

# PESACH

THE RHODE ISLAND JEWISH HERALD

MARCH 24, 1994 • NISAN 12, 5754



*And the Lord said unto Moses: "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground."*

Exodus XIV: 15, 16

# A Modern Exodus to Israel With the Olim from Uzbekistan

by Richard Wexler  
National Chair, Operation Exodus,  
United Jewish Appeal

"Where are you going on this Mission?"

"Uzbekistan."

"Where, Pakistan?"

"No. Uzbekistan."

"Oh... Where?"

"Uzbekistan... Uzbekistan."

One of the new Central Asian Republics of the former Soviet Union."

"Oh... Uzbekistan... Why?"

On Feb. 19, Lois Zoller-Mills, the Jewish United Fund's Operation Exodus chair, I, and 43 other leaders from around the United States and Canada began a United Jewish Appeal mission to Uzbekistan that would culminate in an Operation Exodus freedom flight to Israel. This was to be a true journey to the Third World and from that world we would fly with 176 olim (and three dogs) to new lives in Israel. Almost 500,000 of our mishpacha have emigrated to Israel already, in a modern exodus.

Thirteen time zones from Chicago, Uzbekistan, with close to 20 million residents, has the largest population in the Central Asian republics of the former Soviet Union.

Uzbekistan is made up of a number of large ethnic minorities — the Jewish minority, though not among the largest, consists of Jews mainly of European origin, who arrived in Uzbekistan fleeing in front of the advancing Nazi armies, and a smaller minority of Bukharian

descent. Today, after the wave of aliyah leaving in 1989, the Jewish community numbers some 60,000, down from 95,000. Uzbeki Jews practice our religion freely and are able to leave for Israel with freedom (so long as they leave with only what they can carry).

With the advent of promised democratic reform in Uzbekistan, the Jewish communities, mainly centered in Tashkent, Sammarkand and Bukhara, originally seemed determined to build renaissance Jewish communal life.

**Thirteen time zones from Chicago, Uzbekistan, with close to 20 million residents, has the largest population in the Central Asian republics of the former Soviet Union.**

It soon became apparent to these communities that Jewish life and Jewish freedoms would be better discovered in Israel, where the bulk of the Jewish population is now resettling at a rate of almost 500 a month, and through family reunification in the United States, where relatively large Bukharan Jewish communities can be found in New York and Los Angeles.

These were the historic circumstances in which we found ourselves through the severe winter days of our time in

Uzbekistan. We arrived in Tashkent to be given a warm greeting by Baruch Gur, the director for our Jewish Agency for Israel's unit for Eastern Europe and the former Soviet Union, and Chaim Chesler, the head of the JAFI delegation to the CIS, Georgia, Azarbidjan and the Baltics. These two dedicated professionals would travel with us, introducing JAFI workers throughout the country, and providing their own insights into the condition of the Jewish people in Uzbekistan.

## Arrival in Tashkent, A Ghost Town of 2 Million

We found Tashkent, with a population of 2 million, the fourth largest city in the former Soviet Union, to be like a ghost town. We could find few people in the streets, no cars, no activity to speak of. Jewish activity is centered around the work of the Jewish Agency, the facilities of Lishkat Ha'Keshet (the government of Israel's operation in the former Soviet Union) and those of the American Jewish Joint Distribution Committee.

Our group met with the United States ambassador in the American Embassy — itself being renovated from a former "disco" complete with red carpets, garish red painted walls and mirrors on the ceiling. We then proceeded to a briefing by the Israel ambassador, who would travel with us on the rest of the journey.

Both explained the human rights problems facing minor-



Richard Wexler, national chairman of United Jewish Appeal's Operation Exodus, meets with olim in Bukhara, a former Soviet republic in Central Asia.

UJA Photo © Robert A. Cumins

ity populations in Uzbekistan and neither expressed much hope that there would be a quick turn to democratic reform. Jewish communal leaders were constantly circumspect in how they talked to us — quite different from our visits on the other missions and travels of the last few years and months (for example, Moscow, the Baltics or Ukraine).

## Meeting the Olim

Late in the afternoon of our first day in Tashkent, we visited

the local synagogue to learn of the community's needs. Then it was on to a Jewish Agency facility to see the olim with whom we would be traveling getting their pre-aliyah briefing — what to bring, what to expect at customs, at the airport. Tension and anxiety were running high.

A dinner with Jewish community leaders turned into an opportunity for aggressive Israeli dancing and a close examination of Uzbeki cuisine — not highly recommended.

(Continued on Next Page)

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## Passover Greetings

More than most holidays, Passover, or *Pesach*, is celebrated at home.

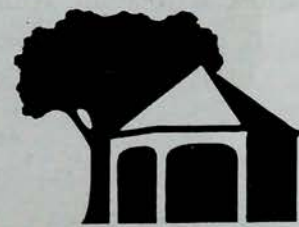
This eight-day holiday recalls the deliverance of the Jews from Egyptian slavery. At the Seder meal, the *Haggadah* (story of liberation) is read and unleavened bread, called *Matzah*, is eaten along with other symbolic foods, enabling the members of the Jewish faith to relive their ancestors' experiences.

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FROM RHODE ISLAND WITH LOVE: Norman Tilles (left) with the olim at the airport in Tel Aviv. UJA Photo © Robert A. Cumins

# Rhode Islanders Join Olim on Their Journey to Israel

by Alison Smith  
Herald Co-Editor

Four Rhode Islanders — Steven A. Rakitt, executive director of the Jewish Federation of Rhode Island, Mr. and Mrs. Harris Rosen, and Norman Tilles — accompanied Richard Wexler on his recent trip to Central Asia.

The Herald asked Tilles to tell us how it felt, to be part of this modern exodus.

He said that on the flight from Samarkand to Bukhara he wrote a postcard to his granddaughter in America. It said, "Every night, when you go to bed, thank your ancestors for having come here in 1905."

His enthusiasm for the movement came across the phone line clearly. He believes it is imperative that the Jews in the United States raise a billion dollars more to continue moving Jews from distressed countries to Israel. He spoke with pride of the 500,000 who had already made the trip

in the last four years.

Speaking for himself, he said "Thank G-d my father, at age 16, left and came here."

Life is extremely harsh in Central Asia. In the Jewish Quarter in Bukhara, Tilles noticed that although the winter weather was severe, no one was wearing gloves. People's hands were red and raw. Finally he realized that no one had the money to buy even such a basic thing as gloves to protect their hands. Fortunately even those whose health has not held up under such conditions are still welcome in Israel.

Tilles said "Even if they are ill, Israel will welcome them."

He spoke of people who looked much older than their real age, who needed help just getting on the plane, but who knew they would still be allowed to settle in Israel.

Again and again, Tilles stressed the need to raise more money for this modern exodus.

## Modern Exodus

(Continued from Previous Page)

We awakened at dawn on Tuesday to find Tashkent bathed in the white of newly fallen snow. The city took on the aura of a fairy tale in the midst of a blizzard as we gathered at the Tashkent airport for a charter flight on Uzbekistan Airways to Samarkand.

The tarmac was awash with what appeared to be a graveyard of used airplanes — ours among them. It was with no small degree of trepidation that our hearty band of travelers boarded the plane with the hope that somewhere in this decrepit facility de-icing equipment could be located. Fatalistic jokes were the order of the morning and I found myself whistling the hoary tune of "The High and Mighty."

The snow was falling as hard as in a Chicago winter when we took off, after being told of the need for all of us to sit in the first 20 rows of the plane "for take-off only," and after the co-pilot came up the aisle toward the cockpit with a pan of raw gasoline in his hands.

The applause on take-off was short-lived when the steward-

ess advised us the both Samarkand and Tashkent airports were now closed because of bad weather — would we become the "Flying Dutchman" of the skies? The Bukhara airport was still open and beckoning and so we proceeded there, flip-flopping our visit to this ancient Moslem outpost by 24 hours.

### Bukhara-Bound: 'Real Life' in Uzbekistan

On arrival in Bukhara, a way-station on the Silk Road of ancient times, we were taken off to the Bukhara Hotel to stow our overnight bags. The hotel, a typical Soviet disaster, appeared to be welcoming in the sub-freezing temperature until we got inside and found the lobby to be colder than the outside temperature and our rooms to be colder still. In fact, my own room, according to the thermometer, never got above 40°F.

A dead giveaway of the condition of the heating system was the fact that the key ladies wore the "layered look," such as it is in the former Soviet Union. The frigid temperatures were offset by the warmth of the greeting we received from the Bukharan Jewish community. A tremen-

dously active community, still with some 3,000 to 5,000 Bukharan Jews, the community is already committed to aliyah and concerned about who will maintain the beautiful Jewish cemetery there when "...there is no one left here."

Down streets too narrow to accommodate a car, let alone our buses, we wandered through the Jewish Quarter, seeing our kids being taught Hebrew and about Israel by dedicated teachers and young people from B'nai Akiva, sponsored by the Jewish Agency and the government of Israel. All activities feel as if they are taking place outdoors, even those in rooms heated by boilers inadequate to the task. Beautiful children, hard into their studies, greeted us.

We are accompanied now by Israel Schiff, the American Jewish Joint Distribution Committee's dedicated professional in the Central Asian Republics. The warm embraces that Schiff receives wherever we go is further indication of the love and respect the community has for the work of our agents on the ground, who also work against tremendous odds and obstacles in the most difficult of places.

### A Tour of Bukhara, An Invitation to a Wedding

The day grows short. A visit to the local market, which leaves most of us agast at the lack of foodstuffs and the quality of that which is for sale, does produce, as if by miracle, manna in the form of baguettes, hot out of the ovens — sustenance!

A tour of a uniquely Bukharan Jewish cemetery, filled with memorials bearing the photographic

(Continued on Page 8)

# Best wishes to you and your family for a joyous Passover



Mayor Cianci encountered a lifesized "Buddy Doll" at this year's Purim Parade.

At this season of our freedom  
may all your blessings increase  
and may those who share your Seder  
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**Vincent A. Cianci, Jr.**  
Mayor of Providence

# The Meaning Behind the Ritual

By Stacey A. Pacheco  
Herald Co-Editor

Passover is a particularly distinctive and meaningful holiday — a holiday that symbolizes in words and deeds the ideal of freedom. Originally, Passover was two separate holidays. One, an agricultural holiday called Chag Hamatzot (Festival of Unleavened Bread) and the other was a pastoral holiday called Chag Hapesach (Festival of the Paschal Lamb). Both holidays developed independently in the springtime and related to G-d leading Jews out of the clutches of the Egyptian Pharaoh. In the course of time, these two festivals came to be associated with one another and eventually merged.

**WHY IS PASSOVER OBSERVED FOR SEVEN DAYS IN ISRAEL, BUT FOR EIGHT DAYS IN OTHER COUNTRIES?**

The Bible commands that Passover be observed for seven days. After the exile from Palestine (in 70 C.E.), when Jews moved and lived in other countries throughout the world, an extra day was added. This addition was necessitated by uncertainty of the calendar. The Jewish (lunar) calendar was based on the appearance of the New Moon, which was officially announced after witnesses testified to its arrival. Since errors could easily be made, especially in transmission of this information from the source in Jerusalem to distant places in outlying areas, an extra day of observance was added to Passover in order to avoid possible desecration of the holiday.

**WHY IS THE FIRSTBORN REQUIRED TO FAST BEFORE PASSOVER?**

This custom is of biblical foundation and based on Exodus 12:21-28, where all Egyptian firstborn were slain and the firstborn of Israel were spared. To commemorate this, it is essential that firstborn fast.

**WHY MUST THE JEWISH HOME BE SCOURED CLEAN BEFORE THE PASSOVER HOLIDAY?**

To find chametz in a home after the holiday has begun is considered a serious breach of Jewish law. From biblical times onward, the law requires that every crumb of unleavened bread and all materials and products associated with it be removed from the house before Passover, so it will not even be seen during the holiday.

**WHY IS IT NOT PERMISSIBLE TO MAKE CAKES OUT OF ORDINARY FLOUR ON PASSOVER?**

Flour is subject to fermentation (chametz); it may not be used on Passover. Cakes can be made out of matzah-flour.

**WHY IS MATZOT EATEN ON PASSOVER?**

Matzah is eaten to satisfy the biblical commandment commemorating the hasty departure of the Children of Israel from Egypt: "They took up their dough before it had time to leaven," Exodus 12:34.

**WHY DO SOME JEWS HANG A PIECE OF MATZAH ON A WALL IN THEIR SYNAGOGUES?**

This custom prevails in some Oriental and European communities. The Bible says, "Seven days shalt thou eat unleavened bread...to remember the day when thou comest forth out of the land of Egypt all the days of

thy life," Deuteronomy 16:3. The matzah is a constant reminder.

**WHY ARE MOST MATZOTS SQUARE?**

Originally all matzot were shaped round. In 1875, a matzah-baking machine that made square matzah was invented in England.

**WHY DO JEWS SELL CHAMETZ TO NON-JEWS BEFORE PASSOVER?**

Because of the hardship it would be on a family to discard all non-kosher Passover products, a procedure was created where a Jew can sell chametz to a rabbi, who in turn sells it to a non-Jew with the understanding that the sale is only symbolic. Once the holiday is over it is understood that for some monetary consideration the transaction is to be nullified and that the chametz once again becomes the property of the original owner.

**WHY ARE FOUR CUPS OF WINE SERVED DURING THE SEDER?**

Several explanations have been offered for this custom. The most popular states that the four cups are drunk because the Bible uses four different verbs in describing the drama of Redemption found in the Book of Exodus: "I will bring you out of Egypt, I will deliver you from their bondage, I will redeem you with an outstretched arm, I will take you to Me for a people."

**WHY IS WINE SPILLED FROM THE CUP WHEN THE TEN PLAGUES ARE RECITED?**

A small amount of wine is spilled from the cup when the name of each of the Ten Plagues is recited. It is explained as an expression of sorrow for the pain suffered by the Egyptians from each plague.

**WHY IS RED RATHER THAN WHITE WINE SERVED DURING THE SEDER MEAL?**

Red wine is traditionally served at the table because the Talmud considers red wine superior.

**WHY IS SALT WATER PLACED ON THE SEDER TABLE?**

In Jerusalem of the first and second centuries it was customary at mealtime to dip a vegetable in salt water. A popular explanation for the use of salt water at the seder table connects the practice with the many tears (salty) which were shed by the Israelites during their years of bondage in Egypt.

**WHY IS THE FRONT DOOR OPENED FOR ELIJAH DURING THE SEDER?**

Opening the front door expressed the willingness and readiness of the seder participants to bring the Messianic Age into their lives. It reflects their beliefs that the Messianic Age might come at any time.

**WHY IS A PASCHAL LAMB NO LONGER OFFERED ON PASSOVER, AS PRESCRIBED IN THE BIBLE?**

The practice of sacrificing animals was in vogue only while the Temple in Jerusalem was in existence. With its destruction by the Romans in 70 C.E., the sacrificial system came to an end, and prayer services replaced it.

## Passover Preparation

Saturday, March 26, 1994

*This year, the day before Passover is Shabbat. Because it's Shabbat and the first seder comes Saturday night, there are a number of things to remember when you're preparing for Passover.*

1. The home must be completely prepared for Passover prior to the Shabbat, and there must be no Passover cleaning, or washing of chametz dishes for use after Passover. In addition, the preparation of seder food, usually done on Passover Eve, must therefore be done before Shabbat.
2. The Bidikat Chametz (search for chametz) should be done Thursday evening and the chametz burned on Friday morning.
3. Matzah should not be eaten on Saturday, March 26.
4. Chametz may be eaten until 9:40 a.m. on Shabbat.
  - a.) All meals for the Shabbat should be prepared kosher for Passover in Passover utensils. No chametz foods should be used for the Sabbath except for the challah (bread) itself.
  - b.) Since challah will be eaten at the Friday evening meal, paper plates and plastic eating utensils should be used and then discarded.
  - c.) All crumbs should be carefully collected and flushed down the toilet.
  - d.) On Shabbat morning, the same procedure should be followed. However, since chametz may not be eaten after 9:40 a.m., the Shabbat morning meal with challah must be finished before that time. To expedite this, Shabbat services should take place in the very early morning.
5. The Bitul Chametz (prayer nullifying chametz) is said after the morning meal, at 9:40 a.m., and not later than 10:40 a.m.
6. Seudat Shlishis (The third meal on Shabbat) may be fulfilled by eating fruits and vegetables.
7. Preparation of the seder table and meal may start only after the Shabbat is over, 6:40 p.m. Providence time.
8. In as much as the problems faced in each home vary, the homemaker is advised to seek the guidance of a proper rabbinic authority as to specific problems.

*Submitted by Rabbi Yehoshua Laufer, Director of R.I. Chabad Lubavitch, Providence*



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to you and your family



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# Passover Seders Around the World



**PREPARING FOR PASSOVER** — A Russian family learns the customs and symbols of the Passover seder from a member of the American Jewish Joint Distribution Committee Soviet Union Team, with holiday items. Approximately 500 Passover kits were sent to schools, synagogues and organizations in the former Soviet Union that will be sponsoring communal seders. Each kit is designed to serve 40 people and includes a seder plate, kiddush cup, matzah cover, an audio cassette of Pesach songs and 40 haggadot.

*Photo by Vera Etzion*

Jewish children in the Czech and Slovak republics will learn "the four questions" from a new Czech/Hebrew haggadah being published in Prague, in time for this year's services. Rabbis will also be conducting seders in Prague and in Bratislava and Kosice in Slovakia.

Thirty tons of matzot will be shipped from Israel to 68 Jewish communities throughout Romania, and 24 Jewish communities will hold public seders throughout Transylvania, Romanian Moldavia and the Bucharest area. Jewish communities in the former Soviet Union will conduct their seders with Passover kits that include a seder plate, kiddush cup, and audio cassette of holiday songs and 40 haggadot.

Each of these activities are made possible by the work of the American Jewish Joint Dis-

tribution Committee. They represent only a few of the Passover preparations undertaken by JDC in 1994.

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

Jewish communities in places as diverse as Hungary and Tunisia have come to expect their shipments of Passover supplies. But a matzah bakery in the Penza Synagogue in Russia is new this year. After the synagogue was given back to the Jewish community last December, JDC provided half the funds to restore the bakery, and the Penza Jewish community provided the rest. Restoration work was com-

pleted in February, in time to bake two tons of matzot for Passover.

