promotions presents a Springtime Antiques Show and Sale on April 12, from 11 a.m. to 4 p.m. at the Venus de Milo Restaurant on Rte. 6 in Swansea, Mass.

**B'nai B'rith To
Participate in
Charity Event**

New England Region B'nai B'rith will be participating in Bloomingdale's multi-charity event, The Shopping Benefit, on April 6 at Bloomingdale's Chestnut Hill. The event will be held from 10 a.m. to 9:30 p.m. with more than 30 local charities participating. More than \$75,000 is hoped to be raised to support the community-based efforts of the participating charities.

The Shopping Benefit will feature store-wide entertainment, discounts, and fashion events. Admission is \$10, with 100 percent of the proceeds benefiting the participating charities. Tickets may be purchased in advance from New England Region B'nai B'rith by calling (617) 731-5290.

Guests will enjoy 15 percent store-wide savings on regularly priced and sale merchandise (some restrictions apply). Children 12 years of age and under will be admitted free of charge.

Rhode Island College Professor Emeritus Chester E. Smolski will deliver the first Caroline A. Laudati Endowed Memorial Lecture on April 6 at 4 p.m. in the RIC Faculty Center south dining room.

Title of the lecture is "You, Your Students and Population: A Geographer Looks at Census 2000." A reception will follow.

Smolski retired in the spring of 1995 as the senior faculty member at RIC with 42 years of service during which time he was credited with having a profound effect on students, teachers, and the community at large.

A professor of geography and director of urban studies for 20 years, he was and continues to be a prolific contributor of articles to the local news media on urban affairs.

The endowed lecture was established in 1998 within the RIC Foundation by the family and friends of Caroline A. Laudati to support an annual lecture under the aegis of the Feinstein School of Education and Human Development.

Laudati was a teacher and principal in the Providence school system for 46 years. She was principal of Veazie Street, Berkshire Street and Valley View schools in Providence before retiring in 1970.

She had received her teaching certificate from the Rhode Island Normal School (now RIC) in 1924, and her bachelor in education in 1960 and master in education in 1964, both from RIC.

The lecture is free and open to the public.

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OBITUARIES

SYLVIA BELILOVE

PROVIDENCE — Sylvia Belilove, of 115 Hartshorn Road, a professional singer and radio personality who performed under the stage names of Sylvia Kay and later Susan Blake, died March 17 at Miriam Hospital. She was the wife of Abraham Belilove. Mr. and Mrs. Belilove were married for 59 years.

A lifelong resident of Providence, she was a daughter of the late Harry and Ida (Penn) Kaufman.

She sang at the former Stork Club and Hillsgrave Country Club. She was one of the original performers at Loews State Theatre and sang with many of the big bands in New York City, and in New York hotels.

She was a member of Temple Beth-El and B'nai B'rith.

Besides her husband, she leaves two daughters, Karen Gesmondi of North Providence, and Holly Silverman of Providence, and three grandchildren. She was the sister of the late Eli Kaufman and Lillian Castleman.

The funeral service was held March 19 at Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

MAYNARD S. BURT

EAST PROVIDENCE — Maynard S. Burt, 78, of Arthur Avenue, an optometrist in Providence for more than 40 years, died March 20 at home. He was the husband of Elaine (Galitsky) Burt and the late Blanche (Dickens) Burt.

Born in Providence, a son of the late Henry and Rose (Richter) Burt, he lived in East Providence.

dences since 1969 and previously lived in Providence.

He was an Army veteran of World War II, attended Brown University and later graduated from Ohio State University School of Optometry. He was a member of the Rhode Island Optometric Society.

Besides his wife, he leaves a daughter, Nancy Burt Taylor of Seattle; two stepsons, Peter and Jeffrey Lash; and four grandchildren. He was the father of the late James H. Burt and brother of the late Leon G. Burt.

The funeral service was held March 23 at Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ARTHUR A. COHEN

NEWPORT — Arthur A. Cohen, 81, of Middleton Ave., a lawyer, musician and retired Navy commander, died March 13 at the Philip Hulitar Hospice Inpatient Center, Providence.

Born in Newport, a son of the late Nathan and Clara (Jaffe) Cohen, he was a lifelong resident of the city.

He was a 1941 graduate of Boston University Law School.

He was a Navy veteran of World War II and the Korean War, and a former member of the Naval Reserves.

During World War II, he served with motor torpedo boats in the United States, New Guinea and the Phillipines, before assuming command of PT Boat 190, and was awarded the Purple Heart.

After the armistice, he served as assistant legal officer at the Naval Operating Base in Newport, and as temporary legal

assistant officer at the Naval Training Station, Fleet Training Center and Naval War College. Discharged from active duty in June 1947, he was admitted to the Rhode Island Bar in December 1947 and opened a law office in Newport, at 52 Spring St.

He later was admitted to practice before the federal courts, the U.S. Supreme Court, the Treasury Department, the Tax Court, the U.S. Court of Military Appeals and the U.S. Court of Claims.

In 1948, as a member of the Naval Reserves, he produced and announced a weekly radio program offering recruiting information.

Recalled to active duty during the Korean War, he served as a member of the Court Martial Board, sitting on an estimated 2,000 general courts martial from 1951 through 1953. He was released to inactive duty in 1953. He was promoted to lieutenant commander in 1954 and commander in 1959. He continued to serve with the Naval Reserves into the 1960s, as administrative and public information officer at the legal office of the Newport Navy base.

He was a member of the Newport County, Rhode Island, American and Federal Bar Associations, and of the National Lawyers Club in Washington.

He also was a violinist with the Fall River Symphony Orchestra, a musical director and soloist with local string ensembles, and a past president of the American Federation of Musicians, Local 529.

He was a longtime member of Touro Synagogue.

He leaves three nieces,

Marjorie Robbins of Potomac, Md., Barbara Cohen of Needham, Mass., and Janet McCall of Newport; and a close friend, Rose Silvia of Newport. He was the brother of the late Dr. Lawrence J. Cohen.

A graveside funeral service was held March 16 at Beth Olam Cemetery in Middletown. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

DAVID GISHERMAN

FALL RIVER — David Gisherman, 74, of 68 Oliver St., Fall River, died March 20 at the Fall River Jewish Home. He was the husband of Rita (Reagan) Gisherman.

Born in Fall River, a son of the late Nathan and Rose (White) Gisherman, he had been a lifelong resident of the city.

He had been a lab technician for Globe Manufacturing before retiring 12 years ago.

He was a member of Globe Retirees, YMCA, Jewish War Veterans, and Congregation Adas Israel.

Besides his wife, he is survived by two sons; Wayne Gisherman of North Dartmouth and Mark Gisherman of Rehoboth; a daughter, Erin Gisherman Minior of Somerset; a brother, Isadore Gisherman and seven grandchildren. He was also the brother of the late Morris Gisherman.

Funeral services were held on March 23 at Congregation Adas Israel, 1647 Robeson St., Fall River. Burial was in Nathan Slade Cemetery, Somerset. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

MELVIN HART

CRANSTON — Melvin Hart, 70, of Scituate Vista Drive, a self-employed automobile sales representative before he retired 12 years ago, died March 18 after being hit by a car as he walked along Scituate Avenue. He was the husband of Yvonne F. (Joyal) Hart, the late Goldie Gerstein and the late Beatrice Perlow.

Born in Revere, Mass., a son of the late Meyer and Emma

Cohen, he had lived in Pucket before moving to Ciston 12 years ago.

He was a graduate of Bur Business School of Massac sets. He was an Army vete of World War II. He was pr dent of the Scituate Vista T ants Association and a mem of the AARP.

Besides his wife, he lea three daughters, Brenda Fuci of Belmont, Mass., Sus McHugh of Burlington, Mass. and Paula Rezendes of Woc socket; a brother, Leona Cohen of Swamscott, Mass. sister, Rona Sher of Burlingt Mass.; and four grandchildre He was the brother of the la Sam Cohen.

The funeral service was he March 22 in Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Sw Point Cemetery, Providence.

BEATRICE PRESCOTT

TUCSON — Beatrice Prescott, 93, of Tucson, Ariz and formerly of Newport, die March 14 at Eldorado Hospita Tucson. She was the wife of th late Samuel Prescott.

Born in Fall River, a daughte of the late Samuel and Saral Morris, she had lived in New port before moving to Tucson more than 30 years ago.

She had been a weapons quality control manager for the U.S government, retiring 30 years ago.

She was a volunteer for the University of Arizona.

She leaves one son, Howard Prescott of Alexandria, Va.; two sisters, Mae Silverman in California and Hilda Murray in Florida; two grandchildren and four great-grandchildren.

A graveside funeral service was held March 15 at Agudas Achim Cemetery, Newhall Street, Fall River. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

SADIE WOOLF

EAST PROVIDENCE — Sadie Woolf, 86, of One Regency Plaza, a government employee

(Continued on Page 19)

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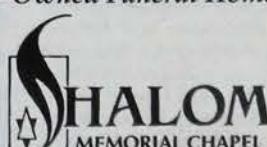
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(Continued from Page 3)

wanted to talk about," he said. "People were pouring off boats and moving towards discovering life in Israel. It was never dealt with properly."

Years later, Holocaust themes began to emerge. "Well is a survivor, and this is called 'Leaves and Feathers,'" said Safrai of a canvas covered with a profusion of fallen autumn leaves and passports stamped with a 'J.' This painting includes a phoenix, a mythical bird that dies then rises again from its own ashes. He's dealing with his own heritage and looking toward the future."

In the 1970s and 1980s, he continued, waves of Russian émigrés introduced still more art forms to the growing nation.

"It takes them a while to get used to the very strong Israeli

sunlight," said Safrai, showing how Siberian-born painter Alexander Klevan's palette grew increasingly bright over the years since his aliyah.

After the lecture concluded, Israeli Art Exhibition Sale committee chair, Judy Greenblatt, discussed the reasons behind the sale.

"We wanted to do a fundraiser that had educational value," explained Greenblatt. "We wanted something that would be fun and intergenerational. This is a great collection from the Israeli master, and it's all in one room. It's gone well — you always want more people, but we're pleased to have sold what we did and we hope that people enjoyed it."

Intimate Portrait

(Continued from Page 1)

defending many notable Hollywood insiders against the tyrants of the McCarthy hearings. In 1951 she took on the most publicized case of the day, that of Willie McGee, a black Mississippi man accused of raping a white woman. Deep in the heart of the Mississippi Delta, Bella was an outcast. A Jewish woman from the big city of New York defending a black man. But despite the death threats from members of the Ku Klux Klan and the opposition from the white majority, Bella defended her client but to no avail—McGee was eventually convicted and sentenced to death.

Bell was known for the hats she wore—which she began wearing after she was repeatedly mistaken for a client rather than attorney—her friends describe her as "outspoken, outgoing and opinionated," and all three fit Bella to a T. Without her voice, one can only speculate the direction in which the women's movement would have turned. In 1961, she was one of the founding members of Women Strike For Peace, a movement against the testing of nuclear weapons. Bella was critical of the male establishment and the arrogance in which they governed. Of the air raid drills the government would conduct, she would say, "Why tell these children to get under their desks? That isn't going to save them." And when her youngest daughter refused to get under her desk during a drill, she was subsequently suspended from school.

Bella was the voice of women before we knew we needed a voice, and when, in 1970 at the age of 50, Bella became one of only nine women of the 426-member House of Representatives, she empowered a generation to be fearless when it came to obtaining equality and instilled fear in the establishment with each public speech she gave. Exhibiting her fierce determination, upon her first day in Washington, D.C., Bella introduced a bill to end the Vietnam War and was the first to call for President Nixon's impeachment.

"No congressional seat belongs to anyone, it belongs to the people," said Bella. Women of all generations have Bella to thank for the Equal Rights Amendment, a host of legislation designed to improve women's lives at home, including child care, credit availability, abortion rights and Social Security for homemakers. Her

six years in the House brought the issue of women's rights into the forefront and despite her 1976 loss for the Senate, her voice continued to emanate with the same intensity and passion until the day she died. In 1977, she secured a \$5 million appropriation for a National Women's Conference in Houston, where she was appointed co-chair of the National Advisory Committee for Women by President Jimmy Carter. When her husband, Martin, of 42 years, died unexpectedly of a heart attack in 1986 while Bella was running for an open House seat in Westchester County, her world and thus the election fell apart. Later, she became the guiding force in the United Nations "Decade of Women" observances, and in 1992, the year of the Rio Conference on the Environment, Bella faced her greatest challenge—she was diagnosed with breast cancer. Never one to give up a fight, Bella conquered the disease and in 1996 was elected to the National Women's Hall of Fame. But in March of 1998, at the young age of 78, Bella died of pneumonia after surgery for a heart problem. In the year that Bella has been gone, women have continued their climb up the corporate ladder, obtained positions of power and influence within the still-male-dominated corporate structure, and have proven that they are more than just "pretty faces." But we still have a long way to go, and now it is up to the generation Bella inspired, and their daughters, to continue the work she began as we head into the 21st century.

"We must make certain that the millennium will not only be the year, but the century of the woman," said Bella shortly before her death.

Intimate Portrait: Bella Abzug is a wonderful, touching story of how one woman inspired a generation to break down barriers and to realize their full professional and personal potential.

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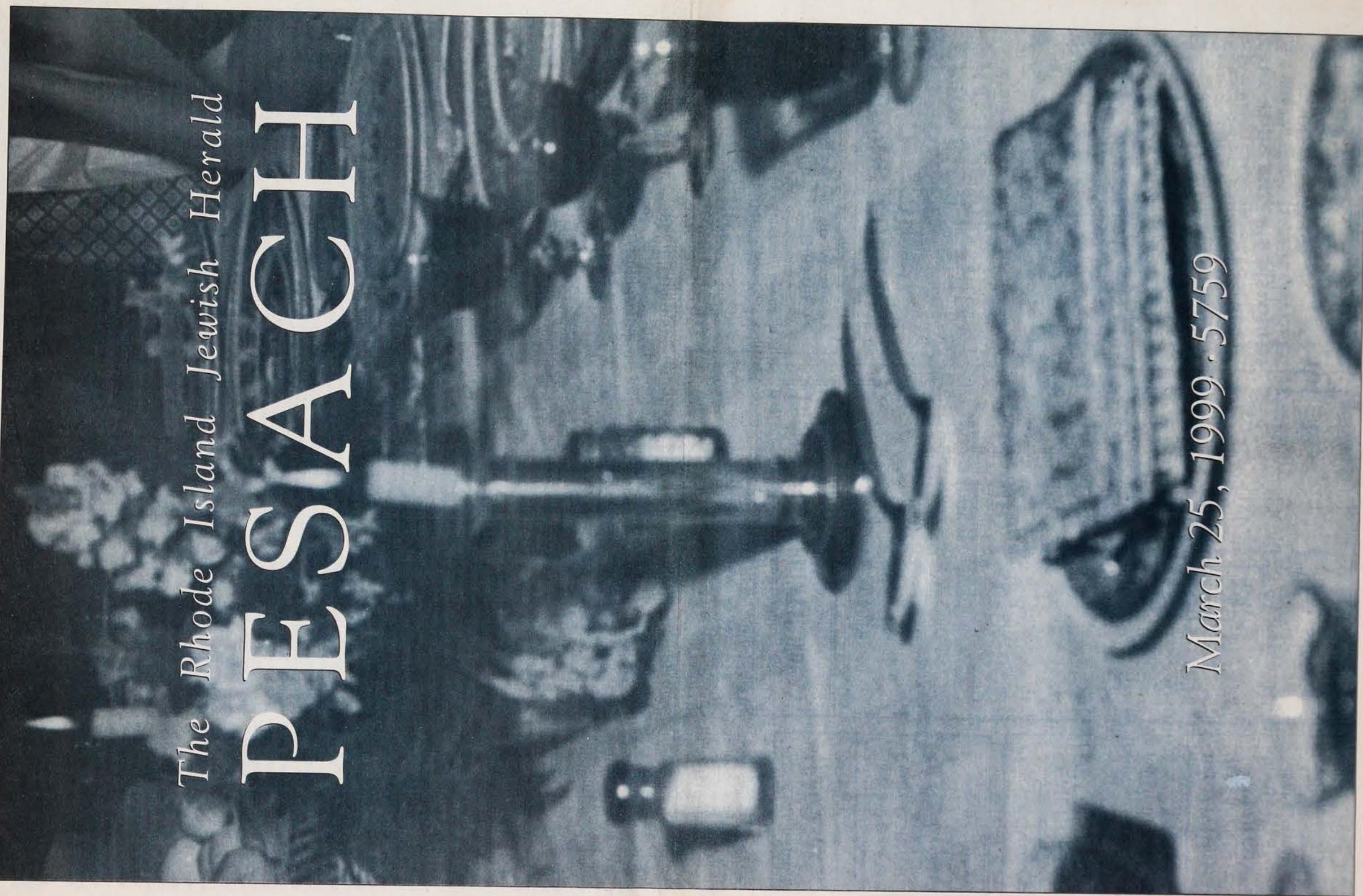
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The Rhode Island Jewish Herald
PESACH

But What Could Be The Problem With...

by Rabbi Tzvi Rosen,
Editor Kashrus Kurrents

As Pesach nears, the grocery bills mount and the bank account dwindles, the Jewish housewife courageously attempts to hold the household budget intact without compromising her strict standard of Pesach Kashrus. She asks: Are there products in the marketplace that live up to their claims of fresh, pure, natural, or additive-free that can be purchased worry-free without special Passover certification, or are there legitimate Kashrus concerns that would require the product to carry reliable kosher for Passover certification? Let us take a behind-the-scenes look at some of these potential products.

Supermarket Produce — Can the Passover consumer confidently purchase fresh fruits and vegetables without worrying about the wax coatings used to maintain the freshness of the fresh fruit and vegetables? Our research of food grade waxes has shown that soy proteins maybe used as a thickener in some waxes. This means that the waxes may contain *kitniyos* derivative. However, since the soy protein would be *Batul B'Rov*, it is a minor ingredient, which would be permissible on Pesach, and would not pose a problem to supermarket fruits and vegetables.

Fresh Peeled or Value-Added Vegetables, such as peeled potatoes, carrots, or celery in plastic pails, or in plastic

bags, have become a real favorite among housewives. They are fresh, clean, a time saver, and seemingly free of kosher for Passover concerns. **SAVE ONE**. How do you retard browning, i.e., oxidation, so that the vegetables retain their fresh appearance? Some companies use metabisulfites, which are kosher for Pesach, other companies use citric acid, which would require kosher *l'Pesach* certification. Companies packing their produce in vacuum packed barrier bags use citric acid in the wash water. These concerns must be clarified before purchasing pre-peeled produce. It goes without saying that leafy vegetables going through a clean and wash system would require strict Hashgacha on their cleaning system insuring the consumer that the system effectively removes insects which are forbidden year-round.

Dried Fruits would also require Passover certification. Some dried fruits and vegetables are naturally sun-dried without any additives, or have sulfur dioxide applied to the fruits to prevent discoloration and to inhibit bacterial growth. These naturally, sun-dried products would be kosher for Pesach. However, fruits and vegetables may be dried in drying tunnels, often being treated with oil to facilitate drying or to act as a release agent. Certain sun-dried fruits are also coated with oil. Some dried fruit producers will commonly use rice or oat flour

or chemical release agents to coat their cut-up fruit pieces to prevent sticking, as they are being packaged. Potassium sorbate is used to standardize the moisture in dried fruit. In the past, potassium sorbate didn't present any Passover kashrus concerns. Recently, potassium sorbate derived from grain products has been imported from China, hence dried fruits require reliable kosher for Passover certification.

Canned Vegetables packed in water and salt would also appear to have minimal Kashrus concerns. That is true if the canning company only produces vegetables in salt and water. Many companies use the same mix-up tanks for saltwater brine as well as other flavored tomato, cheese, and meat sauces that definitely would require kosher certification.

Frozen Vegetables require reliable kosher for Passover certification since pasta blends are produced on the same equipment.

Frozen Fruit — There are many products that may be kosher for Passover without special certification, yet have similar non-Pesach approved counterparts. Frozen fruit is one such item. Plain, frozen, unsweetened fruit pieces would be acceptable without special Passover certification. Sweetened frozen fruit pieces could be sweetened with liquid sugar or corn syrup, requiring strict Passover supervision.

Fruit Juices — Like many other products, fruit juices, if determined to be a pure juice, could be kosher for Passover. However, pure juices undergo many different processes to get

the best yield from the pressed fruit and clearest color for attractive marketing. Enzymes and clarifying agents are commonly used. These products and the equipment used for processing must be approved kosher for Passover.

Coffee & Tea — There are also products on the market that could undergo either kosher for Passover or non-kosher for Passover processes. Decaffeination is an excellent example. Some coffees are decaffeinated through a Swiss water method, a kosher for Passover decaffeination process. Other companies use ethyl acetate as a decaffeinate. Ethyl acetate could be chometz. Since the beans are decaffeinated prior to roasting, decaffeinated coffee needs kosher for Passover certification. If a coffee company roasts their regular and decaffeinated coffees on the same roasters, then the caffeinated coffee, regular and instant, would require kosher for Passover certification.

If a coffee company roasts their regular and decaffeinated coffees on the same roasters, then the caffeinated coffee, regular and instant, would require kosher for Passover certification. It goes without saying that flavored coffees require strict kosher for Passover certification. Decaffeinated and flavored teas share the same Passover concerns as decaffeinated and flavored coffees.

Instant Tea — Furthermore, instant teas could be spray dried on the same driers as non-Passover approved products. One hundred percent instant tea may have additives, such as flavorings or anti-caking agents added to the tea which may be a problem for Passover use.

Spices could contain spice oils or anti-caking agents that may or may not be Passover approved. Spice blends that just list pure species in their ingredients

declaration would also share the same concerns. Pure spices and spice blends could be made on equipment that was used for non-Pesach or non-kosher spice blends with minimal cleaning between productions. With the advent of Chinese trade, more and more raw ingredients are appearing on the domestic scene from Mainland China. Today, Chinese garlic and onion powder are competing with their domestic counterparts. Since Chinese spices are more pungent than their American counterparts they have to be modified. Modification can be made by blending the spice with flour and anti-caking agents. Therefore, pure spices and spice blends require Passover supervision.

Matzoh — Absurd as it may sound, not all matzos sold in the marketplace are Passover approved. The conscientious Passover consumer must purchase matzos with reliable Passover certification.