Public seders will be held in eight communities in Poland this year. In each of these communities, the Jewish Religious Community of Poland and the local TSKZ (Jewish Socio-Cultural Association) will hold separate or combined seders.

The Jews in Latin America will also hold public seders. JDC

## Humanistic Jews Celebrate Passover

When Humanistic Jews gather for their Passover seders on March 26, they will honor the human freedom, human courage, and human ingenuity that led their ancestors from the despair of slavery to the dignity of freedom. Unlike traditional seders, which celebrate the biblical story of divine intervention, Humanistic seders honor the human quest for freedom and the spring renewal of the human spirit.

In places like New York and Phoenix, Detroit and San Francisco, Boston and Chicago, Washington, D.C., and Los Angeles, Secular and Humanistic Jews will tell the story of the Jews' exodus from Egypt. They will also tell the stories of their grandparents' exodus from Eastern Europe to Israel and the United States in the first half of the 20th century. And they will tell the story of the current exodus of Jews from the former Soviet Union to Israel and the West.

They will remember oppression that exists today in much of the world. They will rejoice in the hope that comes with the greening of the earth in spring. And they will affirm their continuing commitment to work toward freedom for all people.

"Passover is a time to celebrate the modern, as well as the ancient, quest for freedom," said Miriam Jerris, executive director of the Society for Humanistic Judaism. "It has become a celebration of human dignity and of the freedom that makes dignity possible."

Humanistic Judaism embraces a human-centered philosophy that combines rational thinking with a celebration of Jewish culture and identity. It affirms the power and responsibility of human beings to shape their own lives independent of supernatural authority. Humanistic Jews value their Jewish identity and the aspects of Jewish culture that offer a genuine expression of their contemporary way of life. Humanistic Jewish communities celebrate Jewish holidays and life-cycle events (such as weddings and bar and bat mitzvah) with inspirational ceremonies that draw upon but go beyond traditional literature.

The Society for Humanistic Judaism is a national organization founded by Rabbi Sherwin T. Wine of Detroit in 1969. It is affiliated with the Jerusalem-based International Federation of Secular Humanistic Jews.

For information, contact Miriam Jerris, 28611 W. 12 Mile Road, Farmington Hills, MI 48334, (810) 478-7610.

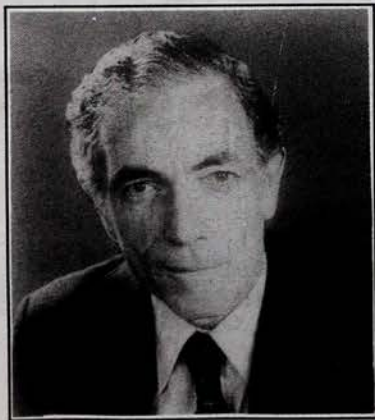
will help the recently recognized communities of Santiago de Cuba, Cienfuegos and Havana hold their own seders.

Ambassador Milton A. Wolf, president of the JDC, said, "As we join in celebrating the festival of Passover, we send our greetings to our fellow Jews ev-

erywhere — those overseas whom we help to observe the holiday appropriately and those here at home who make our activities possible."

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

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# A Strange New Land: Jewish Emigrants, Newport and Touro Synagogue

By Stacey A. Pacheco  
Herald Co-Editor

For over two centuries on a quiet street in Newport, lies a small synagogue with generations of memories. It was started by those who were seeking eternal truths in their own particular religious ways without hindrance from the civil government that embraced all in equal harmony — Touro Synagogue.

On this Passover we recognize through Roger Williams, founder of the colony that became Rhode Island, who believed in religious liberty. His own banishment from Puritan Massachusetts had convinced him that religious intolerance was a threat to civil peace and a barrier against the search for truth. So he used his influence in Rhode Island to shape a new kind of civil government, one

of power over spiritual matters. This experience was proclaimed in the colony's Code of Laws of 1647. "These laws are



the laws that concerne all men... and otherwise that... what is herein forbidden, all men (and women) may walk as their consciences persuade them, every one in the name of his G-d."

An exodus in its' own right, ships from Rhode Island's busy ports soon carried Sephardim — Jews of Spain and Portugal. Some called Marranos, had become Christian converts to escape persecution.

Rhode Island's first Jewish community was founded by a group of these Sephardim. They came to Newport, perhaps as early as 1658, and were accepted. Soon they formed a congregation according to their religious tradition.

At first, unable to build a synagogue, they held religious services in private homes or in rented buildings. In the same manner they provided space to educate their children in ways of Judaism.

In 1677 the Newport Jews carved a place for themselves when they bought a cemetery plot, their first community project.

By 1770, Newport was bursting and the Jewish population contributed to this as merchants, shippers, craftsmen and producers — they grew as a community with the city.

Throughout the years more Sephardim arrived in Rhode Island. Along with them came the Ashkanazim Jews from Central and Eastern Europe. These two groups differ in traditions and in Europe usually maintained separate congregations.

In the 18th century, the variety of Jews of Newport became one community and as a con-

gregation they followed the Sephardic observance.

The Newport Congregation turned to the dean of America's colonial architects, Peter Harrison, who volunteered to design their synagogue.

Ground was broken in 1759 and four years after the laying of the cornerstone, the synagogue was ready for dedication. On December 2, 1763, Rev. Isaac Touro conducted the first spiritual service at Yeshuat Israel — a name given by the congregation, it was derived from the meaning, "The Salvation of Israel." This historic event was attended by Jews and non-Jews alike.

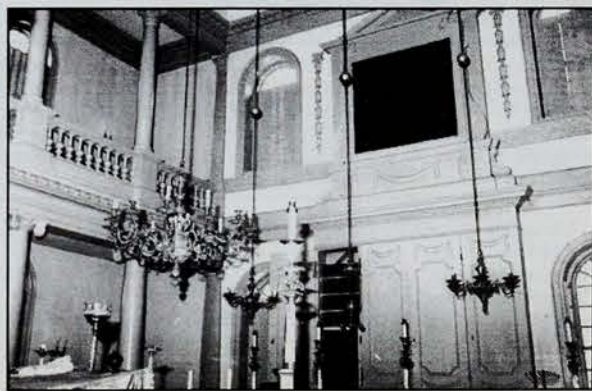
The peak period of Colonial Newport's Jewish community came with their new synagogue and their previously acquired

cemetery. They could properly perform three essential functions of Jewish communal life: Worship, religious instruction of children and burial in sanctified ground.

Prepared before the days of Passover was matzah, unleavened bread symbolizing the deliverance of the Jewish people from ancient Egypt. In Newport the Jews were free.

"Still in existence," says Touro's Historian Bernie Kusnitz, is a matzah board purchased by the synagogue in the year 1871. It is made of hardwood and the size is described as larger than a card table; it rests upstairs in the Synagogue's Community Center.

A few years before the Revolution, the Jewish community



The walls of Touro Synagogue hold two centuries of memories for the Jewish population.  
*Herald File Photo*

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Touro Synagogue, the first Jewish house of worship in America, reopened its doors in 1883 after architect Peter Harrison created his masterpiece of Georgian style. *Herald File Photo*

pursued commercial ventures with new vigor. One man, Aaron Lopez, was called the Merchant Prince of New England. His ships and agents were known throughout the trading area of the Atlantic.

Today, located at the synagogue is the home of an "original bill for bacon and Passover bread," recalls Kusnitz, a native of Newport and retired from the family mom-and-pop business. This receipt was a bill to Aaron Lopez from a local bakery where the goods were purchased, sometime during the colonial period. "Kosher butchers and bake shops" were in existence back then and now there is a piece of paper that links the idea that Passover was

celebrated even during that time in history.

During a visit to Newport in August 1790, President George Washington was presented with an address from the Newport congregation, prepared by Moses Seixas, warden of the synagogue. In return, the president replied:

"...May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants' while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocation useful here, and in his own due time and way

everlastingly happy." (From Washington's letter to the Hebrew congregation in Newport, dated August 17, 1790).

Washington's recognition in 1790 came at the end of the eventful history of Newport's earlier Jewish community. A few years afterward regular services ceased and the doors of the synagogue closed. Time passed and the buildings decayed.

When the last survivors of Congregation Yeshuat Israel moved to New York, title to the Newport synagogue passed into the hands of New York's Congregation Shearith Israel. It seemed that the Newport synagogue would soon disappear, only to merely ponder as a shadow over the harbor.

Another exodus for the strange new land was about to embark upon Newport.

Reverend Touro had gone to Jamaica after the Revolutionary War and there he died in 1784. His sons, Abraham and Judah, made fortunes while nurtured in commercial life by their uncle, Moses Hays of Boston.

One object of the brothers' charity was the Newport synagogue and Jewish cemetery. Upon Abraham's death in 1833 he left a \$10,000 fund for the care and preservation of the synagogue. This money was described as the "Touro Jewish Synagogue Fund." Perhaps this was the origin of the now commonly used name for the building, Touro Synagogue.

Judah Touro, who died in 1854, dedicated another \$10,000 for the salary of reader or minister to officiate in the synagogue, and also for care of the cemetery.

Though Touro Synagogue was occasionally used for worship or special services, it was not permanently reopened until 1883. By that time the second exodus occurred as new immigrants from Central and Eastern Europe had again brought Jews to Newport.

In the 18th century Peter Harrison, born in England, arrived in Newport in 1740 and became one of the most notable architects in mid-18th century America.

His work included Touro Synagogue, built to the specifications adopting the Georgian style of England with the modification to accommodate the Sephardic ritual. The building faces eastward toward Jerusalem so that worshippers can pray looking onward toward their roots. He often referred to the synagogue as his masterpiece where it stands today in 1994.

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# The Modern Exodus Continues

(Continued from Page 3)

etchings of the deceased, leads us to the Jewish Quarter where, after seeing the Jewish students, some preparing for aliyah, we engage in a community dialogue at the Bukharan synagogue.

There, the "Chief Rabbi" (a community leader elected to the post in 1974), resplendent in a full handlebar mustache, educates us on a variety of subjects related to Jews coming to America, the magnificent 2,500-year history of the Bukharan Jewish community and, ultimately, the desire for direct flights from Bukhara to Israel. It is a magnificent balancing act, recognizing that government representatives may be listening.

As night falls, we are spontaneously invited to a Bukharan Jewish wedding where all of the joy of the traditional ceremony is celebrated out-of-doors in subfreezing conditions which have negative impact on the music, the celebration, the ululating and the costume.

Now we are off to a Bukharan Jewish merchant's home for dinner. In a magnificent house, we dine on shish-kebob with assurances that the grilled lamb that we are eating was kosher slaughtered that day by the local schachet. With fear and trepidation, we dive in. When the great meal finished, we returned to our rooms, most of us lying frozen to our beds in rooms with temperatures hovering around freezing.

## Sammarkand, A City of Great Beauty

Wednesday morning starts with an early departure to Sammarkand in the hopes that this time we can land. The weather is threatening Bukhara and, as we arrive in Sammarkand, a blizzard is blowing through that city. This is truly a city of great beauty.

Our first stop is at the Palace of Avraham Kalandrov, the magnificent residence of a Jewish merchant who, according to the government guide, "donated the palace to the government and then retired to the Jewish ghetto." We view the story with appropriate cynicism, exacerbated when, at the far end of the home, we enter what is described as the "assembly room," and note, with its raised platform at the far end and its balcony above the niches on the back wall, what was clearly once a synagogue, with mechitzah and a now-vanished Torah ark.

Then it is off to the Askhenazi Synagogue where we are entertained and moved by a beautiful children's choir presentation, singing songs of our people and songs of Uzbekistan, secure in the knowledge that within two years they will have made new homes in Israel.

## A Bizarre Luncheon

Our schedule is then interrupted with a forced municipal luncheon where the mayor of Sammarkand and the deputy

economics minister of Uzbekistan make speeches that convince us — at least those of us that are listening — that they think they are addressing a U.S. economics delegation interested in investment in Uzbekistan. As the group's leader, I make the judgment that it is probably not in our best interests to disabuse them of this notion. Then, as we race to the airport through the snowdrifts blowing across the streets, I am confronted by Sammarkand's Jewish communal leaders who request our assistance in getting them sufficient funds for the restoration of the communal synagogue, and foreign newspapers that would provide some contact with the outside, free world.

We are determined that our flight will get to Tashkent so we can meet up with the olim who will leave that night with us for Israel. Yet when we get to the airport, the winds are howling, snow is blowing, and we fear an extended delay. Our fears are not realized. The plane takes off and struggles for altitude. We worry now about landing in Tashkent.

## Back to Tashkent and the Olim

We arrive safely in Tashkent and travel through empty streets to attend a remarkable meeting convened by the Jewish Agency of "Regional Aliyah Advisors" — newly hired Jewish commu-

nal leaders from around the Central Asian republics who have gathered to be prepared by the Jewish Agency to go back to their communities (some numbering as few as 100 Jews) to prepare them for aliyah.

Each of these advisors has contracted with our agent, the JAFI, to make aliyah themselves in not less than two years. It is anticipated at the end of this time, each of these communities will have completely moved to freedom.

Now we proceed to the Tashkent airport for one last time. Here we have the opportunity to see the olim going through Uzbeki customs, excited, fearful and anxious at one and the same time at the prospect of uprooting from their present lives to the unknown in Israel.

We communicate with the olim with smiles. The lucky ones in our group who speak Yiddish are better able to communicate. Some of us, in basic Hebrew, speak to welcoming ears. We attempt to reassure those who appear the most fearful, and we admire their courage. Children are children — they race through the airport, throwing each other around, no fear, no worries. Some of them speak English and we qvell.

## Homeward-Bound: Cold Farewell from Uzbekistan

Now we go to board the plane. We can clearly see the proud script of "El Al" in the familiar blue and white lettering and we know that we, and the olim, are almost home. It is, as it always seems to be in the Tashkent winter, dark and freez-

ing, as we board open buses towed by ancient trucks.

After a long wait in the freezing cold, we see a large man in his 40s, wearing a Bukharan kippah board the bus, quivering with emotion. He doesn't see us, he sees no one. He mutters, "Baruch h'shem," and he turns his back to us as he stands in the doorway looking outward, emotion evident in his body language. We can't tell if it is anger at having waited so long to leave, frustration, or the pure joy of almost being free, but he personifies for us the emotion that this trip evokes in all 176 olim.

The bus leaves for the plane and we see with horror, as we board, that as the olim mount the stairs for their trip to freedom, Uzbeki customs officials are ripping bags containing the treasured possessions from our new friends, almost indiscriminately, apparently telling them that they are allowed but one piece of hand luggage.

There is a sad impotency to their rage and ours, but we are leaving together. The three dogs, treasured pets of Uzbeki families who thought they could be brought onto the planes, are taken from their owners and thrown in their boxes into the bowel of the plane next to the luggage compartment. The families are beside themselves worrying that their dogs will not survive the flight.


Finally, we are aboard some four hours late, and we take off to great cheers as the safety film is played, with English and Hebrew narration and Russian subtitles.

(Continued on Next Page)

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# Passover Seders at the Jewish Home for the Aged

PHOTOS FROM THE RHODE ISLAND JEWISH HISTORICAL ASSOCIATION



## Modern Exodus

(Continued from Previous Page)

### Arrival in the Homeland: The Exodus Ends in Israel

Israel, 3:00 a.m. Three time zones to the west, but in reality a whole new world away from Uzbekistan. The 5-1/2 hour flight ends. Our mission races down the El Al stairs so that we can be ahead of these new Israeli citizens to welcome them home. We put Israeli flags in the hands of the kids and we embrace the parents and the grandparents. "Shalom... shalom... welcome home... you're home." Their smiles, tears and joy are

our reward as participants in Operation Exodus. There could be no greater reward for us than to have been with them at their departure, on their arrival.

Later this day we will see some of the absorption success realized in Israel by the Jewish Agency, but it is this moment that brings it all home to us — and the tears of joy of these little kids when they see that their dogs are alive and, well, new olim too. Here in Ben Gurion Airport, these Jews of Uzbekistan, Tajikistan, Turkmenistan and Kazakstan have come home to new lives as Israelis, to new hope.

For those of us participating in this wonderful mission, we

have seen the fulfillment of the promises that we made when we stood on the Capitol Mall in Washington in December 1987, and demanded: "Let My People Go." We had promised that when our people found freedom, we would be there to help them.

And so we have... and so we must be as we conclude this wonderful chapter in Jewish history; as we raise an additional \$400 million by May of this year

to complete the Operation Exodus campaign.

We have seen the miracle that we have helped to create. At the Passover seder tables of the 45 Jews from across North America, who participated in this mission, we will relate the Exodus that we saw in 1994 to the Exodus that Moses led to our people's freedom.

We are all much richer for our participation.

Richard Wexler, a partner and real estate attorney in a Chicago law firm, is also chairman of both the National Conference on Soviet Jewry and the Jewish Community Relations Council of the Jewish United Fund of Chicago. Mr. Wexler is immediate past president of the Jewish United Fund and the Jewish Federation of Metropolitan Chicago. He has served in leadership roles in the Council of Jewish Federations and Hebrew Immigrant Aid Society.

**Wishing all a Joyous Pesach!**

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★ ★ AGES 5 THROUGH 7 ★ ★

★ AGES 8 THROUGH 10 ★



**1ST PLACE**

**Tehilla Shafran**

PROVIDENCE HEBREW DAY SCHOOL  
AGE 7

Pesach will come and we'll have lots of fun singing and dancing and playing much more and at the seder wine cups of four matza we bake the afikoman we take we'll hide it and find it and we'll get a prize for that afikoman that did not rise

**2ND PLACE**

**Michael Wolpert**

ALPERIN SCHECHTER  
DAY SCHOOL  
AGE 7

**THE PASSOVER STORY**

Passover is a day to be happy because we're not slaves in Egypt any more. I know why they named this holiday Passover. Because the angel of death passed over all the Jewish houses. In the first plague you might, not think it's so bad even though it's blood, but can you imagine brushing your teeth with a glass of blood? Do you think the seder is a good way to celebrate Passover? I do. I absolutely do!



**3RD PLACE**

**Jonathan Wolpert**

JEWISH COMMUNITY CENTER OF R.I.  
AGE 5

Dinosaurs Made Passover Passover passes the chickens 3, and passes little chickie babies, and chickies go buck, buck, buck, buck. I want it to be a hockey puck. Hockey stick. Sit!

**HONORABLE MENTION**

**Eli Nissel**

PROVIDENCE HEBREW DAY SCHOOL  
AGE 5

I get dressed for Pesach I ask my Mommy, "Is it the seder?" No, the seder's later!



**1ST PLACE**

**Mordechai Shafran**

PROVIDENCE HEBREW DAY SCHOOL  
AGE 9

I love Pesach. The holiday of the spring lots of simchah this holiday will bring. Why do we have Pesach? this is the reason why Hashem took us out of *Mitzrayim* with a hand so high. On Pesach we drink four cups of wine. In a house so clean, in which everything will shine.



**2ND PLACE**

**Rachel Cooper**

STONY LANE  
AGE 10

**PASSOVER**

Passover is coming in three days. Start cleaning quick before time is up, Buy new foods and take the old out. Be very careful in cleaning the house. You ask why? To get the crumbs out, that's why! Two days past one more day left, So hurry up time is running out, Wash the dishes and the floor, You finished your work, now go to sleep. Passover is here, it's time for seder, Be sure to hide the afikomen!

# Thank You!

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**3RD PLACE**

**Chedva Shafran**  
PROVIDENCE HEBREW DAY SCHOOL  
AGE 10

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Eating, Singing, Rejoicing  
My Very Favorite Holiday  
PESACH!



**HONORABLE MENTION**

**Shmuel Gold**

PROVIDENCE HEBREW DAY SCHOOL  
AGE 10

Pesach  
We eat a lot  
Find the afekomen  
Seder makes me feel like a king  
Pesach  
Slavery  
The Jews were slaves  
To the bad Egyptians.  
Because of Hashem's  
miracles...  
Freedom

★ ★ AGES 11 THROUGH 13 ★ ★

**1ST PLACE**

**Seth Konoff**

COLE JR. HIGH SCHOOL  
AGE 12

**PASSOVER**

Passover comes only once a year,  
I can't believe it's already here.  
I love the seder we have at night,  
The matzo's best, isn't that right?  
The Cup of Elijah is full of wine,  
It's on the seder table when we dine.  
My favorite Passover song is *Dayenu*,  
Everyone says the 4 questions, too.  
8 days is how long this holiday lasts,  
Each day we think about the Past.  
When for 40 years Moses led the Jews  
from Egypt through sand,  
And wound up in the Promised Land.



**2ND PLACE**

**Esther Shafran**

PROVIDENCE HEBREW DAY SCHOOL  
AGE 13



**THE MEANING OF PESACH**

"I can't wait until Pesach!" everyone's saying,  
"We'll eat, have fun, and go to shul for praying,  
We'll get a week off from school,  
This vacation is just so cool!"  
But we must realize that's not the way it should be,  
We were saved from *Paroh* the *Mitzri*.  
Moshe took us out, and Hashem split the sea,  
But we are still in exile, every Jew, you and me.  
Now you know the real meaning, what Pesach is for,  
And therefore you can enjoy it even more.

**3RD PLACE**

**Abbey Weintraub**

TEMPLE TORAT YISRAEL  
AGE 11



**LET MY PEOPLE GO**

Passover is a time of year, to celebrate  
our freeness and fear.  
G-d split the Red Sea you know, to let  
all my people go.  
Before Pharaoh let the Jews leave, G-d  
told  
Moses through a burning bush to tell  
Pharaoh  
What he would receive.  
Then the first plague hit, which was  
*dam*, blood, that became a huge flood.  
The rest of the story you will read later,  
You'll find it out at the First Sedar!

**HONORABLE MENTION**

**Dina Krakowski**

PROVIDENCE HEBREW DAY SCHOOL  
AGE 13



Pain Surely you have  
felt this so maybe  
you can understand  
Egypt held our  
ancestors in bond-  
age  
Suffering but strong,  
they made their  
way through.  
Kill all the Jewish  
males Pharaoh  
couldn't do  
Anger was directed at  
him by Hashem  
Courage was shown  
by *Nachshon ben*  
*Aminadav* when he  
was the first to go  
into the Red Sea.  
Happiness is felt by every Jew  
on Pesach because we  
are proud of our ancestors  
who were so  
strong and so brave.

★ ★ AGES 14 THROUGH 16 ★ ★

**1ST PLACE**

**David Dudek**

WHEELER SCHOOL  
AGE 15

**"MY REFLECTION OF PASSOVER"**

When I first learned of  
Passover,  
many years ago  
I knew that the Israelites  
crossed the Red Sea,  
All this seemed hazy,  
as reflecting upon the  
past  
attempting to remember  
the sedarim —  
how long they last.  
This thought, now,  
appears to be clear,  
and no longer will the  
sedarim  
be thought of as "how  
long will it last"  
but of remembrance of  
our past!

Herald Photos on Pages 10  
& 11 by Stacey A. Pacheco

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## Passover Passages from Alperin Schechter 5th Graders

### 'Seder Plates'

by Masha Zayas

The 5th grade made seder plates on February 10th. They were made to celebrate the upcoming Passover holiday. Seder plates are special plates for Passover. The plates have 5 different sections for 5 different foods.

To make a seder plate, you have to use special paper. The paper is very thin so you can see through it. When you are done drawing your design, the teacher sends them to a company



who turns them into plates. We are all looking forward to getting our plates back in a few weeks.

### 'Exodus'

by Eitan Hersh

In our Humash class with Mrs. Blumenthal, Mrs. Shafner, and Mrs. Kaunfer, we have been studying about the Exodus from Egypt. In the past month or so, we have been learning about the Israelites who were enslaved in Egypt and the birth of Moses. Eventually, G-d appeared to Moses and told him to tell Pharaoh to "Let my people go!"

We are now learning about the 10 plagues. We have been

through 7 of these and are almost finished with hail. With all of this information, we have started to make our Passover Haggadah (see adjacent article).

Through our social studies work, we have also seen how Moses and the Jews were like Harriet Tubman and the black slaves of the American South. Harriet Tubman helped the

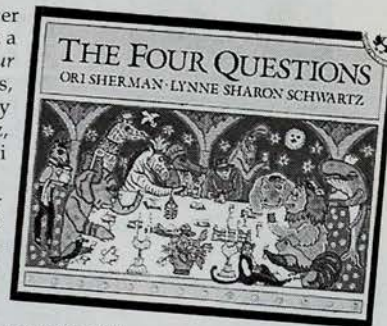


blacks escape slavery just like Moses led the Jews out of Egypt.

## Whimsical Beasts in 'The Four Questions'

The meaning of Passover is clearly presented with a folksy feeling in *The Four Questions* (Penguin Books, USA), a children's book by Lynne Sharon Schwartz, with paintings by Ori Sherman.

The pages are exquisitely detailed with a whimsical touch by Sherman (who was inspired by the haggadahs of the Middle Ages), depicting animals in their finery participating at a seder — monkeys, giraffes, elephants, crocodiles, goats and more. Delicate Hebrew calligraphy is added in the asking of the Four Questions and enhances this striking picture book.



— Dorthea Snyder

## HAPPY PASSOVER!

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## 'A Children's Haggadah'

by Stacey A. Pacheco  
Herald Co-Editor

*A Children's Haggadah* is an artistic eye-catching new haggadah especially for young children. It is a wonderful introduction to the story of Passover and the events that occur at the seder table.

The text makes easy and concise reading for the young — in Hebrew and English — by authors Robert Orkand and Howard Bogot.

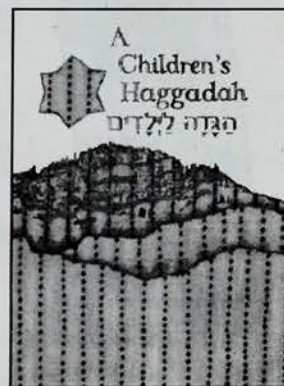
The stories, music, songs and Jewish history are accompanied by captivating art work and design created by Devis Grebu.

This book does more than

merely tell the story of the Exodus. It allows youngsters to experience personally that miraculous event. Through special foods, prayers and songs, *A Children's Haggadah* recreates the history of Passover for each year.

"This is a beautiful, engaging children's starter haggadah... an ecumenical miracle because it is suitable for traditional and liberal Jews," states Rabbi Irving Greenberg, president of The National Center for Learning and Leadership.

Orkand is the spiritual leader of Temple Israel in Westport, Conn., and the facilitator of the CCAR Delegation to Reform



Judaism's Commission on Jewish Education.

Bogot is the director of Special Projects for the Department of Religious Education of the Union of American Hebrew Congregations.

Grebu has designed and illustrated over 30 books for adults and children throughout the United States, Europe and Israel.

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# Passover Materials from the BJE Library

From history to how to — in books, videos, and cassettes, the Bureau of Jewish Education Library has a vast array of Passover materials for celebration of the holiday. Below is just a sampling.

Help in planning and preparing for a seder includes:

- A 13-page write-in booklet *Making Pesah: Passover Incentive Project for Kids and Their Families*, written by BJE's Educational Services Coordinator, Minna Ellison and available for purchase at the Bureau of Jewish Education for \$5.

- Bright-colored pages help children and their families learn about the preparation for the holiday, the order of the seder, the symbols on the seder plate, the four questions, the giving of tzedakah.

- The 15-minute video, *The Joy of Passover: How to Create the Passover Seder You'll Never Forget*, gives step-by-step instructions and includes a booklet of customs and recipes.

- The 30-minute video, *Everyday/Holiday, Preparing for Passover*, using the Sesame Street approach to emphasize family preparation for Passover.

- The book and workbook, *The Passover Seder*, by Ron Wolfson with Joel Lurie Grishaver, which gives the history and concepts of each step of the seder, as well as all of the blessings and songs. The workbook gives step-by-step guidelines on preparation and the involve-



This poster, put out by the Bureau of Education on behalf of Soviet Jewry, illustrates the route of exodus out of Russia. Although the BJE no longer has any copies, other wonderful educational items for Passover are listed on this page.

ment of children in the rituals.

- The four-page pamphlet, *15 Steps to Freedom*, by Joel Lurie Grishaver, which explains the meaning of each step of the Passover seder.

- *Mastering the Four Questions*,

a four-page exercise enabling children to read and comprehend the four questions.

Numerous haggadot, some with cassette tapes, for all ages.

*The Animated Haggadah*, a book using beautiful clay ani-

mation to show the steps of the seder.

- A Russian language version of the video, *The Four Sons: A Guide to Passover*, teaching about the significance of Passover and the preparation of the Passover seder.

To learn the history of the Passover celebration through the ages, we recommend:

- The 30-minute video, *Passover History*, narrated by Ed Asner and filled with stunning artifacts from all periods of history.

- The book, *Haggadah and History*, by Yosef Yerushalmi, a beautifully illustrated study of Passover haggadot through the ages.

- The book, *A Feast of History: The Drama of Passover Through the Ages* by Chaim Raphael, which contains both the Hebrew

and English haggadah plus an extensive exploration of history of Passover and the haggadah.

For just plain fun, with a little learning thrown in, we recommend:

- The 30-minute video, *Jerusalem Jones and the Lost Afikoman*, one of the Shalom Sesame Series which combines adventure with information about Passover.

- The 42-minute video, *Passover at Bubbe's* for children ages 4 to 7, which uses puppets to tell the history and traditions of Passover.

- Dozens of children's picture books, including *the Carp in the Bathtub*, by Barbara Cohen, *The Mouse in the Matzah Factory*, by David Goldstein, *Only Nice Chairs*, a *Tall Tale for Passover*, by Deborah Miller and a number of heavy board books for the very young child.

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# Something Different During The Seder

by Stacey A. Pacheco  
Herald Co-Editor

In 1994, Jews from many lands will read from the haggadah during Passover. Some Jews will also do something a little different this year — they will add their own updated remembrances during the seder.

The following is adapted from the liberal Jewish Magazine *Tikkun*, which includes a Passover Haggadah Supplement for 1994.

Ever since Rabbi Akiba used the seder to plan a revolutionary struggle against the Romans, the Jews have used the seder as a time to grapple with their current reality. They have used the haggadah not as a sacred text, but as an inspiration to address their own reality and to imagine concretely how to change it. It is in this spirit that you are encouraged to make any seder you attend a lively and spirited occasion.

Before the kiddush, the first blessing over wine, it is suggested that you read:

"We are gathered here tonight to affirm our continuity with the generations of Jews

who have kept alive the vision of freedom inherent in the Passover story. We proudly affirm that we are the descendants of slaves — the first group of slaves in recorded history ever to wage a successful rebellion against their slave-holders. Ours was the first historical national liberation struggle, and the prototype of many struggles that other nations

## The branches of life hold eternal memories rooted to families

would wage against those who oppressed them.

"We are proud that our people has clung to its vision of itself as a slave people and has insisted on telling its story of liberation as the central founding event around which its culture was built.

"We celebrate tonight the courageous steps taken by the State of Israel to begin a process that will culminate in freeing the Palestinian people from occupation and oppression. The Jewish people jumped from the

burning buildings of Europe and unintentionally landed on the backs of Palestinians. We did not intend to hurt them, and when we did hurt them we couldn't hear their cry of pain because our pain was so much greater. For the next 46 years, we denied their existence because we had such trouble recognizing that we had unintentionally hurt them, and because our own pain still remained central in our consciousness. But now, the State of Israel has taken the courageous step of recognizing the existence of the Palestinian people and its legitimate rights.

"We can not shut our ears to the cries of pain from Bosnia. We Jews have often shouted "never again." Although there are relevant differences between the Holocaust and ethnic cleansing in Bosnia, the slaughter there is outrageous and a violation of the image of G-d implanted in each person.

"Passover, then, is not just a celebration of our own freedom — it is a moment in which we rededicate ourselves to the struggles for peace, justice, equality and meaningful lives for all peoples."

Michael Lerner, editor of *Tikkun*, wrote the supplement in the March/April 1994 issue to include readings during parts of the seder. He was born in 1943 and shaped by the experiences of the Jewish people in that year.

You may choose to recall or re-create family stories or other times in history to include during your seder.

Perhaps you have something to add to the section when you dip the parsley or greens of the earth in the salt water or an idea to convey in a personal message before reciting the Ten Plagues.

From generation to generation, family stories and experiences live as they are handed down from great-grandparents to grandparents to parents to child.

The branches of life hold eternal memories rooted to families, as we must remember the past and never forget nor allow our children or children's children to forget — lest it happen again — to the Jewish population or any other culture.

Passover is the holiday of freedom — as it is written, so it is done.

## The Lessons of Passover

by Cindy Halpern

What should Passover symbolize to those of us fortunate enough to have achieved self-determination in our own lives?

As slaves in the land of Pharaoh, our focus as a people was our own daily survival. But when Moses, with H-shem's help, led our people out of Egypt, the Hebrews had not yet realized that the price of freedom was a greater responsibility that they had never known before.

What is this awesome responsibility that we as Jews have and must continue to undertake? One only has to sit at the seder table to find the answer:

As we taste bitter herbs not only should we recall our days of slavery, but we must remember those who continue to suffer bitterly in the lands of tyranny.

Matzoh reminds us that the Hebrews once fled Egypt, but we must realize that the Jews of Bosnia, Central Asia, Ethiopia, and Russia are fleeing their ravaged homes and are seeking a better life.

The Cup of Elijah is telling us to faithfully await the coming of the Messiah, but we must also use our faith as a catalyst in helping those who cry out for our help.

But, the greatest symbol of Passover in 5754 are the four cups of wine we must drink during the seder service to remember the words of wisdom our Torah provides us: I shall bring you out... and I shall save you... and redeem you... and take you!

Let's practice what the Torah preaches us to do... make the words, "next year in Jerusalem!" become a reality for those who cry out to us for help this year!

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# Passover Tastes and Traditions

by Joan Nathan

Excerpt from *Jewish Cooking in America*, Alfred A. Knopf, publisher

Even the most assimilated American Jewish family celebrates the ancient home festival of Passover in one form or another. Most Jews remove all leavening from their homes and eat only matzah for eight days.

A reading of the Haggadah — a narration of the Exodus — is a central part of the first (and second) nights of Passover and takes place in homes. While any scholars of biblical history feel that the first seder was celebrated in Egypt in anticipation of the exodus, elements of the Passover seder spring out of agricultural festivals and customs of the day.

Originally it was a nature festival, with a roasted sheep or goat as the central food. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it." Exodus 12:8. Centuries later, the peasants of Israel had a spring grain observance, the Festival of Unleavened Bread where the unleavened matzah was served.

With the Exodus the seasonal aspect of the festival was transformed into a freedom holiday representing more closely the history and social and spiritual strivings of the Jewish people. When the Temple in Jerusalem was destroyed in 80 C.E., the celebration moved from the temple to the home seder.

Foods that had been used in the Temple like roasted lamb became the symbolic objects on the seder plate to illustrate the story, the telling of which is even more important than the food. Pesach came to mean "passing over" when G-d passed over the Jewish homes and did not slay the firstborn sons in Egypt (Exodus 6). The "maror," bitter herbs, once the first greens of the spring, came to represent the bitterness of slavery. The

four cups of wine represent the four divine promises of redemption by G-d showing them the way out of Egypt.

To my mind, haroset, the last symbolic food, represents not only the mortar with which the Israelites, as slaves, used in building Raamses and Pithom in Egypt, it also shows the diversity of the Jewish people.

**Haroset represents not only the mortar with which the Israelites, as slaves, used in building... it also shows the diversity of the Jewish people.**

With the dispersion of Jews throughout the world there must be 70 variations of the harosets with new ones being created every year in America by our Jewish superstar chefs.

Regional dispersals have also created differences in the foods that were eaten. Although Sephardim eat all vegetables and some even eat rice at Passover, Ashkenazim avoid such vegetables as corn, string beans, and peas.

They also refrain from lentils, chick-peas and other dried beans that either rise or ferment when mixed with water.

Just as each civilization has left its mark on the Passover seder, so has America. We are the first with packaged foods to make cooking more convenient. This country probably has more varied Passover observations than any country but Israel.

No matter how assimilated American Jews have become, most have attended or regularly attend a Passover seder. Whereas in the old country, it was a family event with few outsiders, the American way of life has created extended and combined family seders, each with a character of its own.

Certainly there are still families like the Smelkinsons of Baltimore, Maryland, who have been holding an ever-growing family seder for the past 30 years with, at last count, 90 relatives. Jackie Smelkinson, with a battalion of family volunteers, makes the meal, from scratch and includes old family recipes for gefilte fish, harosets, and matzah balls.

In nearby Washington the late Justice Arthur Goldberg and his wife, Dorothy, held an an-

nual seder for over 40 people each year. Mrs. Goldberg would prepare a freedom haggadah and everyone sang labor songs. "We moved the furniture out to the garage and set up chairs inside," said the Justice shortly before his death. "The story of the Exodus is the longest strike in history."