Some age-old consumer tips: The housewife should make sure that non-iodized table salt and pure granulated sugar are purchased for Passover use. Iodized salt is iodized with dextrose and confectioner's sugar and powdered artificial sweeteners contain corn starch. These products are not Passover approved.

Although Pesach preparation always seems insurmountable, invariably, all the sincere effort always pays off in the end. May all the meticulous preparation merit a *Chag Kasher V'Sameach*.

For more information or Passover recipes, visit Kashrut's web site at www.kashrut.com.

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Q. What is Hametz?

A. If one of five species of grain comes in contact with water after the stalks have been cut off the ground, that is, if they become fermented, they become hametz. According to our authorities this fermentation takes 18 minutes. The term hametz is applied not only to foodstuffs but also to dishes and utensils in which foods which are hametz have been prepared during the year. The five kinds of grains are wheat, oats, rye, barley, and spelt. "Pesachik" baked goods are made from flour which has not been fermented. Matzah is made of such wheat flour as well.

Q. Why do Ashkenazim not eat beans, rice, corn, peas or peanuts on Pesach?

A. Although these are not among the five species of grain that can become hametz, the rabbis forbade the use of these because flour used to be made from them and it might become confusing for the people who would be tempted to use regular flour if they were allowed to use rice flour for example. To avoid such confusion, the rabbis ordained that these be not used at all. (The Sephardim do not know of such restrictions.) Non-flour products, such as peanut oil, may be used with proper rabbinic supervision.

Q. What is the religious significance of leaven?

A. Leaven was regarded as the symbol of impurity and corruption: the removal of leaven symbolizes the search for pu-

rity and the attempt to root out the "yeast from the dough" that prevents us in our lives from performing G-d's will.

Q. What is Siyyum B'chorim?

A. On the day before Passover, the firstborn fast to commemorate the deliverance of the firstborn in Egypt. But one may eat if he is participating in a *Seudat Mitzvah*, the festive repast which accompanies the performance of certain *mitzvot*. One such *mitzvah* is Talmud Torah study, and thus when a scholar completes a significant section of material (e.g. a tractate of Talmud) it is customary for all present to join in a *siyyum*, a ceremony of completion with a meal. Any firstborn who participates in said ceremony may eat. This is known as the Siyyum B'chorim. The *siyyum* this year will take place during our morning minyan, on March 31 at 6:20 a.m.

Q. Why must we clean our houses so thoroughly before Pesach?

A. The rule against hametz on Pesach applies not only to eating but to enjoyment (*hana'ah*) and also involves removing all the hametz from one's home. No hametz is even allowed to be in the possession of a Jew during Passover. To facilitate this cleaning the following rituals are part of Passover preparations:

1) **Bedikat Hametz** — after the house has been cleaned, on the night before Passover we search once again for any crumbs of hametz we may have missed. We use a candle, a feather and a wooden spoon. This symbolizes that all the hametz which we could see was removed. The ceremony this

year is done on Tuesday evening, March 30.

2) **Bittul Hametz** — A formula renouncing any hametz left that we may have inadvertently missed and canceling our responsibility for it, thus symbolically removing it from our homes. This should be done on March 31.

3) **Be'ur Hametz** — On the morning before Pesach, we burn the hametz that has been found during the search of the night before. This should be done by 11 a.m. on March 31.

4) **Mechirat Hametz** — We are not always able to destroy or get rid of all the hametz. It may be economically disastrous. So the rabbis ordained that a symbolic sale is made of all the hametz to a non-Jew in the community who then symbolically sells it back to us after Pesach. The hametz is then no longer "in our possession." This is normally done by the rabbi or ritual director for the entire congregation.

Q. What foods may not be used during Passover?

A. The following foods are considered hametz and may not be used during Passover: leavened bread, cakes, biscuits, crackers, cereals, wheat, barley, oats, rice, peas, dry beans and liquids which contain ingredients made from grain alcohol.

Q. What foods require Rabbinic certification for Passover?

A. Matzah, noodles, candies, cakes, beverages, canned and processed foods, butter, jam, cheese, jelly, relishes, wines, liquors, salad oils, vegetable gelatin, shortening, vinegar. Labels and tags marked "Kosher l'Pesach" are of no value without a rabbinic signature. This

applies also to items manufactured in Israel.

Q. What foods require no "hekhsher" for Pesach?

A. The following foods require no Kosher l'Pesach label if purchased prior to Pesach: unopened packages or containers of natural coffee (without cereal additives), sugar, pure tea, salt, pepper, natural spices, fruit juices with no additives (frozen, canned or bottled), frozen (uncooked) vegetables (for legumes see above), milk, butter, cottage cheese, cream cheese, ripened cheeses, such as cheddar (hard), munster (semi-soft) and camembert (soft), tuna in water (no oil added), frozen (uncooked) fruit (with no additives), baking soda.

Q. Why may milk without a "hekhsher" be used?

A. With automation used in milk production there is little chance for milk to contain any hametz. Milk produced before Passover is permitted, therefore buy milk before noon on Erev Pesach. When Pesach falls on a Saturday night, the milk must be bought by Friday noon.

Q. Can any dishes and utensils, used during the year, be used on Passover?

A. It is preferable to have dishes and utensils specifically reserved for Passover and stored away during the rest of the year. However, since this is not always possible, the rabbis ordained that certain types of utensils may be "kasherized" (specifically prepared) for Passover. However, earthenware, enamelware or porcelain utensils, if used during the year, may not be used during Pesach.

Q. How may utensils be "kasherized" for Passover?

A. 1) Silverware, knives, forks, spoons, wholly of metal, if used during the year, may be kasherized by scouring thoroughly and then immersing in boiling water.

2) All table glassware is permitted after thorough scouring. There is also a practice of soaking glassware for 72 hours before Passover; follow the custom used in your family. The water should be changed every 24 hours.

3) Fine translucent chinaware, if not used during the previous year, is permitted.

4) Metal pots and pans used for cooking purposes only (but not for baking) if made wholly of metal, may be used during Passover if first thoroughly scoured and immersed in boiling water. Immersion in water is done as follows: fill a large pot with water and heat to boiling. Then take the utensils, tie a string to them and immerse completely in the boiling water. For silverware, etc., a cord netting can be used to dip several at once. This process renders all-metal utensils Pesachik and pareve.

Q. What are ma-ot hittin?

A. Matzah for Pesach is a *mitzvah* and a collection was taken up before Pesach to provide money for matzah and other Passover essentials to the poor. This is called Ma-ot Hittim. At Temple Israel, money collected goes to those who need our help to celebrate Pesach.

Q. What will you have if you follow the above rules?

A. A "Pesachik" home and a joyous, healthy, and happy Pesach!

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Service Schedule

First Day of Passover

March 31 at 6 p.m. (Chapel)
— First Seder
April 1 at 9:30 a.m. (Chapel)

Second Day of Passover

April 1 at 6 p.m. (Chapel) —
Second Seder
April 2 at 9:30 a.m. (Chapel)

Intermediate Sabbath of Passover — April 2 at 5:30 p.m. and April 3 at 10 a.m.

Intermediate Days of Passover — Monday and Tuesday at 8 a.m. (Chapel)

7th Day — April 6 at 5:30 p.m. (Chapel) and April 7 at 9:30 a.m. (Chapel)

8th Day — April 7 at 7 p.m. (Chapel), Passover Family Service; April 8 at 9:30 a.m. (Sanctuary), Yizkor Memorial Service.

Special Sabbaths Preceding Passover

There are three special Sabbaths during March. Their significance is as follows:

Shabbat Parah — Preceding the Passover proper, steps to become ritually clean had to be taken as preparation for the eating of the Pascal lamb. Hence the law concerning the ashes of the Red Heifer — the *Parah Adumah* — is read.

Shabbat Hahodesh — Shabbat Hahodesh derives its name from the special "portion about the month," referring to the special consecration of the Hebrew month, Nisan, which is the most eventful month in the history of Israel (being the month when the exodus from Egypt took place).

Shabbat Hagadol — Shabbat Hagadol always precedes Passover. It derives its name from the importance of the approaching festival and from the Haftorah of that day with its allusion to "the Great Day of the L-rd."

Submitted by Temple Beth-El, Providence, R.I.

A Kosher & Happy 1999 Passover 5759 Holiday Schedule Remember

Search for Chometz — Tuesday night, March 30
Fast of First Born — Wednesday, March 31
Eruv Tavshilin — Wednesday afternoon, March 31

1999 WEDNESDAY, MARCH 31 ~ 5759

Providence time only
Eating of Chometz until 9:30 a.m.
Burning of Chometz before 10:30 a.m.
Passover begins — 5:52 p.m.
Seder begins — 6:58 p.m.
Passover ends — Thursday, April 8 at 8:11 p.m.

CANDLELIGHTING TIMES FOR PASSOVER 1999

Wednesday, March 31 — 5:52 p.m.
Thursday, April 1, after — 6:58 p.m.
Friday, April 2 — 5:54 p.m.
Tuesday, April 6 — 6:58 p.m.
Wednesday, April 7, after — 8:03 p.m.

BLESSING

March 31 — First eve of Passover	1 & 2
April 1 — Second eve of Passover	1 & 2
April 2 — Friday of Passover	3
April 6 — Seventh eve of Passover	1
April 7 — Eighth eve of Passover	1
#1 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM A-SHER KI-DE-SHA-NUBE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL YOM-TOV	
#2 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM SHE-HEH-CHE-YOH-NU VI-KIYE-MO-NU VE-HE-GE-O-NU LEZ-MAN HA-ZEH	
#3 BORUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM A-SHER KI-DE-SHA-NUBE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHA-BOS KO-DESH	

Special Instructions for Holidays (But not on Shabbat): On holidays it is forbidden to create a new fire by striking a match, lighter, etc. However, it is permissible to use a flame already burning continuously since before the inception of the holiday, such as a pilot light, gas or candle flame.

For a Complete Passover Handbook Contact
Chabad Lubavitch
487 Savoy Street, Providence, Rhode Island
(401) 273-7238

Celebrate Passover at Ahavath Achim Synagogue

Pesach Schedule of Services

Wed., March 31	Mincha/Maariv 6 p.m.
Thurs., April 1	Shacharis 9 a.m.
	Mincha/Maariv 7 p.m.
Fri., April 2	Shacharis 9 a.m.
	Mincha/Maariv 6 p.m.
	Shabbat, April 3
	Shacharis/Shabbat/
	Beginner's Service 9:30 a.m.
	Mincha/Maariv 6 p.m.
	Shabbat Concludes 7 p.m.
Tues., April 6	Tues., April 6
	Mincha/Maariv 7 p.m.
Wed., April 7	Wed., April 7
	Shacharis 9 a.m.
	Mincha/Maariv 7 p.m.
	Thurs., April 8
	Shacharis 9 a.m.
	Rabbi's Sermon/
	Yizkor 10 a.m.
	Mincha/Maariv 7 p.m.
	Pesach Concludes 8:05 p.m.
	Chometz in your home may be eaten 9:05 p.m.