Other seders are equally wonderful. There are neighborhood community seders where a new cooperative haggadah is made each year. There are gay seders, lesbian seders, singles seders. There is a seder for Trappist monks led by a rabbi.

At our home-seder, which we have been holding for the past 10 years, we include about 25 family members and friends. Everyone contributes a dish and the children, between the main course and the dessert, prepare a play for us on the story of Passover.

For me, despite all the work entailed in preparing my house and the meal, it is always among our year's most memorable evenings.

One of the essentials of the seder is the plate that must in-

clude the following symbolic foods:

**KARPAS.** Celery, parsley, or chervi, to be dipped in salt water, recalls the "60 myriads" of Israelites oppressed with difficult labor and is also symbolic of rebirth in the springtime.

**ZEROA.** The roasted shank bone is symbolic of the pascal sacrifice in the Temple in Jerusalem and of the miracle when G-d passed over the Jewish houses and slew the firstborn of Egypt. Before the last plague, the Israelites were told to smear the blood of a lamb on the doorpost of their houses, so that the Angel of Death would pass over their homes.

**BETZAH.** The roasted egg represents the festival sacrifice brought to the Temple and is a symbol of both fertility in the spring and mourning for the destroyed Temple.

**MAROR.** Horseradish or romaine are the bitter herbs recalling the bitterness of slavery in Egypt.

**HAROSET.** The fruit and nut mixture symbolizes the bricks and mortar with which the Jews worked as slaves.

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# Seder: "The Order"

By Stacey A. Pacheco  
Herald Co-Editor

The vacuum cleaner roars and the floor waxer swishes through the house — kitchen cabinets are emptied and empty boxes are filled. All dishes, utensils and foods that are not kosher for Pesach are put away — it's pre-Passover clean-up time.

The house must be sparsely clean in time for the seder — the special meal where the story of Passover is told.

The haggadah is an old cherished book that always stays young. It tells the story of how Jews were slaves in Egypt and how G-d helped free the cap-

tive culture — this has been read at the seder meal for about the past 1,800 years.

**The crunch of matzah is a tribute to how Jews grabbed bread before it could rise and ran out of Egypt to find freedom.**

Children have two important jobs at the seder. They have to ask the four questions and they have to try to find the afikomen — a special wrapped piece of matzah — created 700 years ago

to make the seder more exciting for children. Whoever discovers the afikomen gets to hold it for ransom.

Because Pesach is a holiday of freedom, some families add readings from the prophets and sing "Let My People Go." Other families change the custom of having the seder leader hide the afikomen; instead the children hide it and the adults hunt for it.

When everybody gathers around the table for the first night of Passover, the youngest child asks the four questions, beginning with, "Why is this night different from all other nights?" Family and guests answer out loud by reading from the haggadah. Do you remember the other three questions? If not, you'll have to check the first pages of the haggadah.

Mouths pucker from the taste of bitter herbs, as they should, reminding you of how bitter slavery is. The crunch of matzah ringing in our heads is a tribute to how Jews grabbed bread before it could rise and ran out of Egypt to find freedom.

A seder tray usually has six

circular indentations and is set at the table so various symbolic foods can be eaten or acknowledged during the reading. Other items on the tray include parsley, a roasted egg, a shank bone, charoset and lettuce.

Another familiar sight is a tall cup of wine for the most welcomed guest — the prophet Elijah. According to tradition, Elijah visits each seder and takes a sip of wine. When the time comes for the Messiah to bring peace to the world, it is Elijah who will first tell of the news.

The seder changes pace and slows down just a bit after the second glass of wine. If you choose to drink grape juice instead of wine, you may notice the seder change stride after the fourth and final glass of wine.

A Passover seder is open to everybody who is far from home, students and other travelers.

There's an old Moroccan custom known as a maimuna, where an extra day of the holiday was created. It's a time when Moroccan Jews gather at picnics to sing, dance, meet old friends, and arrange marriages.

## The Taste of Passover

### CHAROSET

- 2 apples
- 1/2 cup chopped walnuts
- 1 teaspoon cinnamon
- 2 tablespoons of sweet red wine

Grate the apples and measure 1 cup of grated apple into a bowl. Add the nuts and cinnamon and mix. Slowly add enough wine to hold the mixture together — usually 2 tablespoons is enough.

### BABANATZA

- 1 teaspoon oil for greasing pan
- 3 matzahs
- 3/4 cup raisins
- 1/4 teaspoon salt
- 3 eggs
- 1 apple
- 1/2 cup chopped walnuts
- 1/4 cup oil
- 1/3 cup honey
- 8-inch round cake pan

Preheat oven to 350 degrees and oil the pan. Break up the matzah and soak in water for a few minutes until soft. Drain off the water. Add raisins and salt to the matzah. Beat the eggs slightly and add them to the matzah mixture. Mix well. Peel and core the apple. Dice it coarsely into 1/4- to 1/2-inch cubes. Add the nuts, oil, and apple to the matzah mixture. Mix well. Pour into the pan and bake for 40 to 45 minutes. Serve lukewarm, cold or hot out of the oven.

### PASSOVER BROWNIES

- 3/4 cup cocoa
- 3 tablespoons oil
- 4 eggs
- 1 3/4 cup sugar
- 1/3 cup oil
- 1/4 teaspoon salt
- 1/2 cup potato starch
- 1/2 cup chopped nuts
- 9-inch square baking pan

Preheat oven to 350 degrees and grease baking pan. Mix cocoa and 3 tablespoons of oil in a small bowl. Beat the eggs in a large bowl until thick and foamy. Keep beating and slowly add the sugar. Add 1/3 cup oil to the large bowl and mix. Add the salt, potato starch, and nuts. Mix well. Add the cocoa-oil mixture to the batter and mix. Pour the batter into the baking pan and bake about 30 minutes or until a toothpick poked into the center comes out dry. Cut the brownies into squares while hot.

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# The Sweetness of the Passover Seder



also sweetens the vegetable and fruit stews, call tzimmes, and the myriad desserts that invariably grace seder tables.

Honey Passover Cheesecake uses both matzah and honey in a rich but not-too-heavy version of a classic Jewish dessert. The crust is made with matzah meal, butter and honey and the filling is a low-fat cream cheese and sour cream wonder. This is a honey of a dessert that will end the seder meal with a sweet, elegant and joyful note.

### HONEY PASSOVER CHEESECAKE

#### Filling

- 1 pound low-fat cream cheese, softened
- 2 cups low-fat sour cream, divided
- 2/3 cup honey, divided
- 3 eggs
- 2 teaspoons vanilla, divided

Prepare and cool Matzah Meal Tart Shell. Beat cream cheese with 1/2 cup sour cream at low speed until very smooth. Reserve 2 tablespoons honey and gradually beat remaining honey into cream cheese mixture. Beat in

eggs, one at a time; add 1 teaspoon vanilla and mix well. Pour into cooled crust. Bake at 350°F 45 minutes or until knife blade inserted near center comes out clean. Cool 15 minutes. Raise oven temperature to 425°F. Combine 1-1/2 cups sour cream, reserved 2 tablespoons honey and 1 teaspoon vanilla; mix well. Carefully spread over top of cheesecake. Bake at 425°F 8 minutes or until the edges pull away from the pan. Cool at room temperature then refrigerate at least 2 hours. Remove sides of pan and, if desired, garnish with sliced kiwifruit and strawberries. Makes 16 servings.

**Matzah Meal Tart Shell:** Process 1 cup matzah meal in food processor until very fine. Cut 1/3 cup softened butter into meal until mixture resembles coarse meal. Combine 1/3 cup water and 1 tablespoon honey; mix well. Sprinkle over matzah mixture. Mix lightly to form dough; shape into ball. Press dough into bottom of 9-inch springform pan with removable bottom. Bake at 350°F 12 minutes or until edges begin brown. Cool completely.

*Nutritional analysis per serving:*  
218 cal., 5.6 g pro., 13.5 g fat (54% cal. from fat), 20.8 g carb., 72 mg chol., 0 g fiber and 224 mg sodium.

This March, Jews the world over will begin the weeklong celebration of Passover. Kosher meals without the addition of leavening ingredients, such as yeast or baking powder, are part of the tradition of Passover, particularly for the seder, the two-night ritualized feast that marks the holiday's beginning.

To innovative Jewish cooks, Passover's dietary restrictions can be similar to the limitations imposed on the accomplished sonneteer: The rhyme and metrical scheme may be fixed, but, oh, the heights of expression that can be achieved within these poetic boundaries.

Using two typical Passover ingredients, matzah and honey, Jewish cooks prepare dishes with both reverence and flair. Matzah meal forms the base of dumplings in matzah ball soup, adds body to the gefilte fish and is the principal ingredient in the unleavened crackers that take the place of yeast bread during Passover. Matzah crackers commemorate the haste in which the Hebrews fled Egypt; they couldn't wait for the daily bread to rise.

Honey, the primary sweetener of biblical times, binds the Passover charoset, the fruit and nut paste that means "mortar"

in Hebrew. Charoset symbolizes the bricks and buildings the Hebrews were forced to build during their days of slavery. Honey

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# Healthy Passover Recipes

During the exodus from Egypt, the Jews had no time to bake bread and therefore were only able to eat unleavened bread. Thus, no chametz, foods that contain leavening, can be eaten during Passover. The foods served at the seder and throughout the nine days of Passover are dictated by these dietary laws. A plate is prepared that holds six symbolic foods: matzah, unleavened bread; maror, or bitter herbs such as horseradish and romaine lettuce, signify the cruel suffering of the Jews in ancient Egypt; beitzo, a hard-boiled egg, commemorates the festival sacrifice at the Temple in Jerusalem; charoset, a paste of walnuts and

apples with wine, represents the clay used by the Jews to make bricks under Pharaoh's enslavement; karpas, a vegetable such as celery or parsley dipped in salt water, suggests the tears shed by the ancient Jews during their captivity; and zeroa, a piece of roast meat or chicken neck, symbolizes the Paschal sacrifice made on the night of flight from Egypt.

Along with these symbolic foods, most Passover celebrations include main courses that are laden with fat and cholesterol. Katja Goldman, Empire's official chef and recipe developer, has created recipes that reduce fat and cholesterol levels but maintain their good taste.

"I substituted egg whites for whole eggs, poultry for beef and I recommend using skinless chicken which cuts down considerably on fat. The changes I made are subtle enough not to affect taste, but they significantly reduce the fat and cholesterol levels," she says. "In addition, these recipes will provide interesting meal options for Passover."

## ROAST CHICKEN WITH FENNEL AND TOMATOES

SERVES 8

2 chickens, cut in eighths, skin removed  
6 cloves garlic, crushed  
2 tbsp. full-flavored olive oil  
1 tsp. crushed fennel seeds  
1/2 cup fresh squeezed lemon juice  
4 bay leaves  
salt and pepper to taste  
4 fresh fennel bulbs (removed fronds, set aside), cut in eighths  
2 large onions, peeled, sliced very thin  
16 fresh tomatoes, quartered, or 16 whole canned tomatoes, drained  
4 tbsp. chopped fresh parsley  
1 cup kosher chicken broth  
2 more tbsp. parsley to garnish

1. In a large bowl, combine all of the ingredients. Marinate overnight.

2. One hour before you begin to cook, remove the marinating chicken and vegetables from the refrigerator and bring to room temperature.

3. Preheat oven to 375°. Place chicken and vegetables in a single layer into a large 2" deep roasting pan (an oven-to-table dish works well).

4. Place in oven and roast 45 minutes. Garnish with additional parsley and serve.

## MATZAH SPINACH KUGEL

MAKES ONE 9-INCH ROUND KUGEL

2 10-oz. boxes of frozen chopped spinach, defrosted  
2 cups chopped leek (white part only) or chopped onions  
1 tbsp. vegetable oil  
6 egg whites  
2 whole eggs  
1 tbsp. chopped parsley  
1 tbsp. chopped dill  
4 cups kosher for Passover matzah farfel  
salt and pepper to taste  
pinch of nutmeg

vegetable oil spray for pan  
1 tbsp. matzah meal  
Preheat oven to 350°.

1. Drain spinach in a colander; squeeze out any extra water and set aside in a large bowl.

2. In a skillet, sauté the leeks and/or onions in oil until soft. Remove from heat and add to drained spinach.

3. In the work bowl of a food processor fitted with a metal blade, chop the herbs, add the 2 whole eggs, salt, pepper and nutmeg. Process for 2 minutes. Scrape down sides, pulse chop until greens are specks. Pour into the spinach mixture.

4. Mix in matzah farfel.

5. Beat egg whites, fold into mixture.

6. Spray pan with oil, dust lightly with matzah meal.

7. Pour mixture into pan and bake at 350° for 45 minutes.

8. Cut into wedges and serve.

## CHICKEN BREASTS WITH MUSHROOMS

SERVES 4-6

3 boneless, skinless chicken breasts, split  
3/4 cup matzah meal  
1/2 tsp. dried thyme leaves  
salt and pepper to taste  
2 egg whites  
vegetable oil spray  
2 tsp. olive oil  
1 large onion, finely chopped  
3 cloves garlic, minced

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2 lbs. mushrooms, thinly sliced  
 1/2 cup kosher-for-Passover sherry  
 1/4 cup kosher chicken stock  
 juice of 1 large orange  
 1/2 tsp. paprika  
 2 tbsp. chopped Italian parsley  
 fresh ground pepper  
 parsley to garnish

1. In a blender (or food processor fitted with a metal blade), pulse/chop the matzah meal, thyme, salt and pepper until meal is "powdery." Place in a shallow dish, set aside.

2. In another shallow bowl, whisk egg whites until light in color. Dip chicken breast pieces in egg whites, then dredge in matzah meal. Place in lightly oiled baked dish (9x12); lightly spray one side of breasts with oil and place in 400° oven for 3 minutes. Remove from oven and turn oven down to 350°.

3. In a large skillet, sauté garlic and onions in olive oil until the onions are translucent. Add mushrooms and sauté for 3 minutes. With a slotted spoon, remove mushrooms and spoon over breast. With remaining juices still in the skillet, return the skillet to the flame, pour in sherry, stock, orange juice and paprika. Simmer for 3 to 5 minutes. Stir in parsley, pour over mushrooms and chicken.

4. Cover and bake for 45 minutes. Garnish with more parsley and serve.

**DILLY DUMPLINGS**

SERVES 6-8

1/2 cup grated onion  
 1 1/3 cups matzah meal  
 1/4 cup vegetable oil  
 1/2 cup kosher chicken broth  
 salt and pepper to taste (1/2-1 tsp.)  
 1/8 tsp. ground ginger  
 2 large eggs  
 2 egg whites  
 3 tbsp. chopped fresh dill

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# Carmel Varietals Shine for Passover

Critics are hailing the latest vintages from Carmel that are beginning to arrive from Israel. The new releases are the latest examples of the ongoing strides accomplished in Israeli wine making by this venerable firm.

Produced in Carmel's modern, multimillion dollar facilities, the wines, stylish renditions of world class varietal selections, are featured in leading retail shops just in time for seder celebrations from Maine to California.

The wines faithfully conform to all religious regulations of Kosher wine making. Yet these new style wines staunchly mirror the extraordinary shift in the tastes and habits of a new generation of consumers.

These are "food wines," vini-

fied by Carmel to enhance the wide range of tastes and flavors of the seder table. Carmel's vineyards, flourishing with the finest wine grapes in the world, are scattered throughout modern Israel. Subtle geographical and climatic variations enable the cultivation of specific grapes that benefit from each unique microclimate.

Three popular selections in particular clearly demonstrate the quality breadth of Carmel's wines in all styles and price ranges. Each underscores the seder dining experience with particular flavors and taste characteristics.

**1993 WHITE ZINFANDEL:** This delightful, fruity wine, native to California, has found a new home in Carmel's Vineyards'

label series cultivated in Israel's prime growing areas. Considered a "blush" wine, the brilliant salmon-copper hue is produced by allowing the free-running juice to mingle briefly with the purple intense grape skins.

The wine is vinified in modern, cold fermenting facilities allowing the creation of a berry rich, almost spicy aroma. Full bodied, yet delicate, the wine is ideal as an aperitif or sipping wine. It will enhance a myriad number of foods such as poached fish, lightly sauced chicken, salads and mild cheese selections. Carmel's White Zinfandel is semi-dry. Its finish is clean and brisk.

**1990 CABERNET SAUVIGNON:** Another of Carmel's popular priced wines, this easily approachable table wine comes from the Valley vineyards that stretch almost the entire length of Israel. The lengthy growing

season, under the Mediterranean sun produces fully ripe grapes with a deep ruby robe. The aroma has hints of currants and berries with just a touch of mild chocolate. The wine is balanced with perfect acidity for ripe crispness. This wine is a perfect foil for richly sauced dishes, either beef or chicken.

**1992 CHARDONNAY, BARON EDMOND DE ROTHSCHILD:** One of the shining jewels in the historic Carmel Rothschild series, this is a classic rendition of the world's most prized white table wine. The grapes come from Carmel's most prized vineyard properties. The emerald, gold color is herald to the full-bodied aroma and crisp finish of this noble table wine. It can be served with complete assurance, harmonizing with a wide range of foods. A sophisticated blend and underlying strength make it a universal food wine.

1. In a large bowl, whisk together oil, broth, eggs and egg whites, salt, pepper and ginger. Stir in grated onion, dill and matzah meal. Cover. Refrigerate overnight or for a few hours.

2. Bring a 10-quart pot of water to a boil. Add salt if de-

sired. Spoon mixture onto a large flat plate. Holding the plate in one hand and a blunt knife in the other, cut teaspoon-size pieces of dough into the water.

3. Simmer for 20 minutes. Remove with a slotted spoon. Serve as a side dish with the chicken.

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## Fifty Years Ago: Passover in the R.I. Jewish Herald

EXCERPTS FROM THE  
RHODE ISLAND JEWISH HERALD  
April 7 through April 28, 1944

JERUSALEM — A consignment of eight tons of matzah was dispatched by Jewish Palestine, in route to liberal Italy and will reach them well before Passover.

ALGIERS — The Jewish communities of North Africa are planning to hold special Passover services for thousands of Jewish soldiers serving in the allied forces.

RHODE ISLAND — In response to the request of the Syna-



FIRST SEDER AT MIRIAM HOSPITAL, APRIL 8, 1944: This picture was taken at the start of the Seder. In the upper left portion of the photograph are Maurice Stollerman, superintendent of the Hospital, and Alter Boyman, vice-president.