PESACH CANDLELIGHTING SCHEDULE

Wed., March 31	Candlelighting 5:48 p.m.
Thurs., April 1	Candlelighting 7:08 p.m.
Fri., April 2	Candlelighting 5:48 p.m.
Sat., April 3	Candlelighting 5:48 p.m.
Tues., April 6	Pesach Concludes 7 p.m.
Wed., April 7	Candlelighting 6:54 p.m.
Thurs., April 8	Candlelighting 8:14 p.m.
	Pesach Concludes 8:05 p.m.
	Chometz in your home may be eaten 9:05 p.m.

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For Passover: To Get Your Prayers Answered, Make The Effort

by Rabbi Irwin Katsof

Rabbi Irwin Katsof is the co-author of *Powerful Prayers* written with CNN talk show host Larry King. He is also the executive vice president of The Jerusalem Fund of Aish HaTorah.

Many people relate to Passover the way my friend, CNN talk show host Larry King does. As King sums it up in his inimitable way: They tried to kill us. We won. Let's eat."

But the truth of the matter is that the story of Passover contains many deep lessons that reverberate through time to this day. One of those is how to get your prayers answered. It is amazing to me how many people want to know; it has been one of the most frequently asked questions that I've encountered since the publication of *Powerful Prayers*, a book King and I co-authored.

So, in the Passover story, we find the key. The escaping Israelites slaves have just reached a dead end. The Pharaoh's army is in hot pursuit, but there is no place to run; the Red Sea stretches out before them and it is either die by drowning or die by the sword. Of course, they panic and cry out to heaven in prayer. Moses stretches out his hand over the water; the wind is blowing mightily, but nothing happens. They continue to weep and pray, weep and pray. Then, one person, a man named Nachson, steps into the water and starts wading in. He wades in deeper and deeper; he keeps forging forward until the water is up to his neck.

And then the miracle happens — the waves suddenly recede and the sea splits.

The point is obvious — you can't stand on the shore praying, you have to jump in, and then G-d will aid your effort.

A friend of mine, a fellow named Shraga, learned this lesson in a fascinating way. At the

time he had been thinking about getting married and so he was praying for a wife. He had heard that your best chance of getting your prayers answered was to pray in Jerusalem, at the Western Wall, for 40 consecutive days. A wife was an important thing to pray for, so Shraga decided to pull out all the stops. He thought that going to the Wall for 40 consecutive days would sure count as making an effort in G-d's book.

So he started his prayer program. Of course, he had a very definite idea of what kind of woman he wanted to marry and he prayed for this special woman to cross his path, look his way and say "I do." A tall order, but G-d runs the universe so it should be a snap for Him.

As Shraga tells it, "At first I treated this exercise of praying for 40 days straight as some kind of magical metaphysical ploy to butter up G-d and score brownie points. But as the days passed, I began to understand the power of prayer. Because it occurred to me to ask what would a woman with the qualities I desired want in a husband? Would she not have very high standards also? Would I meet these standards? As I prayed I realized that making the effort meant that I had to work on myself to be worthy. I went through a period of self-examination and solidified my commitment to confront my shortcomings and developed a plan to overcome them."

The remarkable thing is that two days after his 40 days of praying were up, Shraga met his wife, Keren, and she was everything he had prayed for. G-d had answered his prayer. But Shraga was not the same man who started praying some six weeks before.

Shraga had discovered the power of prayer as a tool of self-transformation, besides developing the habit of connecting with G-d every day. Making the effort always pays off in one way or another.

It is important to realize that all prayers are answered. But sometimes G-d's answer is no. We don't have a way of guaranteeing a positive answer, because only G-d knows what is good for us right now, but we can avoid the pitfalls that are sure to get us a negative one. One of those pitfalls is praying without making an effort yourself.

There is an amusing story told about a man who prayed to win the lottery. Every day he prayed, and he put his heart into it. Finally, one day, he heard a heavenly voice speak. "Alright already, I will make sure you win the lottery."

The man was beside himself, "Thank you G-d. Thank you. Thank you."

"You are welcome," said the heavenly voice. "But you have to do me one favor."

"Sure, sure, anything." "Buy a ticket."

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Psalm 114

When Israel went out of Egypt,
the House of Jacob from a strange-tongued people;
Judah was His sanctuary,
Israel His dominion.
The sea looked and fled,
the Jordan turned back.
The mountains danced like rams;
the hills like young sheep.
What prompts you, O sea, to flee?
O Jordan, to turn back?
O mountains, to dance like rams;
O hills, like young sheep?
Tremble, O earth, before the L-rd;
Before the G-d of Jacob,
who turns the rock into a pool of water;
hard stone into a fountain of water.



Blessed are You, O L-rd our G-d, King of the universe, who redeemed us, and redeemed our fathers, from Egypt, and brought us this night to eat unleavened bread and bitter herbs. So may You bring us, O L-rd our G-d and G-d of our fathers, to other festivals and holy days. May they come in peace to us, and may we delight in the rebuilding of Your city, and rejoice in Your service. May we eat there of the sacrifices and Passover offerings, whose blood will reach the sides of your altar, acceptable to You. Then we shall thank You with a new song for redeeming us, and for delivering our souls. Blessed are You, O L-rd, who redeems Israel.

Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the vine.



Free Passover Handbooks Available From Chabad

Chabad Lubavitch has made available a number of pamphlets and handbooks on the Passover holiday. The pamphlets cover the basic laws of Passover, as well as the blessings and time for candlelighting. The *Passover Handbook* contains a digest of cosmetics, drugs and other items that may contain chometz (leaven) and therefore should not be used on Passover. Call Chabad at 273-7238.

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Passover Information

The rituals of Passover help us enter the world of our ancestors who had been slaves in Egypt, but who were redeemed from bondage by G-d. By retracing their steps from slavery to freedom, through ritual acts, story telling and eating symbolic foods, we cultivate our own appreciation for G-d's goodness in the blessings and freedom we enjoy.

Attention: Firstborns. The climactic plague upon Egypt was the slaying of all first-born Egyptians. But the first-born Israelites were spared when the "angel of death" passed over every house whose doorpost was smeared with the blood of the paschal lamb. In gratitude, all first-born Jews either fast in thanksgiving, or attend a *Siyum Bekhorim*, at which we complete a section of rabbinic study. Since a *Siyum* calls for celebration, all first-borns in attendance are invited to eat, not fast.

On the night before Passover by biblical command, Jews

are forbidden to own or even see *hametz* (leaven) during Passover. We clean extensively to rid our houses of *hametz* as the holiday approaches. On the night before the Seder, members of each household traditionally search for any remaining *hametz*. This special activity is conducted by using a candle (or flashlight), a feather, and a wooden spoon to collect the *hametz* which is found. Prayers to accompany the search are found at the very beginning of most Passover Haggadot.

Selling Your Leftover Hametz. If you have *hametz* in your home which you do not wish to throw away, it is permissible to sell it to a non-Jew, who may certainly enjoy *hametz*. Mr. Adler will be happy to arrange the sale of *hametz*. Contact him by March 30.

Pesah Guide. A Pesah Guide prepared by the Rabbinical Assembly is included in this edition of Kol Emanu-El to answer many of your Passover questions. Contact Rabbi Franklin or

Rabbi Kaunfer, if you have any further questions.

Hag Kasher v'Same'ach!
Happy, Kosher Pesah!

Passover 1999/5759 Calendar

March 30 or before contact
Mr. Adler to sell Hametz
March 30, after 7 p.m.
Search for Hametz

SIYUM FOR FIRSTBORN
March 31 at 6:45 a.m.
March 31 by 10 a.m. — Burn
Hametz
March 31, 5:45 p.m. — Services for the first night of Pesah

FIRST SEDER
March 31 in the evening

YOM TOV MORNING SERVICES
April 1 and 2 — 9:30 a.m.
YOM TOV MORNING SERVICES
April 7 & 8 — 9:30 a.m.
April 8 at 8:03 p.m. — Pesah
Ends

Temple Emanu-El, 99 Taft Ave.,
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Hand-Baked Matzah Available From Chabad

One of the mitzvot connected with the Passover holiday is that of matzah. According to the Torah, the Jewish people had to leave Egypt in such a hurry that the dough didn't have time to rise. As a result, they had to eat unleavened cakes or matzah — a tradition that has been carried on every year since 2448 when the Redemption from Egypt took place.

And to help make the tradition even more meaningful, Chabad is making available special hand-baked Shmurah matzah. The term "shmurah" means "guarded" and refers to the fact that no water has been allowed to come in contact with the wheat since the time it was cut. This was done as a precaution against the possibility of the wheat becoming leavened. Many people are especially careful to use hand-baked Shmurah matzah for their Passover Sedorim. This year, the Shmurah matzah is again available and is packaged in an attractive gift box.

To order Shmurah Matzah, call Chabad at 273-7238.

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Vera Rosenne's Gefilte Fish (pareve)

The gefilte fish served by Vera Rosenne, who was born in Romania and whose husband, Meir, was Israel's ambassador to the United States, is bound together by ground almonds instead of matzah meal. The almonds are used in part because some Jewish customs hold that wet matzah rises like leavened bread. Because the taste is delicate, you may wish to serve it without horseradish or with an herb- or horseradish-flavored mayonnaise.

1 medium onion, coarsely chopped
2 Tbsp. unsalted pareve margarine
1 pound carp fillet
1 pound whitefish fillet
Salt and freshly ground white pepper
4 large eggs
1 1/2 cups finely ground blanched almonds
12 cups strained fish stock (see note below)
Carrot slices, steamed or cooked in boiling water, for garnish
Parsley for garnish
Prepared red horseradish for serving

1. In a skillet, sauté the onion in the margarine until soft. Combine the onion with the carp and whitefish and chop finely with

steel blade in food processor (or chop by hand). Put the mixture in a bowl and season with salt and pepper to taste.

2. Add the eggs and mix well to blend. Blend in the almonds.

3. With wet hands, shape the fish mixture into ovals, using 2 tablespoons for each. Place the ovals in a pot of lightly boiling fish stock, cover and cook at a slow boil for about 30 minutes. Remove the fish balls from the bouillon and arrange on a serving dish. Strain the bouillon through a fine strainer over the fish and refrigerate. The bouillon will jell.

4. To serve, arrange one or two cooked carrot slices on each piece of gefilte fish, decorate with parsley and serve red horseradish on the side.

Note: If you are using a standard recipe for fish stock, you might add more carrots and onions, and tomato, zucchini, celery, parsley, bay leaf and leek, for additional flavor.

Makes approximately 16 pieces, about 8 servings.

FISH STOCK (PAREVE)

3 pounds fish bones and heads
8 cups water (approximately)
1 large carrot, peeled
1 large onion, peeled and quartered
3 bay leaves

1 tsp. white peppercorns
Kosher salt to taste

1. Place the fish bones and heads in a stockpot. Cover with cold water and bring to a boil. Boil about 5 minutes, skimming constantly. Lower the heat to a simmer.

2. Add the carrot, onion, bay leaves and peppercorns and simmer very gently for about 1 1/2 hours, adding additional water as needed to keep the ingredients covered. Strain through a very fine strainer. Season with salt.

Makes 1 quart, approximately.

Both recipes from The New York Times Passover Cookbook, William Morrow and Company, 1999.