"Hundreds of thousands of Jewish servicemen and women observed the Passover in the camps and battlefields of the world. These photographs are among the first to arrive at the office of the National Jewish Welfare Board, which supervises all military and naval Jewish religious services and provides religious material."

gogue Council of America, the Selective Service System will permit registrants of the Jewish faith to appear for pre-induction physical examination or for induction before or after the week of April 8 to 15, 1944, in order to enable them to observe Passover holidays with their families.

RHODE ISLAND — Paul J. Robin, chairman of the Providence Army and Navy Committee of the Jewish Welfare Board announced that arrangements for Passover will include home seders for servicemen and women.

RHODE ISLAND — The Jewish Community Center will sponsor a Passover service and dinner for servicemen and women on April 8, 1944.

FROM THE RHODE ISLAND JEWISH HERALD, APRIL 14, 1944:

### "A Holiday Spirit At Miriam Hospital"

by Alter Boyman

Truthfully speaking, when I was told by Mr. Stollerman on last Thursday afternoon that he was planning to have a Seder in the ward for Jewish patients who were able to attend, I was doubtful if it would be possible to change the atmosphere of a floor full with sick patients to that of a holiday spirit.

As soon as I entered the hospital Friday afternoon about 5 o'clock, however, for which time the Seder was scheduled, I noticed a change in the entire atmosphere; everyone was busy with one or another preparation to make it as pleasant as possible. When I stepped into the male ward and saw the way the table was set and the patients sitting around the table, especially

watching Mr. M sitting in the King's chair (Melech), you could see for yourself that the holiday spirit was created. The group of patients that attended the Seder forgot all their ailments, for the moment at least, and the spirit of joy prevailed. When Mr. T asked the Four Questions, you could see he felt, at the time, like a real Prince, even if he wore the bathrobe; and so felt the other patients.

It was interesting to see the pleasant smile on the face of Mr. Stollerman, the group of nurses and the dietitian for being successful in creating a joyful hour and a holiday spirit.

Once more I have learned how true is the saying that "where there is a will there is a way."

**Maurice Glicksman, Ph.D.**  
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# Rhode Island Jewish HERALD

## Passover Issue

SPECIAL SECTION

The Only English-Jewish Weekly in Rhode Island and Southeastern Massachusetts

VOLUME LXIV, NUMBER 18

NISAN 12, 5754 / THURSDAY, MARCH 24, 1994

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### University Exchange Program Agreement

BEER-SHEVA, Israel — An exchange program agreement between Ben-Gurion University of the Negev and the University of Massachusetts was recently signed. The signing was witnessed by Massachusetts Governor William R. Weld, who was leading a trade mission to Israel.

The agreement will enable students and faculty from BGU's campuses in Beer-Sheva and Sde Boker and from U. Mass.'s five-campus system to study, teach and collaborate in research at their counterpart institutions. It is an expansion of an existing program between the U. Mass. Medical School in Worcester and BGU's community-oriented medical school, which has been supported by the Frederick Krupp Foundation for Medical Education.

At the signing ceremony, Governor Weld accepted a gift book on Israel from BGU President Dr. Avishay Braverman. Also present (from left to right) were Albert Sherman, vice chancellor for University Relations, Dr. Aaron Lazare, Dr. Peter Cressy and BGU Rector Dov Bahat.

## French Minister Refuses to Reschedule Passover Vote

by Michel Di Paz

PARIS (JTA) — In a situation highlighting the tension between religious belief and national rights, France's chief rabbi and the country's interior minister are at loggerheads over the timing of municipal elections, which fall on the first day of Passover.

After Interior Minister Charles Pasqua refused to accommodate religious Jews, who cannot vote on a religious holiday, Chief Rabbi Joseph Sitruk issued a call in the Jewish weekly *Tribune Juive* that French Jews should not vote in the March 27 elections.

"We had sought a special arrangement," Sitruk announced in the newspaper. "But if the date cannot be changed, then it is regrettably my duty to call on Jews to not vote on this particularly important day of the Jewish calendar."

But his words were slightly changed in French newspaper accounts and appeared to flout French law.

Sitruk had previously asked Pasqua if observant Jews could vote by mail or be exempt from signing the attendance sheet at the polling station.

But Pasqua, a staunch secularist, said this was not possible.

"There is no state religion in France, where freedom of worship is absolute, but we cannot

make exceptions," Pasqua stated.

Sitruk subsequently issued the call in the *Tribune Juive* for French Jews to refrain from voting.

A similar situation recently surfaced in Italy, where general elections had been scheduled for the same day. The Italian government later decided to extend voting by a day to take into consideration the religious needs of the country's small Jewish community.

Pasqua said he understood

### 'We Accept Every Jew'

by Alison Smith  
Herald Co-Editor

Jonathan Davis is the Jewish Agency for Israel's aliyah director of the Department of Municipal and Settlement Projects in Israel. He is currently visiting the United States, and the *Herald* was able to interview him on March 16 at the Jewish Community Center of Rhode Island.

Born in the United Kingdom, raised in the United States, educated at Columbia University and the Jewish Theological Seminary, Hebrew University and Tel Aviv University, Davis has the bearing and confidence of someone at home wherever he lands.

He has served as a para-trooper in the Israeli army,

the stance of French Orthodox Jews, but he nonetheless remained firm about the date of the municipal elections.

The French interior minister has recently been attempting to limit the influence of fundamentalism among the country's Muslim community, and apparently he wished to keep his secularist stance consistent when it came to the country's Jewish constituency.

(Continued on page 12)

worked for the agency in South Africa and Rome, and traveled in the former Soviet Union.

It is Davis' job, and his goal, to encourage Jews in other countries to move to Israel, and to facilitate their settlement and absorption when they get there. His particular interest right now is with those Jews still living in the former Soviet Union.

When he was asked if the aliyah realized ahead of time how difficult settlement could be, at least initially, he said they were fully aware of the realities. They talk and correspond with families and friends who have gone before them, they read Israeli newspapers, and listen to radio broadcasts from Israel.

(Continued on page 3)

## Soldiers' Accounts on Hebron Contradict Israeli Army Version

by Dvora Getzler

JERUSALEM (JTA) — Two Israeli soldiers who were on guard duty at the Tomb of the Patriarchs on the day Baruch Goldstein murdered at least 29 Palestinians have come forward with testimony that contradicts the Israeli army version of what took place on Feb. 25.

"We saw (Goldstein) with an M-16," Sgt. Kobi Yosef told the official commission investigating the killings at the Hebron mosque.

"About five minutes after him, another man entered with a Galil (assault rifle) strapped against his body," Yosef said.

His testimony, was supported by Pvt. Nir Drori who, along with Yosef, had been positioned at one of the gates leading into the mosque on the day of the killings.

Their statements directly contradicted the official army accounts, and provided some support to statements by Palestinians that more than one man had been involved in the shooting.

According to officials with the Israel Defense Force, Goldstein had acted alone.

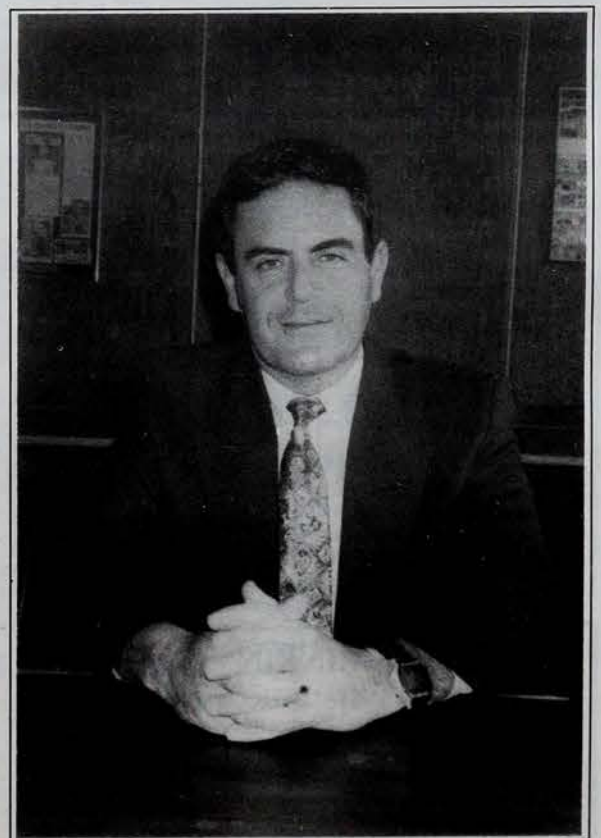
Army investigators, who had found shell casings on the floor of the mosque after the killings, said all the casings had come from an Israeli-made Galil assault rifle. No shells from an M-16, an American-made weapon, were found at the scene.

The two soldiers further testified that they had fired toward the crowd of Muslim worshipers that came stampeding from the mosque after Goldstein opened fire.

Drori testified that he shot three or four times, and Yosef said he fired one bullet. Both denied that their fire had struck any worshipers.

The soldiers said they had feared for their lives, believing a Palestinian was shooting inside the mosque. Their gunfire, they stated, had been intended to stop the worshipers from pouring out of the mosque.

(Continued on page 5)



Jonathan Davis, Jewish Agency for Israel's Aliyah Director.

# INSIDE THE OCEAN STATE

## Local Group Represents R.I.

Operation Clean Government asks... why aren't voters of this state able, when necessary, to shape their own legislation dealing with the issues of substance that concern them and the future of Rhode Island?

Would you like to prevent excessive taxation? Reform the state pension system? Have the right to recall elected officials? Limit and define the powers of state government? Eliminate bonding that does not have voter approval?

The ability to accomplish these is available through Voter Initiative. Rhode Islanders need to bring issues to the electorate, and to send clear messages to the legislature that ineffectiveness and failure to represent and respond to the wishes of the people is not acceptable.

Voter Initiative is not a new concept, it has been around for almost a century and the process is now available in 24 states. It is a way in which citi-

zens may introduce statutory legislation or constitutional amendments. The carefully constructed process is accomplished by the collection of enough signatures on a petition to equal a specific percentage of the total votes cast for governor in the previous general election. The legislation or amendment will then appear on the ballot in the next general election for overall voter approval or rejection.

The Voter Initiative legislation that is supported by Operation Clean Government was drafted after an extensive and careful study of legislation which currently exists in 23 states. This study was done by GAP (Government Accountability Project) and the positive aspects of legislation from several states were included in the proposed Rhode Island legislation.

Our founding fathers, in their wisdom and cognizant of the

(Continued on Page 19)



### First Day of Spring

The ice is leaving the pond, at last, at the Audubon Powder Ledge Refuge, off Route 44 in Smithfield. A 15- to 20-minute easy-walking trail winds past the pond.

Herald photo by Alison Smith

## Small Business Offers Loan 'Hot Line'

One-on-One Guidance Available

The Small Business Administration has set up a "Hot Line" at 528-4591 for all individuals interested in its \$5,000 to \$50,000 Small Loan Program.

Free start-up business assistance and counseling will also be available from the Service Corps of Retired Executives.

The hot line will be manned by SBA/SCORE representatives who will advise callers to visit the SBA Providence district office and SCORE locations throughout the state. At these intake sessions, individuals will receive technical advice on how the program works and what information is needed to apply for a loan.

All business loan applications will be submitted and reviewed by the Ocean State Business Development Authority for eligibility under the Rhode Island Area Small Business Loan Program.

Upon approval of the credit package OSBDA will submit the loan application to one of the 15 participating lenders on a rotating basis.

Each lending institution will make an independent credit decision and then submit the loan to the SBA for concurrence. Should a lender decline funding, another lender will be selected by OSBDA for consideration.

Applications approved under this program will be eligible for an SBA guarantee of up to a maximum of 90 percent.

Legal fees for closing the loan will be minimal.

In addition, servicing will be provided by OSBDA under agreement with the participating lenders. As part of the loan closing documents, technical assistance in the form of SCORE counselors will be provided.

SBA, in an effort to provide assistance to the lenders participating in this program, will assist in the event of a loan default and foreclosure.

The OSBDA will administer the Rhode Island Area Small Business Loan Program under the direction of the area policy board.

## Calling All "Dinoguides"

Roger Williams Park Zoo is looking for friendly, enthusiastic dinosaur lovers to become "Dinoguides" for the exhibit "Dinosaurs Return to Roger Williams Park Zoo," May 14 to Sept. 5.

The zoo is recruiting 300 volunteer "Dinoguides" to act as exhibit interpreters and guides for this outdoor exhibit of life-size, realistic robotic dinosaurs.

"Dinoguides" will work a minimum of 12 hours per month in three- or four-hour shifts. Daily tasks will include interpreting the exhibit for the public and assisting with the Dinosaur

Discovery Area, an interactive section for children.

Applicants must have an interest in dinosaurs, conservation and the environment.

They also must enjoy working with the public (especially children) and possess good interpersonal communications skills. Volunteers 15 and under must bring a parent or guardian with them.

Those interested in volunteering to be a "Dinoguide" should call the Roger Williams Park Zoo Docent Council at (401) 785-3510 for further information.

## Arts Council Offers Specials on B.S.O. Concert Trips

The Pawtucket Arts Council still has space available on its trip to a Boston Symphony Concert on April 8, and a pops concert on June 5.

The April 8 performance will feature Josef Sak on the violin and Yo Yo Ma on the cello, playing works by Brahms,

Gabrieli and Harbison.

Seats for the pops concert are among the best on the floor.

Contact the Pawtucket Arts Council at 725-1151 for more details or to reserve space.

Prices will include round-trip bus fare, concert admission and gratuity for the bus driver.



March 24 through spring - Roger Williams Park Zoo needs "Dinoguides" to staff dinosaur exhibit starting May 14. Volunteers will work 12 hours a month, or more, helping public enjoy and understand the exhibit. Call 785-3510 for details.

\*\*\*

March 24 through April, Boston Billiard Club welcomes beginner and advanced players for spring league play. Coaching available. Warwick, Route 5, club reached by dialing 732-POOL.

\*\*\*

March 27, 9 a.m. - 2:30 p.m. the spring Greater Boston Antique and Collectible Toy Show at Holiday Inn, Dedham, Mass. Two halls full of collectibles. Call (508) 379-9733.

\*\*\*

March 30, 7:30-9 p.m., at the CCRI Observatory, visitors' night (clear skies permitting). Escorts leave main lobby of Warwick campus (near bookstore, second floor) at 7:30, 8 and 8:30 p.m. Call 825-2178 for directions.

\*\*\*

March 30, 7-9 p.m., at Hasbro Children's Hospital, Providence, Conference Room 151B, a meeting of FACCT (Families About Cardiac Children Together). New members welcome. Share support and information. Call 245-5232.

## Gay Bill

By a 9 to 8 vote, on March 16, the state House Judiciary Committee rejected a bill which would have outlawed discrimination on the basis of sexual orientation.

In spite of poorly attended committee hearings earlier in the month, the entire House was present for the vote.

Debate over amendments to the bill as it was offered in 1993, parliamentary procedure, and questions about how the measure would affect sexual orientation information in the educational curriculum of the state, dominated the committee's deliberation.

The committee spent only a few minutes actually discussing the merits and questions regarding the bill.

The most significant data presented since the 1993 vote was a poll conducted by a group within Brown University which showed, statewide, voters supported passage of the legislation by a wide margin of 60 percent.

## April in Paris

International House of Rhode Island, 8 Stimson Ave., Providence, will present "April in Paris" a dinner of French cuisine on April 9 at 6:30 p.m.

This will be a gourmet dinner prepared by Hungarian master chef Louis Szathmary, former owner of The Bakery in Chicago, and will include pate maison, asparagus soup, porc Normandie, and a special dessert of Paris brest.

After dinner there will be a talk and slide presentation on "Hidden Women in the French Kitchen."

Seating is limited. Reservations will be accepted on a first-paid basis till March 30. To make a reservation, call 421-7181.

## Fun Fair

EAST PROVIDENCE — The upcoming Fox 64 Fun Fair is expected to be a fun time for the family.

The Fun Fair will be at the Providence Civic Center, March 26 from 10 a.m. to 5 p.m.

Almacs is sponsoring the World Wrestling Federation superstars. The wrestlers will be there to meet their fans and sign autographs. "The wrestlers have been a big draw at the past Fun Fairs," says Almacs Vice President of Communications and Marketing, Dave Paulhus.

Other activities include a live taping of the Bozo Show, the American Gladiators, appearances by Fox 64 cartoon characters, a photo ID booth for children, contests, games and prizes, face painting and the list goes on. Almacs, along with Garelick Farms, will also have cookies and milk available.

Tickets for the event can be purchased at any Almacs location or at City Ticket. The advance ticket price is \$2 for adults, \$1 for children. The price per ticket goes up on the day of the event.

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# FEATURE



## Beyond the Secret Door

by Mike Fink  
Herald Contributing Reporter

There's a dream that came to me sometimes. I open a hidden door into a wonderful room, a cave of treasures. It's like a fantasy of flying. You ask, why didn't you do it sooner?

Natalie Percelay sat on a small upholstered throne in the temple vestry. I kept her company on a matching sofa. We waited for Abe Gershman to bring the key to the Emanuel Museum. This charming, elegant, lively lady wearing a silk scarf like a stole gave me a little background on the collection of Judaica which she began.

"My only daughter had died in childbirth. She had been a spy for the state of Israel. Rabbi Bohnen in the early '50s asked me to take on the museum project. It was a godsend for my spirits. These spiritual objects took on life for me, like children." I won't be ungallant and state Natalie's age. But her glowing presence makes time take on the quality of blessing. The temple staff treat her like a countess, but only from bright affection.

"My father signed the original deed for this first Conservative temple in town." Natalie walked as she talked, over, under, around and through the passageways of the synagogue. She knew all the stairways and corridors and made our way briskly, stopping only for a drink at the bubbler. We popped in at the gift shop and stared in wonder at the paintings, plates, tapestries and pretty items from Israel that decorate the cases and alcoves of our inner sanctum. I admire the yads and the mezuzahs as we bend our heads together.

They had to push my sofa and her chair out of the way to

unlock the portal to the little gallery that houses the trove of beautiful things that Natalie Percelay started to gather over 40 years ago. First you see a portrait photo of our founding curator, Natalie Fisher Percelay, with the mild smile and the warm eyes, the masterpiece of her own collection. Samovars, crowns, embroideries, spice boxes, odd items used to scratch the lines in matzot or to hold wine or water all crowd the miniature oblong cave. "I know where everything is with a photographic memory," brags Abe Gershman with a good-natured laugh.