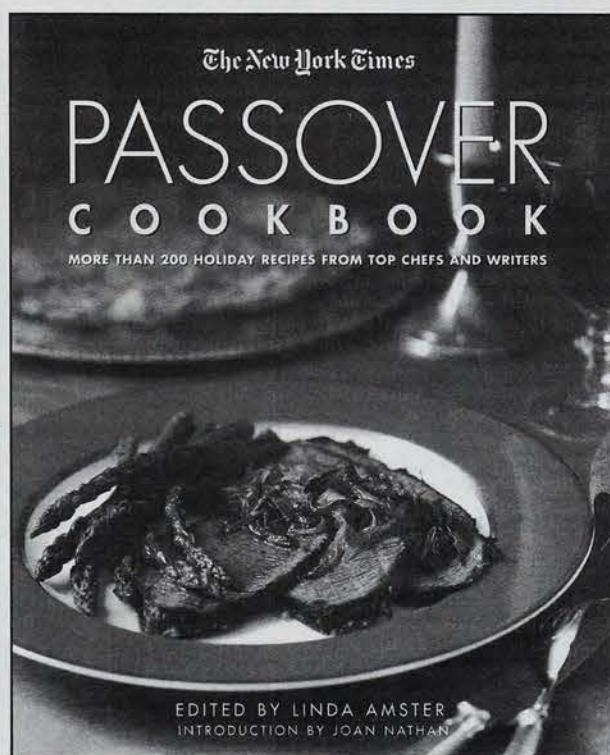
Variations and Such...

When preparing gefilte fish, be sure the mixture is well seasoned. But never taste the raw mixture of freshwater fish; it must be cooked to destroy any parasites that are present. Poach a teaspoonful in a little stock or water, let it cool briefly and then taste. Gefilte fish is best made a day in advance. Although chilling it thoroughly improves the texture, it should not be served ice cold.

For variations on tradition, try a gefilte fish terrine or a soufflé or loaf. For something different, consider matzoh-meal crepes filled with gefilte fish, and gefilte fish-stuffed cabbage leaves. And for a fishless gefilte fish, you can make a mock version of veal and chicken.

If you prefer something else, there are numerous delicious fish alternatives to gefilte fish: pickled smoked salmon, salmon pâté, trout roulades with whitefish mousse, carp in parsley sauce. Some of these appetizers make excellent lunch courses when served in larger portions.

From The New York Times Passover Cookbook, William Morrow and Company, 1999.





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Margareten Family's Passover Vegetable Terrine (pareve)

This recipe is a cherished heirloom of the Margareten family, whose matzoh company, Horowitz-Margareten, has been in existence for more than a hundred years. The vegetables in this aspic can be layered or not, as you like. Either way it adds a festive-looking note to the Passover table.

2 Tbsp. plain gelatin
1/2 cup lemon juice
1 Tbsp. grated lemon peel
3 Tbsp. sugar
1 medium onion, grated
1 1/2 cups chopped celery
1 cup peeled, seeded cucumber, chopped
1/2 cup chopped scallions
2 Tbsp. minced fresh dill
2 Tbsp. minced parsley

2 Tbsp. finely chopped watercress
1 cup grated or finely julienned carrot
1/4 cup sliced or chopped radishes
1/2 cup chopped green bell pepper
1/2 cup chopped red bell pepper
2/3 cup mayonnaise
Salt and freshly ground black pepper
Sprigs of watercress for garnish

1. Dissolve the gelatin in 1/4 cup cold water in a large bowl, preferably metal. Add 2 cups boiling water and stir until the gelatin is completely dissolved. Stir in the lemon juice, lemon

peel, sugar and onion. Refrigerate for about 30 minutes, or until it begins to thicken.

2. Mix the vegetables all together in a bowl or, to make a layered terrine, combine the celery, cucumber, scallions, dill, parsley and watercress in one bowl and the carrot, radishes and peppers in another.

3. When the gelatin mixture has begun to thicken, remove it from the refrigerator and stir until smooth. Mix the mayonnaise with a few tablespoons of the gelatin mixture, then fold the mayonnaise into the rest of the mixture, stirring until smooth. Season to taste with salt and pepper.

4. Lightly oil a 6-cup mold. Either mix all the vegetables with the gelatin mixture and pour into the mold or, if you have separated the vegetables into two groups, mix the celery group with about two-thirds of the gelatin mixture and the carrot group with the rest. Spoon half the celery combination into the mold, add the carrot mixture and top with the remaining celery mixture.

5. Chill several hours until firmly set. Unmold onto a platter, garnish with watercress and serve.

Makes 8 to 10 servings.

Horseradish

As for the horseradish, this traditional accompaniment can be freshly grated or store-bought, white or reddened with beet. A word of caution about preparation: homemade horseradish is a much more forceful seasoning than the bottled variety. It requires careful preparation because the fumes released during the grating process may be nearly overpowering. If you are making it at home, cut the root into small cubes and grate them in a food processor, using the knife blade and an on-off pulse motion. The lid should be removed slowly, with your face averted from the machine. To avoid being overcome by the fumes, you might also want to place a damp towel over your nose and mouth. Allow the freshly grated horseradish to sit in the processor 30 minutes before using. Then remove to a bowl and add as much vinegar as the horseradish will absorb. Add a pinch of salt and, if desired, a pinch of sugar. Fresh horseradish in vinegar will keep only a couple of weeks, tightly covered and refrigerated. The

flavor will become milder if it is refrigerated for a day or two.

For a variation on the traditional horseradish theme, try serving your gefilte fish with beet tartare, or with a beet-horseradish aspic.

From The New York Times Passover Cookbook, William Morrow and Company, 1999.

Liquids With Legs

by Mike Fink
Herald Contributing Reporter

This is the season for an annual kosher wine taste. Al Murphy set up some glasses with the sign of the centaur, or pegasus, or Balaam's burro, embossed in gold. He brought out a Baron Herzog Cabernet from 1996 and compared it to a Gamla of the same year, both marked "mevushal"—a process of using heat for purity—and therefore both U and P. We used some lingo or jargon of the ceremony and decided that the Herzog had better "legs." That means, something like body: the glass holds a ruby streak for a few moments as you consider the bouquet. "Cabernet has an earthy quality, and offers an aftertaste. You don't want too light a red," remarked my host, who keeps an apartment next door to his longtime store at the edge of Pawtucket where boulevard, Hope, and East join together. We uncork a white Chardonnay to check it out, and a rosé compromise. This pink Zinfandel boasts a burst of cotton candy sweetness, but that's a turn-off for me in my war against too childish a choice of kosher wines for the week of seders and fried matzah.

A silver bucket joins a dish of crackers. The purpose of a wine taste is to judge a vintage, and

you have to limit your swallows so as not to lose your discernment. "The purchase of a fine wine from Israel is a vote of confidence in that country," notes the maven. He adds that young people are turning to higher categories of wine as a beverage of health, good value, many merits, and deep-rooted traditions.



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Passover Customs

Sell hametz to the rabbi at morning services the week before Passover. March 31 at 8 a.m. is the *Siyyum* for firstborn sons: Firstborn sons become exempt from the obligation to fast on the day before Passover by attending a service at which a Jewish unit of study is completed. (The principle of Jewish law involved is that one who engages in one mitzvah — completing a book of study and celebrating with refreshments — is exempt from the simultaneous performance of another mitzvah — fasting.)

Observance

The ceremony of removing leaven (*bedikat hametz*) is to take place March 30, as soon as it gets dark. Until 10 a.m. March 31, leaven (*hametz*) may be eaten. The noon meal on March 31 is to be of Passover food, but matzah is not to be served.

The Passover home atmosphere is created each year by the traditional practice of thoroughly cleaning the home in all its parts and by the removal of

all hametz or leaven in preparation for the welcoming of Pesach; also through the meticulous avoidance of the use of hametz or leaven through the Passover days, both at home and when away.

Foods Forbidden For Use During Pesach

Leavened bread, cakes, biscuits and crackers, cereals, wheat, barley, oats, rice, corn, peas and all liquids which contain ingredients or flavors made from grain alcohol.

Foods Permitted For Use During Pesach

a) Requiring no kosher *l'Pesach* label:

The following foods are permitted in unopened packages or containers; natural coffee, sugar, vegetables (except corn, peas and beans), string beans being permitted.

b) Fruits and those vegetables normally permitted for Passover use are permitted in their frozen state.

c) If certified for Passover

use by a rabbinical authority: matzah, matzah flour, Passover noodles, candies, cakes, beverages, canned and processed foods, milk, butter, cheese, jams, jellies, vinegar, wines and liquors, gelatin, relishes, salad oils, dried fruits, shortening — are permitted if rabbinical authority indicates that these items of food have been manufactured and wrapped free from contact with hametz.

Labels and tags marked kosher *l'Pesach* are of no value unless they bear rabbinical signature.

Utensils

Only dishes and utensils specially reserved for Passover should be used with the following exceptions:

a) The silverware; knives, forks and spoons made wholly of metal, if used during the year, may be used on Passover if thoroughly scoured and immersed in boiling water. All table glassware is permitted after thorough scouring. Fine translucent chinaware, if not used for a year, is permitted.

b) Metal pots and pans used for cooking purposes only (but not for baking) if made wholly of metal, though used during the year, may be used on Passover if first thoroughly scoured and immersed in boiling water.

c) Utensils used for baking during the year cannot be used. A dishwashing machine may be used for Passover after thoroughly scouring with boiling water and the use of a new tray.

Submitted by Temple Beth-El, Providence, R.I.

The Matzah of Unity

To be recited during the Passover Seder at Yachatz — When breaking the middle Matzah

Now is the time in our Seder to take the Middle Matzah and divide it in half. As we break this Matzah and set it aside, we link ourselves symbolically with all Jews throughout the world, especially those who have lived under the heel of the oppressor.

Our Seder meal will not conclude until the missing piece of Matzah is found and returned to the table. The Matzah, when thus restored, shows the desire of our people to be together as one, at peace.

No plant grows without first bursting out of its seed; no butterfly flies over a plant without first losing its cocoon; no child is born without its mother's discomfort and pain of labor. It is often only within "brokenness" that we can discover our paths to healing. The broken Matzah reminds us of *Tikkun Olam* — our need to make a better world.

Passover is so real and so tangible because we not only taste our freedom, but also resolve to work for the liberation of all people. Therefore, it is a time to ask ourselves: What have we done to help others? What are we doing to care for those in need? How are we relieving someone else's distress? Can we reach out and assist with our *tzedakah*, our charitable contributions, or through *gemilut hasadim*, our acts of loving kindness? How can we repair the "brokenness" of this world?

Today the Star of David rises proudly in the former Soviet Union, but the shadow of the hammer and sickle may yet be revived. Schools, synagogues, centers and social agencies now struggle to take root. We are proud that we too "remembered the plight of the stranger," and acted to bring hope to those in need. Torah is now taught in a land where Hebrew was once outlawed.

Jew who left the former Soviet Union, Ethiopia and other devastated countries, experienced a modern exodus — enabling them to bring their children and grandchildren to freedom in Israel, a land sworn to us by our ancestors and G-d.

May this broken Matzah, our bread of affliction, remind us of our people's history, and challenge us to create a future of wholeness for Jews the world over. Amen.

Submitted by the UJA Rabbinic Cabinet and the National Conference on Soviet Jewry and Congregation Ahavath Achim, New Bedford.