I pick up on many names. The modern Torah crown was sculpted by my late renowned RISD colleague Elbert Weinberg. My aunt, Edith Salhanick, decorated that memorial challah cloth to her mother, Clara Cohen Fink, though her husband Gershon is listed as the donor, and Clara's name is not printed on the card. Natalie brings a bag of silver polish to make the sterling pieces shine and sparkle for student tours at Passover. "Put it away," says Abe. "By the time the Schechter kids show up, I'll have the whole place gleaming from my spring cleaning."

"After 20-odd years of searching out the finest works of art and design, I let other superb and devoted people take over. But I still care deeply about everything on every shelf," Natalie tells me as she opens a locket, touches a candelabrum, goes over a story. Pulled in by her charisma, I feel that the noblest soul in the group is that of Natalie herself, lovely, lyrical, and imbued with meaning.

## Davis

(Continued from front page)

Davis pointed out that 81 percent of them are employed, are living in their own apartments or houses, and are working in their career fields within a year.

He said, "We have no magic wand — to do something that the United States couldn't do. When immigrants first came to the United States they couldn't just step into jobs at the same level as they had in their homeland."

ing every day. By the turn of the century, there will be more Jews in Israel than there are in the United States, Davis says. This has to make an impression on Israel's neighbors. Israel is becoming a force they must reckon with — they cannot afford to ignore the arithmetic of the situation.

Furthermore, Arabs living in Israel have a much higher standard of living than those in surrounding areas. However, when I wondered out loud if this might be a major reason for

tragedy of boatloads of Jews who approached the shores of Israel as refugees from persecution and were turned back, frequently to their deaths. Israel is determined that that will never happen again to any Jew.

Davis feels very optimistic about the current peace process because "it will be of benefit to everyone." He says, "You can't always be looking back. The vast majority of Jews are interested in peace."

Speaking of the rising tide of violence by those who would do almost anything to derail the process, he said, "You can murder an individual, but you can't murder the peace process."

He is convinced that this (peace between Israel and her neighbors) is an idea whose time has come... that those on all sides of the negotiating table know what it is in their own best interests to make the peace process work.

## CUMULATIVE ALIYAH FROM THE FSU\*



An aliyah who was a doctor might have to retrain to be a biology teacher. Retraining is made available. He said there is a determined effort to place top scientists in their own fields — to absorb them into Israel's scientific structure.

Every year, 70,000 immigrants from the former Soviet Union come to Israel. The United States limits immigration from the former Soviet Union to 40,000 annually. A few go to other countries, perhaps countries in Europe.

By the turn of the century, Davis is confident that a million Jews will have settled in Israel (during the 1990s) from the former Soviet Union. One out of every four Israelis will be from that area in the year 2000. Right now, one out of every eight Israelis is from the region. He said, "It takes a tremendous, deep breath — but I think we're continuing to maintain our enthusiasm to absorb this many."

He admitted that it was a tremendous burden. It costs the government of Israel billions of dollars to absorb the immigrants. But, as a result, there is spectacular growth in the infrastructure of Israel.

One important side effect of this is that the Arabs in the area see so many new Israelis arriv-

their staying put in such a tumultuous situation, Davis immediately corrected me. He said, "They stay because it is their home!"

He pointed out that Jewish numbers in the United States are diminishing. Marriage out of Judaism is one reason for this. Davis said that, "If you want to marry a non-Jew in Israel, you really have to try hard." The numbers are such that almost everyone you meet in college is Jewish.

He said, "We accept every Jew in the world. That is the law." He was referring to the Law of Return, from 1948, which was a response to the

## Jewish Chaplains Meet Special Passover Needs

Radical changes in the structure and mobile posture of the U.S. Armed Forces have posed special challenges to "Operation Passover" for the JWB Jewish Chaplains Council, sponsored by the Jewish Community Centers Association of North America; for Jewish military chaplains, and for Jewish military lay leaders throughout the world.

While Jewish chaplains on active duty, and in veterans hospitals, will be conducting seradim at their installations, many dispersed Jewish personnel at remote locations will be relying on solo seder kits shipped by JWB to military units for further distribution in time for the first night of Passover.

The solo seder kits contain sufficient Passover items for two seder meals, plus leaflets and greeting cards. Additional food packages shipped by JWB include gefilte fish, matzah, Pass-

over chicken soup with matzah balls, matzah meal, matzah ball mix, macaroons and other kosher-for-Passover goods. Contributions by the JWB Women's Organizations' Services help underwrite the program.



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# OPINIONS

## A Defense of Yossi Beilin

by Ammiel Hirsch

Rabbi Hirsch is executive director of the Association of Reform Zionists of America.

Give Yossi Beilin a break. The issues he raised at the recent Women's International Zionist Organization gathering — the changing relationship between Israel and the diaspora, Jewish continuity, assimilation — are not new. They have been discussed for years in the United States, and since publication of 1990 *CJF Population Survey*, have been at the top of our communal agenda. The women of WIZO and others do protest too much.

Beilin reflects a growing sentiment in Israel and America. That Israelis, especially younger ones, resent their image as beggars or recipients of charity; that Israel is no longer a poor country; that in an era of peace Israelis will enjoy prosperity unparalleled in their history — all these are undeniable. To say these things is not to denigrate the past and continuing contributions that American Jews have made to the upbuilding of Israel.

**Hebrew, the ancient and modern language of our people, is being studied more intensely today in many Arab countries than by American Jews.**

We are living in an era of tremendous change. We must not be paralyzed by evolving realities. Those of us who labor in the World Zionist Organiza-

tion and the Jewish Agency know that these institutions are not what they used to be. We all know that they are in need of radical reform. In fact, the Jewish Agency itself, acknowledging the crisis, resolved last year to appoint a high-level committee to begin restructuring the agency.

So why the outrage? We should be grateful that Beilin is only the most visible of a host of Israelis who have recently told us the truth about American Jewry. Israeli leaders are concerned about Israel's security, but what really terrifies them is assimilation in the United States.

Yitzhak Rabin, Yitzhak Shamir, Shimon Peres, Yossi Beilin and others have all come to these shores recently and pleaded with us to get our act together before it is too late. They have urged massive investments in Jewish education, the study of Hebrew and Israel experiences for every Jewish youngster — not necessarily to make them potential olim, but to make them better, prouder Jews when they return home.

Demographers tell us that assuming current trends continue, by the end of the 20th century there will be more Jews living in Israel than in the United States. And by the end of the first decade of the 21st century there will be more Jews in Israel than all other places combined. Israel is the only growing Jewish community in the world.

Under these circumstances, and assuming a peaceful, pros-

perus Israel, is it not imperative to reorder our priorities?

In the United States, the critical need is not to absorb a Russian oleh who is going to be housed anyway by the Israeli government. Rather, the critical need is to absorb American Jewish children and adults into the House of Jacob, who would otherwise be Jewishly homeless.

**Israeli leaders are concerned about Israel's security, but what really terrifies them is assimilation in the United States.**

When support of a beleaguered Jewish State is removed from the top of our agenda, Israel will become more important than ever because diaspora Jews, in the original *Ahad Ha'am* sense, will increasingly look back to the Jewish State for cultural and spiritual inspiration. Israel will then begin to fulfill its true destiny of not only saving Jewish bodies, but also preserving the Jewish soul.

How Jewish communal funds are spent should be reevaluated. When the entire universe is changing; when Israel will soon take its rightful place among the world's technological elite; when American Jewry is racked with assimilation and Jewish illiteracy, how can our fund-raising establishments justify not adapting to new realities?


If, for example, studies support our own intuition that Israel experiences make a significant impact on a young person's connection to Israel and Judaism, how can we continue to allow generations of young Jews to grow up without spending time in the Jewish State?

There is enough money to create a universal scholarship fund. It is only a matter of priorities.

The idea is not to disconnect from the Jewish State. Quite the contrary, the point is to invest communal funds that will solidify a greater attachment between Israeli and American Jewry, by acknowledging the changing circumstances and needs. Why, for example, should not more money be spent in America teaching our children Hebrew? Hebrew, the ancient and modern language of our people, is being studied more intensely today in many Arab countries than by American Jews.

It is time to lay the foundations of a new road, a 21st century superhighway of communication and inspiration, with traffic flowing both ways between Jerusalem and the diaspora. Yossi Beilin and others have begun to clear the brush. For this alone we owe them our thanks.

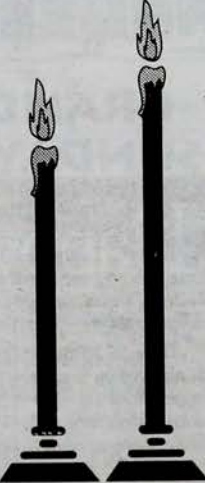
If you are celebrating a special anniversary, announce it in the *Herald*. Include a photo with the announcement. Black and white only, please.



**Candlelighting**

**March 25**

**5:45 p.m.**



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



### Midrash of the Month

by Rabbi Vicki Lieberman  
Special to the Herald

Sometimes a Midrash, however brief, is able to capture and convey a great teaching of Judaism. An example of one such pearl of wisdom comes from Exodus Rabbah:

Rabbi Tanhum taught why G-d instructed Aaron to bring the plague of blood upon the waters. It was because G-d said to Moses, "It is not proper that the waters that protected you when you were cast into the river should now be smitten by you." G-d will not allow Moses to bring harm to what once saved him. Thus, it is Aaron and not Moses who performs the plague of changing the wa-

ters into blood.

G-d teaches Moses to repay kindnesses. If Moses was to have so much appreciation for what the waters had done for him, how much the more so is Moses to appreciate what his human saviors did for him.

The Midrash beckons us to remember those in our lives who have shown us kindness, who have helped us and who have saved us.

As Passover draws near, may you be reminded of the kindnesses of others and may you respond in kind.

I wish you a healthy and happy Passover.

## Requiem for a Fighter

by Warren Eisenberg  
Director, International Council of B'nai B'rith

Passover is the time to remember Moses leading the Jewish people away from the oppression of Pharaoh. What follows is the story of another man who stood up to save lives and souls.

I first met Rabbi Marshall Meyer in Buenos Aires at the (Conservative) Seminario Rabinico Latino-Americano which he founded.

It was 1981, a dark, dangerous period in Argentina. The junta was in control. Young people were "disappearing." Most Argentines had their heads down. The rabbi, an American citizen, was reaching out to those whom everyone else seemed to desert.

We talked about people in the clutches of torturers whose walls bore portraits of Hitler, and about concentration camps.

He spoke of families whose children had "disappeared," the euphemism for kidnapped, maimed and probably killed, and bodies washing up on the banks of Rio de La Plata, and the need to provide succor to those who did not know if their children were alive.

**"If you accept the Bible, then human rights is an obligation."**

Rabbi Marshall Meyer

He had faced the dilemma of telling a grandfather that he could not say Kaddish for a grandchild who might be alive. People were not being imprisoned because they were Jewish, but once inside Jews were treated more harshly.

Marshall linked the overt anti-Semitism — the swastikas, the telephone threats — to the high percentage of Jews among the "disappeared." He thought he saw a tendency to make the Jew a scapegoat for the economic ills of the country.

He arrived in Argentina in 1959 to serve for two years at the German synagogue of Buenos Aires. He stayed 25 years.

Through his activities he enlivened a flaccid Jewish synagogue life, established day camps for children and, most significantly, trained a corps of young rabbis who would serve congregations throughout Latin America. He was a magnetic figure who made Judaism attractive to Jews who had been either too fearful or disinterested to identify.

But he was also a controversial figure. He was religiously liberal, and outspoken. This characteristic gave him problems with other Jews. In 1966 the military took over, and Meyer moved onto the political front. As the excesses of human rights abuses grew, he became more critical of the junta.

He counseled families. He visited the imprisoned. He organized a broad-based human rights group and a Jewish one. He went public in denouncing the growing atrocities, much to the discomfort of many Argentinean Jews, gentiles and especially, government officials.

Meyer engaged many others in rescuing souls and in spreading the concept of Pikuach Nefesh, the saving of lives literally and spiritually.

With the collapse of the Argentine junta in 1983, and the democratic election of President Raul Alfonsín, Marshall Meyer received recognition for his ethical and moral commitments. He was appointed to Argentina's national commission to investigate the disappeared. They published a report titled *Nunca Mas, Never Again*. He endured threats, as did his wife and three children, but he continued to fight.

While he understood the fears and silence of the Jewish community he disagreed with it. And because the message was carried outside of Argentina the disappearances stopped, but not before at least 9,000 died and thousands more were imprisoned and tortured.

At the most critical period in Argentina, the word went around that Marshall's life was charmed because he was an American. That may have immunized him from the junta's

(Continued on Page 14)

**RHODE ISLAND JEWISH HERALD**

(USPS 464-760)  
Published Every Week By The Jewish Press Publishing Company

CO-EDITORS  
ALISON SMITH  
STACEY A. PACHECO

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AROUND TOWN COLUMNIST  
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ADVERTISING ACCOUNT REPS  
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MAILING ADDRESS:  
Box 6063, Providence, R.I. 02940  
TELEPHONE: (401) 724-0200

PLANT:  
Herald Way, off Webster Street  
Pawtucket, R.I. 02861

OFFICE:  
1175 Warren Avenue  
East Providence, R.I. 02914

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Subscription rates: Thirty-five cents per copy. By mail \$10.00 per annum. Outside Rhode Island and southeastern Massachusetts; \$14.00 per annum. Bulk rates on request. The Herald assumes subscriptions are continuous unless notified to the contrary in writing.

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## EDITORIAL

## Soldier's Accounts

(Continued from front page)

"We wanted to create a jam at the door," said Yosef. "We thought it was an Arab who fired. We were afraid he would come out."

Lt. Rotem Ravivi, the only Israeli officer who was inside the Tomb of the Patriarchs at the time, contradicted portions of Yosef and Drori's testimony.

According to Ravivi, who saw Goldstein at the gate to the mosque, the settler was carrying a Galil rifle. He further stated that Goldstein was dressed in army uniform and had a bag and two-way radio.

Ravivi said he greeted Goldstein in the entrance to the cave and noted that he was in IDF uniform.

"He said he was on reserve duty," the officer told the panel, which met in Jerusalem's High Court of Justice.

Goldstein then went into the complex, and the officer, who was not in the prayer hall when Goldstein opened fire, said he had no further contact with him.

Nor had Ravivi any reason to suspect anything amiss, he told the court. Goldstein had never drawn the soldiers' attention to him in any way, he said.

Ravivi further described Goldstein as a "good guy," a man who could be trusted.

He also testified that Goldstein's car was one of only three civilian vehicles permitted to park in an IDF area near the mosque.

A total of 11 soldiers recently testified before the five-man panel, which is chaired by Chief Justice Meir Shamgar and includes an Arab judge and a former IDF chief of staff.

There was some disagreement among the soldiers regarding the controversial standing orders to never open fire on Jewish settlers.

Some claimed to be aware of the orders, while at least one said he was not. Some added that they would not have obeyed the orders because they were illegal.

Border policemen, accompanied by attorneys, also testified before the commission. The lawyers were present because the men had failed to be at their posts on the morning of the killings, and the policemen required the presence of counsel to prevent them from implicating themselves while testifying before the panel.

One man asking to be heard by the panel is reserve officer Shlomo Idelstein. On the morning of the killings, Idelstein said, he received an urgent phone call from Goldstein's wife, Miriam.

Miriam Goldstein, Idelstein said, asked him to intercept her husband, whom she said had not gone to the Tomb of the Patriarchs — a site holy to Jews and Muslims alike — simply to pray.

Idelstein tried to locate Goldstein, but failed to reach him on an emergency beeper.

Idelstein has written to the panel asking to give testimony about the month of reserve service he spent in Kiryat Arba, where Goldstein lived.

## We Knew

by Alison Smith  
Herald co-editor

I sat down to watch "America and the Holocaust," Tuesday night.

I got up, 90 minutes later, a lot older and wiser.

I sat down one of those who could say, about the Holocaust, "How could people stand by and let that happen!", meaning, of course, other people. Not the people in this country.

I'd heard rumors, and been told about witnesses ignored, reports buried, but I never could believe that my country — this country — was one of those that stood by and let it happen.

When Morris Gastfreund said, at the dedication of the Holocaust Memorial, that people in every major Western capitol knew what was going on, I could not doubt Gastfreund, but I imagined maybe three sleazy types, meeting in a phone booth in Washington or London, exchanging bloody secrets.

The evidence that a lot of people knew is utterly damning. We knew. Not everyone...but too many. The government knew.

The grimmest moment of the film, for me, was the footage of Allied bombs falling away from the bomber on their way to a Nazi fuel processing plant, against the backdrop of the crematoriums and gas chambers of Auschwitz far below.

The picture was excruciatingly clear.

Jews who begged this government to bomb the death chambers, to put an end to the easy slaughter, were told it was not strategically possible to bomb that area.

At that time, pictures did not lie. They can be made to lie today — more's the pity — but what you see happening then, did happen.

No one in my house had ever even whispered that someone knew what was going on overseas. When it all came out, at the end of the war, all the adults in my family were so shocked! Genuinely shocked? G-d, I hope so.

But not as shocked as I was last night.

A conspiracy, not just of silence, but of actual complicity, duplicity and connivance existed in this country and the United Kingdom. A dozen — two dozen — chances to save thousands of European Jews were deliberately or negligently missed.

When I stood up to retrieve my review copy of "America..." I felt about a hundred years older and a lot heavier. That collective guilt — it weighs you down.

If you are an American, and over 50, I believe it is more important for you to see "America..." than to see "Schindler's List." Watch for it on April 6, 9 p.m., on Channel 2.

Let me put that more strongly. If you are an American over 15, I think you should see this documentary. It is not dull and dry, it is as gripping as "The Fugitive" — infinitely more gripping.

And whenever someone suggests censure as a solution to a social problem, remember this program. If censure were a real force in this country today, "America..." would be buried somewhere, like those bloody secrets of the 1940s.

## Farrakhan Does Not Reflect True State

WASHINGTON, D.C. — Relations between the Black and Jewish communities are in no way defined by the hate-filled statements of Nation of Islam minister Louis Farrakhan, the director of the National Jewish Democratic Council said recently.

"If you look at the political behavior of African-Americans and Jews, you see a pattern of cooperation, not confrontation.