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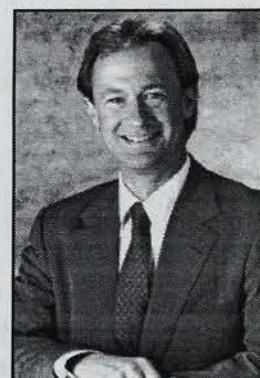


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Why is This Food Different From Other Foods?

Kashrus/Passover and Modern Food Processing

by Arlene Matthes-Scharf
M.S. Food Science, MIT
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Passover is the time of year when kosher consumers are most careful about what they eat, due to the strict prohibitions against eating *chometz*. This is based on the biblical injunction against eating or possessing leavened bread during Passover. (Exodus XII 18-20)

Ensuring that food is kosher for Passover is even more difficult than during the rest of the year because many of the ingredients that are routinely used and are produced under kosher supervision are not kosher for Passover. Nothing can be used containing the following foods which are considered *chometz*: barley, wheat, rye, oats, and spelt except for matzoh and matzoh meal products which are flour and water mixed together and baked in less than 18 minutes under rabbinic supervision.

In addition most American Jews are Ashkenazim (of Eastern or Western European descent) and do not use *kitniot*: legumes (such as soy, peanuts, and peas) corn, rice and mustard flour. These are the basis of many functional food ingredients.

Even if a product says that it is kosher for Passover, it still may be inappropriate for you. Some products from Israel (where the majority of the population are Sephardim, who do use *kitniot*) have been imported to this country. These products are not kosher for Passover for

Ashkenazim, but will be labeled as kosher for Passover, since they are kosher for Passover for Sephardim. Some of the problematic ingredients include lecithin, corn syrup and peanuts.

An example is an Israeli *halvah* sold in the Passover section of the supermarket. It states in large letters "Kosher for Passover." It contains corn syrup and therefore is kosher for Passover only for Sephardim.

Marshmallows are a product with problems. The main ingredient of marshmallows is gelatin, which in the Passover marshmallows is made from beef bones and skin. It is a controversial ingredient that Orthodox rabbis do not generally accept. You should consult your own rabbi. There is an imitation marshmallow product on the market made with vegetable gums to replace the gelatin. It is also made with corn starch and corn syrup, *kitniot* ingredients that are acceptable for Sephardim only on Passover. Now Elyon marshmallows are available which are certified by the OU. The gelatin is made from glatt kosher-slaughtered beef hides.

On Passover, even the type of oil used becomes important, since the standard corn and soybean oils cannot be used. Cottonseed oil, grapseseed, and safflower oil, become the oils of choice for Passover. Special runs for a product need to be made for Passover using cottonseed oil. Products, such as canned tuna, which contain vegetable oil and hydrolyzed vegetable protein need to be supervised

as to the source, since soybeans are commonly used.

Manufacturers are not required to list processing aids on the label. Processing aids are added during the manufacturing of a product, such as the oils for greasing pans in a bakery. They are not considered to be part of the final product and so are not required to be listed on the label but may still be present.

There are many innocuous appearing products which need kashrus certification during the year and particularly on Passover.

Some of these products are sodas (flavored carbonated beverages), dried fruits, raisins and candies.

In addition other foods should not come into contact with any chometz or they become unusable for Passover. An example of a product which could have this problem is frozen vegetables made on a production line previously used for pasta.

There are many innocuous appearing products which need kashrus certification during the year and particularly on Passover. Some of these products are sodas (flavored carbonated beverages), dried fruits, raisins and candies.

Sodas sold for everyday use contain a number of ingredients which are not kosher for Passover. Corn syrup is the everyday sweetener of choice, since it is cheaper for the manufacturer than cane sugar. Passover formulations must contain cane sugar. Sodas contain flavorings and colorings that may contain grain-based alcohol which is not kosher for Passover. Kosher for Passover sodas must contain kosher for Passover ingredients. Everyday sodas also need kosher certification for every day use since a number of innocuous sounding ingredients may be non-kosher. For example colorings and flavorings could be of animal, insect or grape origins especially in "all natural" products. Natural flavorings include civet (from cat), musk (from ox), castoreum (from beaver), ambergris (from whales) and grapes. (*Kashrus Magazine*, April, 1987, p. 60) Oils are used in some sodas and these need certification.

Dried fruits and raisins need to have kosher certification year-round and special certification on Passover. Producers put oils or waxes on the raisins to prevent clumping. Glycerol is also added to raisins to keep them moist, these need to have proper kosher for Passover certification. Because of this use of oil or other processing agents, raisins and dried fruit need to have kosher certification even for year-around use even when labeled "all natural." Dried fruit and raisins may also be dried in ovens used for processing *chometz*.

Keeping kosher for Passover requires vigilance and education on the part of the consumer, with the reward of a *Chag Kasher Vi Sameach* (a kosher and happy holiday).

For more information and Passover recipes, visit the Kashrut website at <www.kashrut.com>.

Community Seder To be Observed

The Jewish Community Center of Rhode Islands in cooperation with the Jewish Family Service and Bureau of Jewish Education, will hold a community seder at 401 Elmwood Avenue, Providence. This seder will take place on the second night of Passover, April 8 at 6:15 p.m.

A full traditional (kosher) seder will be served, catered by Green Manor Caterers, who are approved by the Vaad of Massachusetts. Reservations should be made by April 1. There will be limited seating. Transportation is available.

In charge of all seder arrangements is Robert Goldberg, group services worker at the center. Goldberg will also lead the seder service on April 8. If you have any questions about the arrangements, call Goldberg at the JCCRI, 861-8800.

This program is open to the community

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The Vulcan is a Real Jew

A Conversation With Leonard Nimoy

by Sonia Levitin

I met Leonard Nimoy in his Beverly Hills office, an unpretentious, spacious room filled with light from wall-to-wall windows which enlivened the memorabilia of Nimoy's long and eclectic career. Nimoy is known in Hollywood not only as an actor of stage and screen, but also as a director and producer. His stage career includes performances as Tevye in "Fiddler On The Roof" and starring roles in "Twelfth Night" and "Camelot." He produced, directed, and starred in a one-man show, "Vincent," about Vincent Van Gogh; other directorial credits include "The Good Mother" and "Three Men and a Baby." In the 1950s and 1960s, Nimoy appeared on virtually all the top TV shows, including "Rawhide," "Wagon Train," and "Perry Mason." His portrayal of Spock, the logical, intellectual Vulcan in "Star Trek," has earned him three Emmys and worldwide fame. For the Reform Judaism interview, Nimoy was casually dressed in a black sweatshirt and khakis.

Many of us are asking, how can I express my Judaism and still be involved in the commercial, predominantly Gentile world? How does one find the right balance? Apparently you have done this — you are an active member of a Reform congregation, and you take your Judaism seriously.

That's right. My wife Susan and I are very involved with

Temple Israel in Los Angeles, CA. In fact, the rabbi, John Rosove, is my wife's cousin.

How about your growing-up years? Were you involved Jewishly?

Yes. I grew up in an Orthodox neighborhood in Boston, went to an Orthodox shul, and sang in the choir. We spoke Yiddish at home. I was in AZA (a Jewish youth group) as a kid, and when I was 14 or 15 years old I was performing at war bond rallies run by B'nai B'rith.

I also read Jewish stories on the radio as a teen-ager. Later I worked with Maurice Schwartz, the founder of the Yiddish Art Theater. In the '20s he staged a dramatization of a play written by I.J. Singer. Schwartz brought I.J. to New York to celebrate the success of the play, and I.J. brought his brother, Isaac Bashevis Singer. And that's how Isaac Bashevis Singer came to America.

Isaac Bashevis Singer's life was in a way a parallel to yours. His parents didn't want him to be a writer; you have said your parents didn't want you to be an actor. What did they want you to be?

They had great faith in me and thought I could be a doctor, lawyer, scientist, chemist — something with stability. Their lives were so fragile. They escaped from Russia to the United States, not speaking the language. My father was a barber all his life. They were hoping their kids would get educated and live a better life. My brother did. He graduated from MIT

and became a chemical engineer.

Looking ahead, Pesach is soon approaching. What kind of Passover experiences did you have as a child?

I have strong memories of my childhood seders in Boston, sitting around the kitchen table at my grandparents' house with my parents and my older brother Melvin. I remember a lot of food and candles and wine, pieces of chicken and boiled eggs and matzah, of course, and the afikomen. Whoever found the matzah got a quarter. I remember opening the door for Elijah, and that was always a very special, magical moment for me. Those moments in Judaism somehow captured my imagination, those ritual moments that have to do with something mystical.

How do you celebrate your seders now?

We do seders for large numbers of people, friends and relatives, and we invite all the traveling people who aren't connected to a family here in town. Melvin comes with his two sons and a daughter. My daughter Julie and her three children come, and my son Adam comes with his two children. Last year we were planning to get a tent in the backyard and have 70 or 80 people, but I was called away and we had to cancel it. But we're trying to do it again this coming year. And my wife is very committed to finding the feminine aspect of these rituals. She reads from a feminist haggadah and assigns readings from it.

Do you use different haggadot at your service?

Yes, we extract from several. So you create your own service — and do you lead the service?

We split up the service, hav-

ing concepts that have held them back?

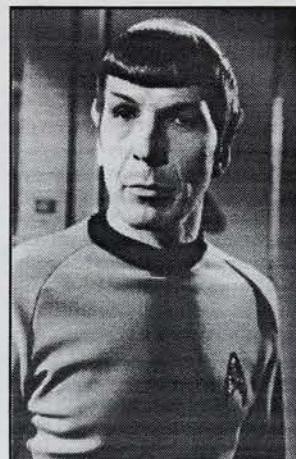
Is there something in your life that was a burden, from which you've been liberated?

Yes, I feel particularly in the past 10 to 15 years I've come out of a cocoon in which I was bound up by obsessive career goals at the expense of personal life. I've lately given myself the license to be much more engaged with my family and our personal activities, and let the career be equal or at best hold second place.

Your appreciation of Judaism has also found its way into "Star Trek."

Well, the Vulcan greeting in "Star Trek" is the Jewish hand sign I saw as a little kid at services with my parents — the sign of the Kohanim make when they give the priestly blessing. There are some Kabbalistic interpretations of this gesture. Old prints show the hands with various numerological symbols on them, so there's that interpretation. The one I find simplest to relate to is that it represents the "shin," the first letter in the word "Shaddai" (one of the names for G-d).

Let's talk about your portrayal of Mel Mermelstein in "Never Forget" (the story of how Mermelstein successfully sued the Institute for Historical Review, which claimed the Holocaust never happened). There is a gripping scene in the film where Mermelstein is being deposed by the lawyer for the opposition. The attorney is



Leonard Nimoy as Mr. Spock

ing different people participate. I lead the service, and so does Melvin — he's the patriarch of the family.

People at your seder, then, are active participants.

Yes. It's very important to spread the idea that coming out of Egypt, out of bondage, was a liberation process. We need to emphasize that every person is somehow in bondage, so we ask everyone at the seder table to think about what they have liberated themselves from in this past year. What growth, what discoveries have they had? What liberation from previous burdens or commitments or bind-

(Continued on Next Page)

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Passover Greetings

In Memory Of
Aaron J. Oster

The Vulcan is a Real Jew

(Continued from Previous Page)

mocking and tormenting Mermelstein, who is falling apart in one way, but in another way, he refuses to respond to this obscenity, and he just cries. It's a wonderful, powerful scene. What was going through your mind?

By the time we got to production, I'd spent hours reading the transcripts and depositions. Almost every word in that scene came from the actual transcript. At rehearsal I became caught up in it, and I was really inside this character. A week later we shot it, and it played exactly as we'd rehearsed. I felt touched, angry, moved, speechless — there was a rhythm, a flow of emotional ideas in the piece that caught me so fully, and I thought, "What's going on here? This man is asking these questions, teasing me and taunting me..."

The attorney acted like a Nazi. Did you think you would have actual tears? Did you plan it?

I just found myself choking up. I thought it might happen — yes, I did.

You met with Mel Mermelstein many times. How did he strike you?

He's a quiet, soft-spoken gentleman, solid, feet planted on the ground. He was determined to see this thing through, despite a tremendous expenditure of time and money. People told him to let it go, but he wouldn't. And I understood that. I kind of hope that I'd behave the same way if I were in that situation. I admire him. He's another keeper of the flame. I wish "Never Forget" had had more of an audience. I'd be

happy to make tapes available to any organization that wants to use it.

You would really give tapes?
Yes. It's a very important story. The revisionists are still at it. And I'm very concerned that the further we get away from the Holocaust, the easier it seems for them to make their case. I'm not one who believes in living in the Holocaust, but I believe it's important that the issue be protected. We can never forget. Never again. That's what the film is all about. [Organizations wishing to obtain the tape may fax Leonard Nimoy at (310) 785-0174.]

It seems to me that for a long time in this country there was an attitude of "don't rock the boat — keep a low profile." For example, in the '50s, you didn't go around wearing a Mogen David — I mean, yes, you were a Jew, but you didn't broadcast it. Was that your experience as well?

Yes, don't make waves. When I came to Los Angeles, into the movie business, I found there was a strong stream of Judaism here. I actually felt more at home here than I had in Boston, where very often people were overtly anti-Semitic.

How so?
People would talk about the "kikes." When I came out here I discovered that it wasn't good for people's careers to be openly anti-Semitic. So this was a comfort to me, not that I went around promoting the fact that I was Jewish, but it was a different kind of environment, freer and more tolerant.

Do you still travel much?
I've been invited to many

"Star Trek" conventions. Lately I've had a number of invitations to go to Germany. I just can't get myself to go. I went once years ago, for an opening of a "Star Trek" movie that I directed. People were very nice to me, but I felt very uncomfortable.

You know, I understand that feeling. I'm from Germany, and I never wanted to go back, but eventually I did go, not as a tourist, but as a missionary, a teacher, so the people can see a real Jew and hear our story.

That's exactly what my rabbi has been telling me, that I ought to go. I really want to think about this further. My rabbi said: go and talk about yourself as a Jew in "Star Trek," and about what you find of Judaism in "Star Trek."

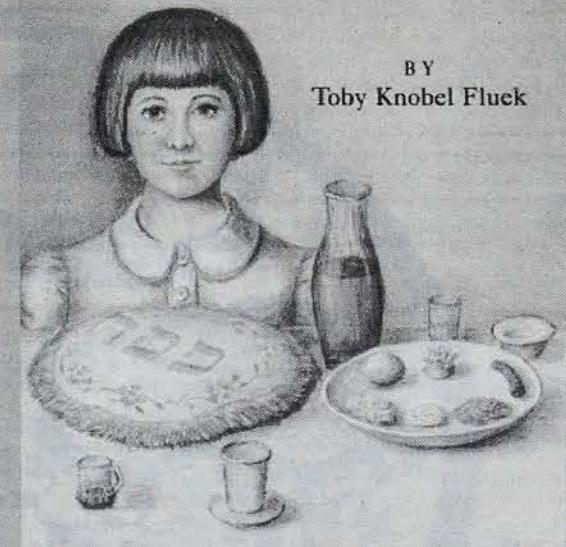
Tell me about that.
"Star Trek" promotes meritocracy, social justice, the values of education, of principles and ideals. These are Jewish values.

You wouldn't want to be involved in anything that doesn't promote these values.

Exactly. When I told Rabbi Rosove that I didn't want to go to Germany, he said maybe I should re-think it, that it might be transforming for those people to see me there. And maybe it shows the universality of Judaism. I mean, if you can play this far-out person from another planet, and as you said, people do form these strange associations — why not let it be good for the Jews? Yes. I'm going to rethink it. It might be good for the Jews.

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PASSOVER AS I REMEMBER IT

BY
Toby Knobel Fluek

The Making of a Holiday

Passover As I Remember It, by Toby Knobel Fluek, 1994 Alfred A Knopf, Inc., New York, is a charming recounting of Passover enjoyed by the author, Toby Knobel Fluek. A Holocaust survivor, Fluek describes Passover on her small farm in Poland and the year-round preparations the family would undertake for one of the most important holidays of the year and one that the author would eagerly look forward to because it was a time she got new shoes, her sister would make her a new dress and the family would eat meat for a week. Passover preparations began in the winter with the fattening up of the goose, the gathering of the eggs, making of wine and borscht. The story is a perfect way to educate youngsters about a way of life, now forgotten, while teaching the Passover rituals.

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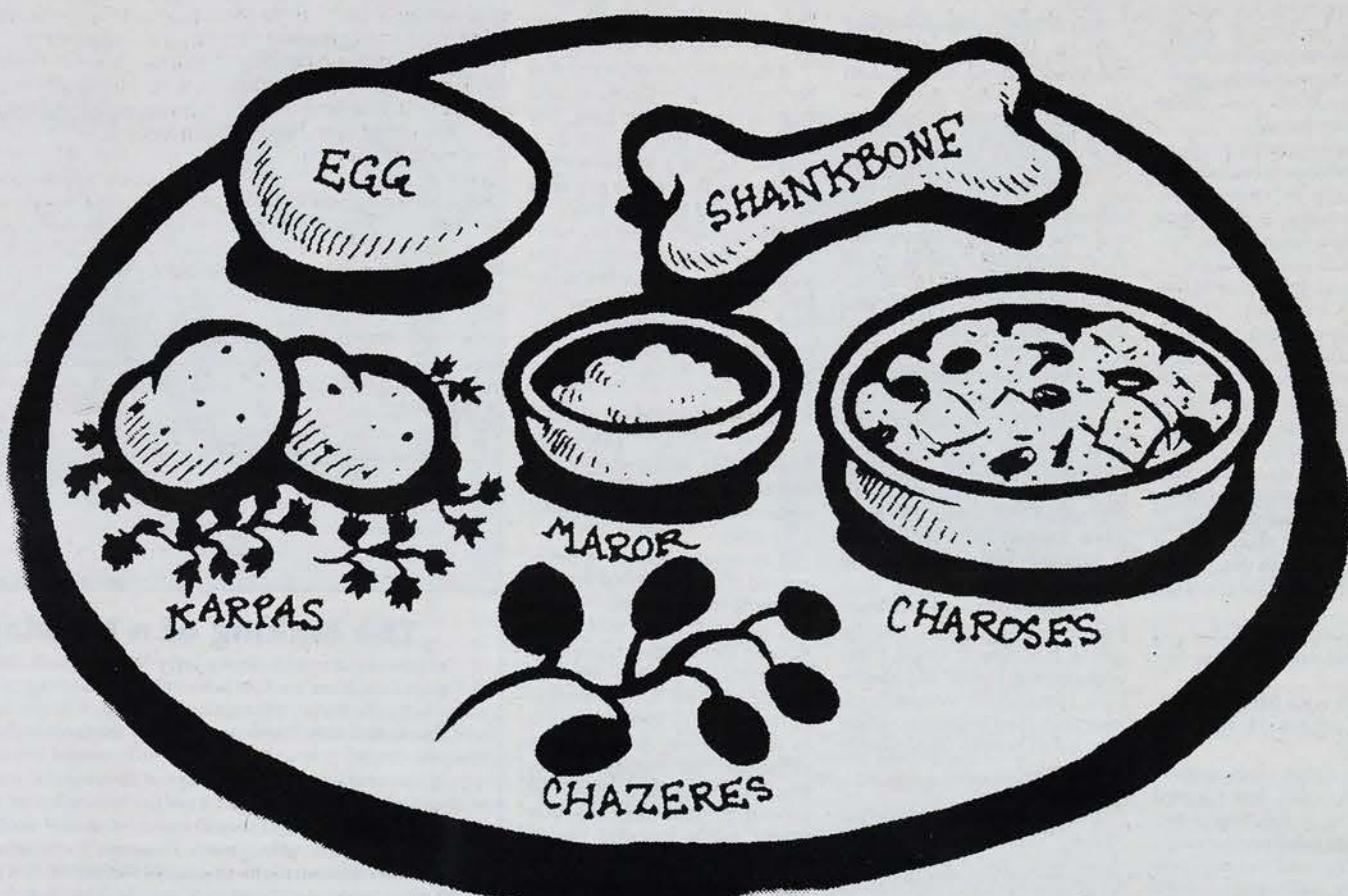
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Preparation of The House For Passover

Prior to the onset of Passover, the house is cleaned and all chometz products or items, used in connection with chometz, are put aside.

All tables and counter tops, be it a Formica or wooden surface, must be washed thoroughly and covered with aluminum foil or plastic. Any closet or drawer, which will house chometz and not be used for Pesach, must be closed by putting a piece of tape across the opening to indicate that it is "off limits" during the holiday.

The stove must be kasheder if it is to be used for Pesach. Stoves are divided into three parts; the range, the oven and the broiler. The range of a gas stove is kasheder by turning on the burners for 15 minutes.

For an electric range, the burners need only be turned on for a few minutes until they come to a glow. The knobs, which turn on the gas or electricity, should be cleaned. For a self-cleaning oven, the self-cleaning cycle will clean and kasher the oven simultaneously. The broiler pan grill must be heated to a glow.

In the oven, an oven cleanser is used, if necessary, to remove baked-on grease. Once the oven and the racks have been cleaned, they are kasheder by using a blow torch, or if unable to use one, by turning the oven to the broil setting for 40 minutes. The metal prongs on which the pots on the range sit, may be inserted into the oven after they have been cleaned and kasheder together with the oven. The broiler pan and grill must be heated to a glow in order to be used on Pesach. An alternate method is to replace the pan with a disposable type aluminum.

A blow torch should be used on a Corning top range to make it kosher for Pesach. Every part of the Corning top must be heated to 550 degrees.

For a continuous cleaning oven, a visual inspection is required to see if it is clean. The oven should be turned on for 1 hour at 450 degrees, so the continuous clean mechanism can work.

The refrigerator must be thoroughly washed and cleaned for the holiday. It is not necessary to line the shelves since hot food (120 degrees F. and over) is usually not put into a refrigerator or freezer.

A mixer used during the year should not be used for Passover, unless one is able to take the motor housing completely apart and clean it thoroughly. In addition, you would need new beaters and bowls especially for Pesach.

A blender or food processor, does not have the same problems as a mixer because the motor of these appliances is on the bottom, and the flour dust is not sucked into the motor. However, it must be thoroughly cleaned, and a new or kasheder receptacle in which the food is placed, must be used.

An all-metal hot water urn is kasheder by not using it for 24 hours, and then pouring boiling water over the cleaned outer surface.

Can openers, both manual and electrical, may be used for Pesach after being thoroughly cleaned.