Black and Jewish members of Congress have remarkably similar voting records. And in election after election, we see that Blacks and Jews vote overwhelmingly for Democratic candidates." That political behavior stems from shared beliefs about the role of government, community and responsibility, said Steve Gutow, executive director of NJDC.

## Four Questions About Four Israeli Sons

Israel's MIAs Remembered at the Seder Ritual

- Why are these sons different from other sons?
- Why are these prisoners different from other prisoners?
- Why are these hostages different from other hostages?
- Why do we raise the issue of Israeli soldiers missing in action or being held as prisoners of war on Passover?

When Jews gather at their seder to celebrate the festival of freedom, these four questions will be asked by the American Zionist Movement and the University Services Department of the American Zionist Youth Foundation on behalf of Ron Arad, Zachary Baumel, Avi Feldman and Yehuda Katz — Israel's MIAs. In many homes, an empty chair will symbolize the hope for their safe return to their families.

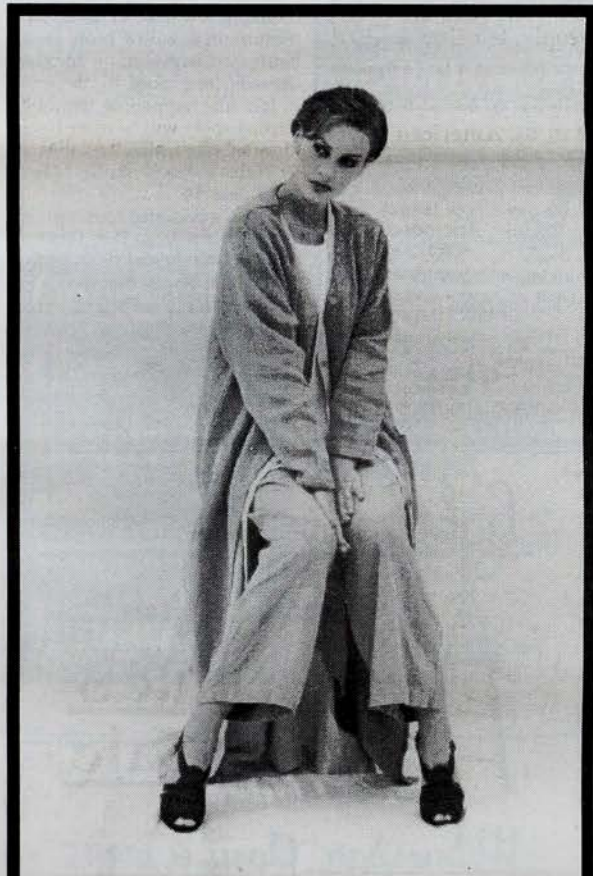
The haggadah supplement is part of an ongoing nationwide campaign launched by AZM to focus public attention on the plight of the four Israeli soldiers

missing in action, some for as long as 11 years, and to mobilize support for their release from captivity. While officially listed as MIAs, they have been treated as hostages, denied the basic rights accorded prisoners of war and ransomed from one terrorist group to another.

Ron Arad parachuted from his Phantom jet over Lebanon in October 1986. In 1989 he was handed over by his captors to the Iranian Revolutionary Guards, reportedly in exchange for a large sum of money.

Zachary Baumel, Zvi Feldman and Yehuda Katz were captured following a tank battle with Syrian forces in Lebanon in June 1982.

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



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# ARTS AND ENTERTAINMENT



by Mike Fink

Martha Coolidge's latest film, "Angie," casts Geena Davis as a pregnant, unwed Italian culture-vulture. Before a Degas painting in a museum she meets a guy with class. He turns out to double as a fancy lawyer who holds out the promise of a finer life. After she has her baby, though, he leaves her flat. Stephen Rea, a great actor, brings the personality he projected in "Crying Game," the type who loves but can't cope with what comes along. In the book Coolidge translates onto the screen this fellow's

(Continued on Page 15)



**OPERA TO DINE BY** — Eric Bronner entertains at Audrey's as guests enjoy an exquisite dinner.

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## Just the Bare Essentials Jewish Tapes

Actress, comedienne and dancer Daena Giardella brings her one-woman show, "Bare Essentials" to the dance complex in Central Square, Cambridge, Mass., April 1 to 30, with performances every Friday, Saturday and Sunday at 8 p.m.

In dynamic collaboration with musician Alizon Lissance, Giardella improvises an electrifying gallery of characters who transform unpredictably as they experience the many facets of being human.

Ranging from zany and outrageous to touching and intimate, Giardella's high-energy performance is inspired by the news-of-the-day. Audience interplay also provides material assuring that no two performances are ever the same.

Her innovative style of improvisational performance has evolved over 18 years.



Daena Giardella

After spending a year and a half in Israel during the Gulf War, Giardella presented "Moment to Moment" in Jerusalem and Tel Aviv. It played to sold-out audiences in the States also.

Tickets are \$15; group, senior and student discounts are available. For reservations and further information, call 497-7070.

## "YOUR TABLE IS READY"

### Audrey's: A Delightful Mix of Food and Song

by Dorothea Snyder

You can enjoy all three . . . Puccini, Verdi and Bizet along with Gershwin, Mozart, Rossini, and more.

It's all happening through Opera at Audrey's within Audrey's Grille inside the Johnson & Wales Inn in Seekonk, Mass., on Route 44.

This wonderful concept in dining came from Dan Little of Johnson & Wales University. Little's idea was that a mix of gourmet food and light opera could spice up a perfect evening.

Along with Marilyn Levine, the artistic director of Ocean

State Light Opera, he worked out details for that perfect evening. And thus was formed Opera Ad Hoc with Levine as its founding director. The opera company is composed of 10 to 12 singers from Massachusetts and Rhode Island.

On the night we went, the program began with the Anvil Chorus a la Audrey's singing Il Trovatore.

If my ear was right, the opera menu was sung from appetizer to dessert.

Before you're ready to order, diners have a chance to relax, sink into their chairs and drink in the surroundings.

Johnson & Wales Inn is a practicum facility for students studying hospitality and culinary arts.

We watched them fly into action, attentive wait staff who sped with wings of mercury carrying yummy dishes from kitchen to dining room, eye-catching hot and cold dishes and plenty of smiles.

The menu is a fixed price of \$24.95 per person, which includes the entertainment — beverages are extra. Menus vary from one Saturday night to another, which satisfied diners and light opera buffs who want to come back again.

Appetizers consisted of grilled seafood salsa, baked brie with strawberry coulis and quenelles of chicken with a wild mushroom sauce.

No major decisions were needed in choosing from two types of salads, caesar salad and spinach salad with ginger soy dressing and orange segments.

A champagne sorbet followed to ready our palates for the entrees. We had our own four questions about the four entrees offered.

Being gallant, I gave my partner in this gourmet adventure the go ahead to pick first. Poached salmon it was and beautifully presented with a

NEW YORK — The National Foundation for Jewish Culture is conducting a national search for audiotapes whose subject matter relates to Jewish culture.

"Because of the popularity of portable and car cassette players, we believe that audio tapes are an ideal medium for sharing the vitality and diversity of Jewish culture.

In recent years, there has been an explosion of programs being created in an audio format — from award-winning radio programs, to lectures by great figures in Jewish life, to the treasures found in Jewish archives," explained Richard Siegel, director of the NFJC.

For more information, contact Nan Rubin or Elijah Siegler, Audio Research Project, National Foundation for Jewish Culture, 330 Seventh Ave., 21st Floor, New York City, N.Y. (212) 629-0500, FAX (212) 629-0508.

brush of lemon pepper vinaigrette, a swirl of a mashed potato blend with chopped onion, green and red peppers, and a stack of cooked carrot strips bundled by a circle of zucchini.

I had the veal oscar, lightly sauteed in oil and lightly breaded, topped with asparagus and several strips of seafood in a light sauce. My dish came with the same vegetables as was on the salmon entree. Upon request, the seafood can be deleted from this order.

Service and flavors aren't missing ingredients on an evening out at Audrey's. Both enhance the dining pleasure.

Desserts change along with



**DO RE MI, STAY ON KEY** — Audrey's singers Mary Beth McGrath (left) and Jill Boyd practice for the evening's performance.

the rest of the menu on Saturday nights so they're not found on the menu. Instead, our waiter, Jeff, rendered a menu monologue (without singing) . . . cheesecake with various fruit toppings, peanut butter pie, apple crumb cake and chocolate truffle cake — all fit for lovers of sweets.

I had originally visualized the musical set-up as a staging area in a separate part of the restaurant. Not so. Singers moved about and burst out into song from different spots in the dining room.

A pleasant surprise was to

discover the accompanist to be none other than Richard Cumming, composer-in-residence at Trinity Square Repertory Company.

What especially stood out were the faces of Audrey's patrons, who were truly enraptured by the gracious evening.

In an exchange with soprano Julie Boyd, she said the opera and dining concept began at the Colonnade in Boston. Opera at Audrey's was launched in October and continues through May on Saturday nights from 8 to 10 p.m.

For more information or reservations, call 456-1848.



## BRIEFS

March 27, 2:30 p.m., "Pinocchio" at the Providence Performing Arts Center by American Family Theatre. Call 421-ARTS for tickets.

March 27 at 3 p.m., at Aquinas Hall Lounge, Providence College, a concert by the **R.I. Saxophone Quartet**, featuring David Key, J. Michael Leonard, Stephen Correia and Bruce Abbott. Call 865-2183 for more information.

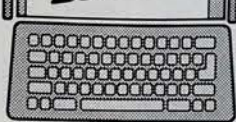
March 28, at 8:15 p.m., at Roberts Hall Auditorium, R. I. College, a concert by the **RIC Symphony Orchestra**, with violinist John Sumner. Call 456-8244.

March 29, 7:30 p.m., at the Barrington Public Library, a showing of **Leave Her to Heaven** starring Gene Tierney, followed by a discussion of the film led by Michael Fink. Call 247-1920 for more information.

March 30, 7 p.m., at the Zeterion Theatre, 684 Purchase St., New Bedford, Mass., a performance by **Litsedei, The Russian Clowns** — 20 performers skilled in family entertainment. Call (508) 994-2900.

# WORLD AND NATIONAL NEWS

## NEWS BRIEFS



### INTERNATIONAL

**AMSTERDAM (JTA)** — Dutch authorities announced they will free a 74-year-old Nazi collaborator who was jailed for life in 1992 after being deported from Canada. Jacob Luitjen's life sentence was commuted and he will be freed in March 1995, based on his age.

\*\*\*

**JERUSALEM (JTA)** — The Bank of Jordan received a license to open its doors again on the West Bank. This enables the bank to re-establish a presence since the 1967 Six-Day War.

\*\*\*

**SYDNEY, AUSTRALIA (JTA)** — A study of Australian Jews reveals that intermarriage remains far below that of American Jews.

### NATIONAL

**LOS ANGELES (JTA)** — The Simon Wiesenthal Center has asked the U.S. Department of Justice to permanently bar Franz Schonhuber, leader of Germany's far-right Republican Party and former member of Hitler's Waffen SS, from entering this country by putting his name on the U.S. "watch list."

\*\*\*

**NEW YORK (JTA)** — The Lubavitcher rebbe is unconscious and in very critical condition. Doctors for Rabbi Menachem Mendel Schneerson say the condition of the 91-year-old has deteriorated as a result of a stroke he suffered on March 10.

\*\*\*

**NEW YORK (JTA)** — Sen. John Rockefeller (D-W.V.) received the 1994 medal of merit from the Jewish War Veterans of the USA for his efforts on behalf of the veterans' community as chairman of the Senate Veterans' Affairs Committee.

## France Heightens Security Memorial Service at Avery Fisher Hall as Pro-Nazi Trial Begins

by Michel Di Paz

**VERSAILLES, France (JTA)** — Four hundred policemen and elite forces surrounded the Versailles courtroom where the first trial of a French citizen indicted for crimes against humanity was about to start.

Police marksmen were visible on the roofs of the Versailles Court of Justice. More than 100 journalists from around the world packed the courtroom where Paul Touvier, after years of hiding from the authorities, was to go on trial.

Touvier, the 79-year-old former head of intelligence for the pro-Nazi French militia in German-occupied Lyons, entered the courtroom, walking with apparent difficulty. He has prostate cancer.

Only 15 seats were made available to the public, and they were occupied mainly by relatives of Touvier's victims.

On June 29, 1944, Touvier personally picked seven Jewish hostages and had them executed in retaliation for the assassination the previous day of Philippe Henriot, the propaganda minister of the Vichy regime.

Touvier was condemned to death twice in 1946 and 1947 for war crimes, but he managed to elude French authorities. He subsequently took shelter in various French convents and monasteries until President Georges Pompidou pardoned him in November 1972.

Touvier emerged from hiding, but Jewish and French veterans groups initiated charges against him of crimes against humanity, a charge that is not subject to the statute of limita-

tions and for which pardons do not apply.

Touvier went into hiding again. He was arrested after he was discovered in May 1989 hiding out in a Nice monastery.

The only person brought to trial in France before now for crimes against humanity was Klaus Barbie, the German Gestapo police chief in Lyon. Barbie was sentenced to life imprisonment in 1987. He died in jail of cancer in 1991.

Three other Frenchmen have been charged with crimes against humanity, but their cases never went to trial.

Rene Bousquet, who was Vichy's police chief between 1942 and 1944 and was charged with the deportation of 2,000 Jewish children, was killed by a deranged gunman last June at the age of 82.

Jean Leguay, who was indicted in 1979 for organizing the first mass roundup of Jews in France in 1942, died of natural causes in 1989 at the age of 79.

The court was recessed, and it took almost three hours for the three judges to reach their conclusion: International treaties on crimes against humanity supersede national laws. The plaintiffs were allowed to sue Touvier.

Jewish groups tried to demonstrate outside the courtroom, but they were kept at bay by the police.

French Nazi-hunter Serge Klarsfeld's organization, the Sons and Daughters of Jews Deported from France, displayed banners that included a quote of Charles de Gaulle: "Touvier? Twelve bullets!"

## Memorial Service at Avery Fisher Hall

As they have done every year since the end of World War II, thousands of members of the Jewish community, including survivors of Nazi concentration camps, members of resistance groups and their families, will gather April 10 to honor the memory of the six million Jews who perished at the hands of the Nazis.

The date, which marks the 51st anniversary of the Warsaw Ghetto Uprising in 1943 — the first instance of an armed revolt by a Jewish community against the Nazis — and the 50th anniversary of the destruction of Hungarian Jewry, will be commemorated with a memorial service starting at 3 p.m. in Avery Fisher Hall, Lincoln Center, New York City.

Some 3,000 persons are expected to participate in the commemoration — largest of many that will be taking place throughout the country.

Co-sponsors are the United Commemoration Committee of Metropolitan New York, New York Holocaust Memorial Commission, New York Jewish Community Relations Council, American Gathering of Jewish Holocaust Survivors, WAGRO and Workmen's Circle.

The event comes exactly 50 years after most of the Hungarian Jewish community was rounded up by the Nazis and their collaborators and sent to concentration camps.

Public officials and Israeli leaders are expected to address the commemoration. The program will include:

- A choir singing songs of the ghetto.
- Solemn candlelighting ceremonies conducted by women survivors of the Holocaust and the second generation of survivors;
- The chanting of Kel Mole Rachamim — the traditional memorial for the dead;
- The recitation of the Kaddish — the prayer for the dead — by the entire assembly, and
- Brief remarks by leaders of Jewish Holocaust survivor organizations and their children.

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## Israeli-Latino Community

by Tom Tugend

**LOS ANGELES (JTA)** — The Latino community in the United States, which has been growing steadily in demographic and political strength, now has its own Israeli envoy.

He is Avraham Setton, who recently visited southern Florida and Los Angeles to inform his new constituency about the Middle East peace process and to meet with Hispanic leaders and the Spanish-language media.

In part, said Setton, he hopes that the Latino community in this country will serve as a bridge for Israel to the countries of Latin America.

But the community is of con-

siderable importance in its own right, he added. Latinos, mainly from Mexico, Central America, Cuba and Puerto Rico, now make up nine percent of the U.S. population, or roughly 22.5 million people. The percentage is expected to rise to 13 percent by the beginning of the next century.

Setton said he found an intense interest in Israel on the part of the Hispanic media in Florida and California, based on the biblical link to Christianity, a general interest in foreign countries and Israel's specific expertise in immigrant absorption, language instruction, health care and agriculture.

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MOSCOW, 1993 (REUTER)

## For Jews in the former Soviet Union, the exit signs are clearly marked.

The signs are all too familiar. Brown-shirted fascists march. Synagogues mysteriously go up in flames. Right-wing extremist Vladimir Zhirinovskiy rants against Jews and "Zionist plots." And his party wins more votes than any other in Russia.

Once again, opportunists blame terrible conditions on their traditional scapegoat—the Jews.

And for Jews, anti-Semitism just adds to the misery of life in the former Soviet Union: Severe economic hardship. Political instability. The depressing lack of opportunity for an education, for a better life.

### But there is hope. Operation Exodus.

So far, the UJA-Federation Operation Exodus Campaign has helped rescue 500,000 Jews from the former Soviet Union—69,132 in 1993 alone. And brought them home to Israel.

Yet, 1.4 million Jews remain. With your support, they can leave the hatred and despair behind. Before it's too late.

Please give generously to Operation Exodus and the Annual Campaign. This time we can clearly see what's happening over there. And all the signs point in the same direction. Out.

Call the Jewish Federation of Rhode Island now at 401 421-4111.



United Jewish Appeal



# JOYOUS PESACH

## The Fifth Son

### A Pesach Message

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

The wise son inquires about the special 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 seders. Even the "wicked son" is there, taking an active, though rebellious, interest in what is going on in Jewish life around him. This, at least, justifies the hope that some day also the "wicked" one will become wise, and all Jewish children attending the seder will become conscientious, observant Jews.

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

(Continued on Page 14)

## Mishkon Tfiloh

Congregation Mishkon Tfiloh, 203 Summit Ave., Providence, announces the following Passover service schedule.

First days: Thursday, March 24, Shacharis — 6:25 a.m. with siyum for firstborns.

Friday, March 25, Mincha — 5:50 p.m., followed by Ma'ariv. Saturday, March 26, Shacharis — 8 a.m. No chametz may be eaten after 9:48 a.m.