Sinks are generally made from china, stainless steel or porcelain. China and porcelain

sinks cannot be kasheder. Therefore, they should be thoroughly cleaned and lined with aluminum foil or appropriate material. In addition, dishes that are washed in such sinks (china and porcelain), must be washed in a Pesach dishpan and placed on a Pesach rack. It is necessary to have separate dishpans and racks for dairy and meat.

Stainless steel sinks can be kasheder by not using, or pouring, hot water into the sink for 24 hours prior to koshering, cleaning them thoroughly (cold water only), and then pouring boiling hot water over every part of the stainless steel sink from a Passover kettle.

A dishwasher, where the inside is either porcelain enamel or plastic coated, cannot be kasheder for Pesach. A stainless steel or metal dishwasher may be kasheder by not using it for 24 hours, and then thoroughly cleaning it. The dishwasher is run through one complete cycle at the highest water temperature setting. In addition, racks specifically used for Passover must replace the racks used year-round.

Microwave ovens may be kasheder. The procedure is:

A. Clean walls and glass door with detergent and dry.

B. Boil water in utensil in microwave for twice as long as normally done.

C. After walls cool off, clean and dry with a clean cloth.

D. Glass tray on which cooking utensils are placed, may be kasheder either in boiling water or by soaking for 72 hours.

E. Microwaves possessing a heating element, in addition to

a microwave unit, should be treated as an electric oven. Follow aforementioned directions, and then switch on heating element for an extended period.

F. If manufacturer's instructions permit attaching aluminum foil to the walls of the oven, this should be done after the koshering.

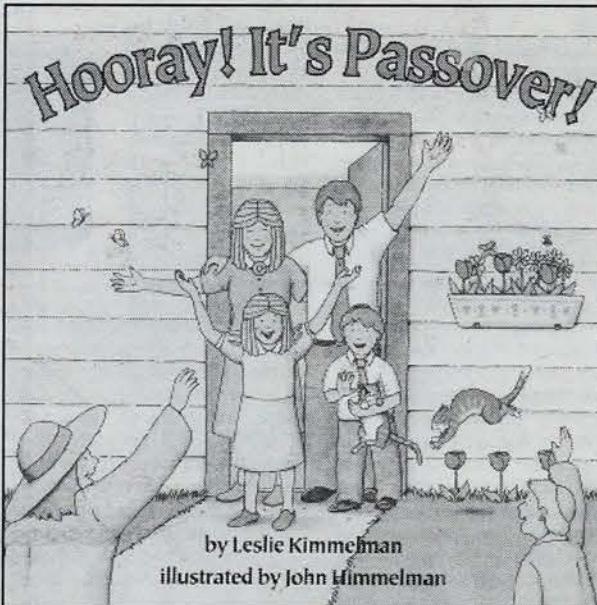
Kitchen items that cannot be kasheder:

Colanders (Plastic)

Mixer — Synthetic rubber

Crockpot — Melmac
Teflon — Plastic
Toaster Oven — Stoneware
China — Porcelain
Corningware — Porcelain
Grater (any) — Pyrex
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Submitted by the UJA Rabbinic Cabinet and the National Conference on Soviet Jewry and Congregation Ahavath Achim, New Bedford.



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Lessons of a Passover Pupil

by Molly O'Neill

Six years ago, when my husband began to drop hints about establishing a Jewish home for the sake of his daughter, I was delighted. Despite my midwestern, Episcopalian roots, I knew enough about his traditions to welcome the opportunity to buy a special set of dishes for the Sabbath, a new white tablecloth and to plan candlelit Friday evenings — an annual calendar of ritual, much of which is centered around the table.

Although I look forward to any pretext for ceremonial celebration, after five Jewish years I'm convinced that my anticipation speaks to a deeper yearning for community, tradition and ritual. It is, after all, not the white "grappa" plates from Vietri or the Florentine damask cloth that have sanctified Shabbat in our home. Rather, it is the weekly repetition, the gradual development of more than 300 Fridays, of a ritual that begins with boisterous singing and mingles into a quiet contentment to which we look forward.

We've had only five chances to practice Pesach and we've been, so far, voyeurs at others' seders. Perhaps this history, along with the prominence of Passover itself, has left us tentative about making a seder of our own. My husband thinks we are gathering ideas when, like wandering Jews, we travel from seder to seder. I'm starting to realize that the wandering itself has become our tradition; how

poetic that seems. But for the first few years I thought we were pursuing the Pesach of others in order to learn. As matters turned out, I learned mostly by my mistakes.

Invited to a close friend's house during the first year my husband and I were together, we offered to bring the matzoh balls and to provide as well an appetizer for the seder. Incapable of declining good intentions, my friend agreed. In a pathetic attempt to banish my lack of lifelong seder experience with an exercise in inventive cooking, I spent days perfecting matzoh balls with ground chick-peas and Middle Eastern seasonings that I'd learned from a Yemenite in Israel.

My husband roasted eggplant for baba ganoush on our terrace for two consecutive evenings.

The final preparations made us nearly an hour late for the seder. Our tardiness, I thought, probably explained why the baba ganoush was never served, and why the Yemenite matzoh balls met with a tepid reaction. But the brisket and chicken, potatoes, pickled beets, glazed carrots and dense hazelnut torte were consumed with a passionate voracity I'd previously witnessed only among Epicureans in citadels of haute cuisine.

When she invited us the next year, however, my friend men-

tioned that, well, she just had this thing for the matzoh balls made from the recipe on the box. And having considered the issue carefully, I concluded that she wanted to make her own matzoh balls. Cheerfully, I learned from my first mistakes.

Lesson 1: When invited to a seder, know the dietary restrictions of your host. At other times of the year, my friend would have welcomed the foods we brought. But not at Passover, when chick-peas and Middle Eastern seasonings are foods forbidden to observant Ashkenazim and some Sephardim.

Lesson 2: Be prompt, even — or particularly — if this means rushing the food preparations. There is, after all, the legacy of unleavened bread to heed.

For the second night of Passover we went to the home of other friends, who happened to be superb cooks. We offered to bring the kosher wine, which we did, and in a surge of good will or grandiosity we also brought six bottles of a delicious wine substitute, for anyone who didn't consume alcohol. It was never served. One guest, who I knew didn't keep a kosher home, reckoned that since the bottles lacked a label certifying rabbinical approval, it might connote the possibility of fermentation, which could suggest the presence of yeast. And that would certainly violate the seder observance.

Lesson 3: Tradition is an important ingredient in any seder dish.

Lesson 4: Even people who eat pork-fried rice with shrimp at Chinese restaurants can be kosher at Passover.

We traveled to Washington, D.C., the next year for a gourmet seder punctuated by a pageant the hostess's children have performed for years. The pageant was delightful and the meal was delicious: a four-hour progression of appetizers, golden matzoh ball soup, fork-tender brisket with a heady horseradish sauce and heaping platters

of grilled vegetables, each in a different herb marinade. And more than enough time between courses to clean our plates. It all seemed like a great combination, but near the end we were too tired and too full to really appreciate orange-scented almond cake or the battery of East European-style cookies and pastries that accompanied the coffee. We also missed the last plane back to New York.

Lesson 5: A seder is more than dinner. Each course has significance, and collecting them into a single menu is a ritual that takes time to observe.

We booked a hotel room the following year when we accepted the seder invitation of friends in Philadelphia. Our hosts, a former student radical who is now an Orthodox rabbi and his wife, an artist, had somehow passed the experience of their lives through the fine mesh sieve of Hasidic tradition. Their seder was designed to engage each person around the table on a number of levels.

We all were asked, for instance, to bring for the seder plate a taste that represented something we wished to be freed of. We were asked to talk about

Just as our family Shabbat emerged from trial and error, our sense of Pesach has emerged in a somewhat surprising way. The seder-to-seder wandering we thought of as a prelude is, in fact, our tradition.

the taste and what it represented. I remember a preponderance of bitter ingredients — fresh horseradish, of course, but also ginger root, chile peppers and raw dandelion greens. There was a lot of talk about forgiveness as an antidote to bitterness. The evening became a junction of ancient mysticism and trendy notions of self-help that miraculously resonated in harmony around the table. The conversation was more intense than the flavors of the food.

Lesson 6: Ritual comes alive when it becomes up-close and personal.

We've attended an Italian seder, a Yemenite seder, a Russian seder and a French seder. At the Yemenite seder, the food was distinctive. The balls floating in our clear chicken broth were made from ground chick-peas and chick-pea flour, and the brisket had been braised, à la cholent, with apricots and figs. At the other seders, the differences were more cultural and aesthetic. A museum-quality Kiddush cup from Murano, for instance, dappled light on the guests through a rosy prism as it was lifted above the candelabra for the blessing. Romanoff cutlery was a nice touch. A 300-year-old matzoh cradle, a family treasure from the south of France, deepened the sense of history around the table.

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Most important, were we to make our own seder, my husband, stepdaughter and I would lose the rare experience of being guests. We'd miss the satisfaction of being simultaneously powerless over an evening's proceedings and completely at ease in a familiar structure.

Last year, I quizzed my young stepdaughter. "How is this night different from all other nights, Miss Samuelson?" I asked. "We go to other people's houses!" came the quick reply. "We don't have to stay home!"

That's true, and we all have a lot more to learn.

From The New York Times Passover Cookbook, William Morrow and Company, 1999.

**Best Wishes
for a
Joyous
Passover**

*From the Staff
of the
Rhode Island
Jewish Herald*

The Symbols of Pesach

Pesah is the festival of spring time, the Festival of Freedom commemorating the exodus of our people from Egyptian bondage and remembering those who are still in bondage in other lands around the world. The house sparkles, the table is set with the distinctive and symbolic foods in their special dishes.

The seder plate contains:

1. *Z'roa* — a roasted bone, usually a shankbone, symbol of the Pesah offering. The bone is scorched to simulate that offering. Vegetarians may substitute a boiled beet (*Pesahim* 114b).

2. *Karpas* — a green vegetable such as parsley, symbolizing the spring, which is dipped into salt water, reminding us of the tears shed by our people in Egypt.

3. *Haroset* — a mixture of chopped nuts, apples, wine and cinnamon, reminiscent of the mortar our ancestors used in Egypt. Sephardim also include dates, figs, raisins and other dried fruits.

4. *Baytzah* — a roasted egg, symbol of the festival offering in the Temple.

5. *Maror* — bitter herbs such as horseradish or romaine lettuce, alluding to the bitterness endured by our people in Egypt.

"And you shall tell thy son saying: It is because of that which the L-rd did for me when, I came forth out of Egypt." *Sh'mot* 13:8

It is this "tale" of the bondage and liberation of our people which Passover commemorates in the haggadah, used as the

"guideline" for the seder. Many kinds of *haggadot*, some lavishly illustrated, are available for purchase.

In keeping with the concept of *hiddur mitzvah*, beautifying or enhancing the *mitzvah*, the following are some suggestions to enhance the seder experience: Special Passover cups for drinking the prescribed four cups of wine; an *afikomen* bag — to protect the *afikomen* when it is hidden; pillow cases embroidered for the pillow on which the seder celebrant leans; towels embroidered or painted with biblical motifs, for drying the hands after the ritual washing; a handwashing set, for ritual washing of hands; unusual or special children's *haggadot*.