Rabbi Berlinsky's class is at 5 p.m. with Mincha at 5:45 p.m. Do not light Yom Tov candles or start seder before 6:49 p.m. Sunday, March 27, Shacharis — 9 a.m., Mincha — 5:50 p.m., followed by Ma'ariv. Please do not light Yom Tov candles or start seder before 6:50 p.m.

Monday, March 28, Shacharis — 9 a.m., Mincha — 5:55 p.m., Ma'ariv — 6:45 with Havdalah

Chol Hamoed. Tuesday to Friday, March 29 to April 1.

Shacharis — 6:25 a.m., Mincha — 5:50 p.m. — Ma'ariv 6:10 p.m.

Last days: Friday, April 1, Mincha — 5:50 p.m., followed by Ma'ariv.

Saturday, April 2, Shacharis — 9 a.m. Mincha — 5:50 p.m.

Rabbi Berlinsky's class after Mincha, followed by Ma'ariv. Do not light Yom Tov candles before 6:57 p.m.

Sunday, April 3, Shacharis — 9 a.m. Daylight Saving Time, Yiskor — Approximately 10:30 a.m.

Mincha — 7 p.m. Daylight Saving Time with Seudas Mashiach, Ma'ariv and Havdalah, Yom Tov ends at 7:58 p.m.

## Congregation Agudas Achim

Congregation Agudas Achim at 901 N. Main St., Attleboro, will hold services for the first day of Passover on March 27 at 9:30 a.m. All are welcome.

Regular Friday night services will be held during the intermediate Sabbath of Passover at 7:30 p.m. Services for the last day of Passover will be held on April 3, at 9:30 a.m. and Yizkor, the traditional memorial prayers, will be recited.

For further information, contact the synagogue at 222-2243.

## Touro Synagogue

Since this year's Passover holiday commences on Saturday evening, March 26, a special pre-Passover Sabbath service will be held in the main sanctuary, at 7 a.m. The service is scheduled to be completed at 9 a.m. to allow for special Passover preparations.

The traditional Passover synagogue services will be conducted by Rabbi Shapiro on Saturday and Sunday evening, at 6:45 p.m. and Sunday and Monday mornings, starting at 9 a.m.

Due to the holiday celebrations, the usual Sunday synagogue tours will be cancelled on the two Passover Sundays, but there will be special tours on Tuesday, Wednesday and Thursday at 1 p.m. The public is invited to attend, with no admission fee.

The final days of the holiday (April 1 to April 3) will also have religious services in the main sanctuary. The evening service on Friday will be at 6 p.m. and the Saturday evening service will be at 6:45 p.m., while morning services will start at 9 a.m.

The Yizkor memorial service will be at approximately 10 a.m. on Sunday. These services are open to the community.

For further information, call 847-4794.

## Sons of Jacob

Thursday, March 24 — Shacharis followed by a Siyum for the firstborn, 6:30 a.m. Search for chometz by evening.

Friday, March 25 — Last chance to sell chometz by noon. Shacharis, 6:30 a.m.; Candlelighting, 5:45 p.m.; Mincha, 5:45 p.m.; Maariv, 6:45 p.m.

Saturday, March 26 — Shabbos Hagadol. — Shacharis, 7 a.m. The chometz meal must be eaten by 9:30 a.m. No chometz may be eaten after this time. Any leftover chometz must be thrown out in the trash. Candlelighting, 6:46 p.m.; Mincha (followed by Maariv), 6:15 p.m. First seder begins no earlier than 7:15 p.m.

Sunday, March 27 — First Day Pesach — Shacharis, 8:30 a.m.; Prayer of Tal recited, 10:30 a.m.; Candlelighting, 6:47 p.m.; Mincha (followed by Maariv), 6:15 p.m. Preparations for second seder may not start earlier than 7:15 p.m. Counting of Omer begins.

Monday, March 28 — Second Day Pesach — Shacharis, 8:30 a.m.; Mincha (followed by Maariv), 6:15 p.m. Yom Tov ends at 7:30 p.m.

Tuesday, March 29 to Friday, April 1 — Chol Hamoed Pesach — Shacharis, 6:15 a.m.

Friday, April 1 — Sixth Day Pesach — Shacharis, 6:15 a.m.; Candlelighting, 5:50 p.m.; Mincha (followed by Maariv), 5:55 p.m.

Saturday, April 2 — Seventh Day Pesach — Shacharis, 8:30 a.m.; Candlelighting, 6:54 p.m.; Mincha (followed by Maariv), 6:20 p.m.

\*Daylight Savings Time!  
Sunday, April 3 — Eighth Day Pesach — Shacharis, 8:30 a.m.; Yizkor, 10:30 a.m.; Mincha, 7:20 p.m.; Maariv, 8:20 p.m.; Havdalah — end of Pesach, 8:30 p.m. Chometz may not be eaten earlier than 9:30 p.m.

## Temple Beth-El

The festival of Passover will be celebrated at Temple Beth-El beginning March 26 with a 5:45 p.m. festival service preceding the first seder. Services continue on March 27 at 10 a.m. when Rabbi Gutterman will speak. Passover services conclude on April 1 at 5:45 p.m. at a Kabbalat Shabbat and on April 2 at 10 a.m. Yizkor prayers will be recited at both services. For more information on Passover at Temple Beth-El, call 331-6070.

## Shared Seder at Temple Torat Yisrael

Temple Torat Yisrael will be holding a shared seder on the second night of Passover, March 27.

The seder, featuring a catered meal, will begin at 7 p.m., and will be conducted by Rabbi Rosen and Cantor Gewirtz.

Tickets must be purchased by noon, March 25. The cost is \$20 per adult, and \$10 for children under 12. All are welcome.

Call 785-1800/1801 for more information.

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# JOYOUS PESACH

## Model Seder Involves Three Communities

by Marty Cooper

More than 120 people attended the Second annual Model Seder March 20 at Temple Am David, Warwick, R.I. Students, parents and teachers from the Greater Fall River Hebrew School and South County Hebrew School, as well as host Temple Am David gathered together to enjoy and learn more about Passover.

In addition to the traditional Passover songs and prayers, Ethan Adler, principal of Temple Am David's religious school led the group in the singing of non-traditional tunes such as

"Puff The Kosher Dragon." The song seemed appropriate as it mentioned a certain "Rabbi Goldberg" which also happens to be the name of Temple Am David's rabbi. Cantor George Liberman of Congregation Adas Israel also led the group in a variety of songs and prayers. Students from each school were responsible for various portions of the seder which included prayers and lots of songs.

What's a seder without festive food? The group feasted on matzah, charosis, eggs, celery, macaroons and of course gefilte fish.

Joanne Malise, parent leader for the South County Hebrew School, coordinated the efforts of preparing the students from that school and also organized transportation. Anne Dansicker of Temple Am David was responsible for setting up the seder plates and other organization required to make the program a success.

Last year students, teachers and parents from Temple Am David and other congregations from Middletown, R.I., and New Bedford, Mass., gathered at Congregation Adas Israel in Fall River, Mass., for the first of what now has become a tradition model seder.



**PROUD TO BE JEWISH**—Ethan Adler, principal of Temple Am David's religious school led the group in singing of non-traditional tunes for Passover. Photo by Marty Cooper



**LEARNING ABOUT PASSOVER**—Students, teachers and parents joined together in a model seder at Temple Am David in Warwick last Sunday. Photo by Marty Cooper



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## Local 'P' Wines

by Mike Fink

"I can't find the kosher for Passover label on this Chianti," said Gary Saucier, who owns Swan Liquors on Hope Street. "It's a Kedem wine. They own vineyards everywhere. But I can't put my finger on the P!" I pointed to the Hebrew characters and reassured him.

Your roving reporter checks out a different store each year for seder sippings. We did the Day School collection, East Side Pharmacy, Hall's, Wayland Spirits, and Town Liquors. This time we popped at the sign of the swan.

Gary and his wife Vera had set up a small taste in the charming backroom of their shop. Debby Straus, a pilot and flying instructor, joined us at table and at glasses at 10 in the morning. "We're orthodox and keep kosher, but we don't drink much wine," she declared.

This Chianti, soft and somewhat light, has a fine flavor. I hadn't sipped a kosher Chianti since our year in Rome in 1979. Like poetry, the brew brought back fond memories and images. We talked about the rules of kashrut and touched the letters for mevushal in Hebrew on the Bartenura sticker labels. "Israeli wines don't have to promise that they have been boiled," Gary said. "I thought you just couldn't add yeast to make the grapes ferment. They have to turn to alcohol by nature."

(Continued on Page 12)

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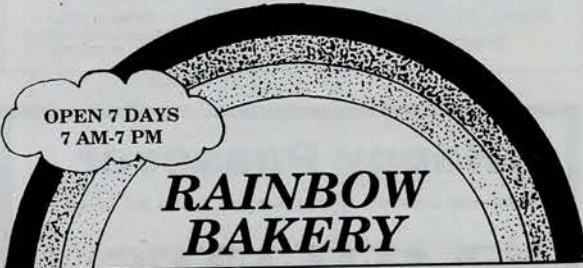
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# JOYOUS PESACH



**RELAXING AT LAST** — Bonnie Ryvicker, standing left, and Esta Yavner, standing right, compare notes while the intergenerational Passover seder at Providence Hebrew Day School gets started. Patiently waiting are guest Sonya Dwyer, seated on the left, and Esther Feuer, on the right, in her mother's arms.

*Herald photo by Alison Smith*

## Passover is a Time of Bitterness and Joy — Literally

Jewish Eldercare of Rhode Island, under the direction of Bonnie Ryvicker, and the Providence Hebrew Day School,

under the direction of Rabbi Daniel Goodman, held an intergenerational model Passover seder on March 21 at noon.

The dining room was warm and filled with reflected spring sunlight. Long tables had been covered in orange, green and white tablecloths. Van by van, the guests — elderly Jewish residents of nearby nursing homes — arrived and were led into the hall.

A volunteer or health-care

professional acted as host or hostess at each table.

Plates of matzah, dishes of horseradish, bowls of salt water, and cnarosef were set out.

Four or five babies and their mothers were centers of attention — were a group of first-graders, who sang a capella, and recited in voices hushed by the importance of the occasion.

The event was truly intergenerational. It was also, Rabbi Goodman said, "an instructional aid" to the children. Jews are charged with telling their children about their heritage. Every element of the seder represented either the joy of spring, of liberation "when G-d took us out of Egypt," of the moment when Israel was born as a nation, or the bitterness of slavery, of suffering and grief, which Jews must always remember and pay homage to. A model Passover seder "says it all."

## Passover Food Shipped to Jews Local Wines

(Continued from Page 11)

Jews in Cuba, Russia, Ukraine and Belarus will have kosher-for-Passover food thanks to the Appeal of Conscience Foundation and Manhattan's Park East Synagogue.

Some 3½ tons of Passover supplies, contributed by the synagogue, have already been airlifted to the three republics of the former Soviet Union. Three-quarters of a ton provided by the ecumenical Appeal of Conscience Foundation have gone to Cuba, according to Rabbi Arthur Schneier, senior rabbi at Park East and president of the foundation.

"These shipments enable Jews in hardship areas where Passover food is not available to properly celebrate the holiday," Rabbi Schneier said. "For the members of the synagogue, it is an act of sharing with fellow Jews. For the Appeal of Conscience Foundation, it is a symbolic as well as a tangible humanitarian act among members of different faiths."

The Passover shipments were made possible through the cooperation of several food industry leaders in the metropolitan New York area, including Mel Weitz, president of Mel's Market Foodtown; Moe Kolpen of Kolpen Distributors, and Herman Hochberg, a leader in the liquor industry. Passover wine was contributed by Kedem Wine and the Schapiro Wine Co.

Jack Rosen, a vice president of Park East Synagogue and a trustee of the Appeal of Conscience Foundation, used his private plane to transport the food to Havana.

The Cuban Passover program was initiated in 1988, when Rabbi Schneier headed an Appeal of Conscience delegation to Havana to discuss human rights and religious freedom in Cuba with Fidel Castro. As a result of that meeting, the Cuban leader and the U.S. government granted special permission for the foundation to ship Passover supplies despite the trade embargo between the two countries. Permission has been re-granted annually since then.

We moved right along to the French Bordeaux, a Herzog selection from the Pays d'Oc, a Cabernet Sauvignon. "I can detect the bouquet of blackberry and of cedar from the branches and the barrels," noted our host with a delighted pursing of the lips and glint of the eye. "It has body and complexity." "I always like to hear the word "complex" used in a positive way, a virtue of art and of wine.

I trusted Gary, a newfound friend and ally right up on Hope across from CVS, under the graceful sign of the swan, the logo of his liquorstore. He cares about details. He can swish a glass with flair, but he can also set a bowl of plain water on the floor for his pet dog and mine, his guest dog, with a fancy flourish. "Don't worry, it's Poland Spring. They add too much chlorine to city faucets. In our Smithfield, we draw our water from a deep spring, it's pure and perfect."

You can also get a great selection of California Passover bottles from Swan, Chardonnay, Gamay, white Zinfandel, from Weinstock, Yaden, Golan. If you like whites, try a Pinot Grigio Italian from Bartenura. Check out the bins, and have a blast. Drop by your local vintner, wherever you are, they probably lay down lovely bottles of delightful drops from the four corners of Eden on some rack. So see what the boys in the back room may have and tell them you're having the same.

## French Jews

(Continued from front page)

CRIF, the umbrella body representing French Jewry, refused to comment about Sitruk's call on observant Jews not to vote.

"We do not comment on the declaration of France's chief rabbi," said Jacqueline Keller, director of CRIF.

But sources close to CRIF made it clear that the declaration of the chief rabbi was an embarrassment.

Sitruk's aides told the Jewish Telegraphic Agency that the chief rabbi had been misunderstood.

"He acted because he is very attached to the republican duties: Jews must vote and he himself never misses a poll. This time, because the date of the vote will make it impossible for Orthodox Jews to accomplish their duty, the chief rabbi tried to find a solution," a senior rabbi said.

Sitruk's statement also prompted an angry answer in the influential newspaper *Le Monde*.

"In spite of the chief rabbi, I'll vote on March 27," wrote Guy Konopnicki, a Jewish writer and a former communist leader.

"This day, as a Jew, I'll observe the feast of Pesach. According to the tradition, I'll tell my children about slavery in Egypt. 'We were slaves in the land of Egypt,' says the Haggadah," he wrote.

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# MILESTONES

## Brandeis Names New Dean of Heller School

A leading expert in policy for children and families has been appointed dean of Brandeis University's Heller Graduate School for Advanced Studies in Social Welfare. The appointment was approved by the executive committee of the board of trustees, and will be presented to the full board April 8.

Jack P. Shonkoff, M.D., is currently professor of pediatrics and chief of the Division of Developmental and Behavioral Pediatrics at the University of Massachusetts Medical School in Worcester, a position he has held for the past decade.

"The significance of this appointment cannot be overstated," said Brandeis President Samuel O. Thier, who is leaving May 23 to become pres-

ident of Massachusetts General Hospital. "Dr. Shonkoff brings the understanding of a pediatrician with the knowledge and vision necessary for the arduous task of training individuals who can address the country's social ills."

Besides a background in the clinical aspects of health care, Shonkoff has broad knowledge and experience in social policy issues. The recipient of a Kellogg National Fellowship, Shonkoff earned his M.D. from New York University School of Medicine in 1972, and has worked at several medical institutions, including Boston Children's Hospital and Harvard Medical School.

He has served on numerous national advisory boards and

study panels, including the panel on child care policy of the National Academy of Sciences, the National Advisory Board for the Head Start Evaluation Design Project, Zero to Three, and the Action Team on School Readiness of the National Governors' Association.

In 1993, he was appointed vice chair of the newly established Board on Children and Families of the Institute of Medicine and the National Research Council. He also has been a visiting professor at more than 12 institutions in the United States and abroad.

"These are not times for business as usual in the worlds of social policy and human services," Shonkoff said. "We need places like the Heller School that are able to blend the passion of the advocate, the skepticism of the scientist, and the wisdom of the scholar in order to generate creative responses to complex social problems."



David L. Sprragen and Gabriela E. Rozanski

## Rozanski to Wed Sprragen

David L. Sprragen, son of Dr. and Mrs. Sanford C. Sprragen of East Greenwich, R.I., and Gabriela E. Rozanski of Buenos Aires, Argentina, announce their engagement. She is the daughter of Moises and Dora Rozanski of Buenos Aires.

The bride-to-be is a doctoral candidate in Jewish literature at the Jewish Theological Seminary in New York City. She

taught primary-secondary level Judaica/Hebrew language in Buenos Aires.

Her fiance holds a master's degree in Jewish education and attended Brandeis University. He teaches in the Schenectady City School System and at the Temple Gates of Heaven and Agudat Achim synagogues in Schenectady, N.Y.

A June wedding is planned.

## Local Named in Presidential Scholars Program

Yitzhak M. Gottlieb, son of Professor David and Esther Gottlieb, and a graduating senior at New England Academy of Torah, has been named one of approximately 2,600 semifinalists in the 1994 Presidential Scholars Program. The semifinalists were selected from more than 2.5 million students expected to graduate from U.S. high schools in 1994.

From these semifinalists, 141 will be selected as the 1994 presidential scholars. The White House will announce their selection in mid-May.

Now in its 30th year, the Presidential Scholars Program is the highest federal honor bestowed upon graduating high school seniors. Scholars are selected on the basis of superior academic achievements, leadership qualities, strong character, and involvement in community and school activities.

The 2,600 semifinalists were selected for their exceptional

## Executive Named

Israeli Prime Minister Yitzhak Rabin has announced the appointment of well-regarded political consultant, educator, and business leader Amos Eiran, 58, as the general chairman of the Golda Meir Association, an Israel-based educational organization created 10 years ago to promote democratic values and Jewish-Arab coexistence among Israeli youth, especially those among immigrants from non-democratic countries.

Making the announcement in the United States was Robert C. Klutznick of Boulder, Colo., who serves as the president of the North American organization supporting the work of the association.

"We are delighted to welcome Amos Eiran as our new volunteer leader of the Gold Meir Association in Israel," Klutznick said. "GMA plays an invaluable role in focusing the educational process in Israel on issues critical to her future. We are certain that his knowledge, experiences and network will expand the work that is accomplished in Israel and propel our fund-raising efforts in the United States to new levels."

performance on either the SAT of the College Board or the ACT Assessment of the American College Testing Program. Further consideration is based on students' essays, self-assessments, descriptions of activities, school recommendations, and school transcripts. A distinguished panel of educators will review these submissions and select 500 finalists in April.

Final selection of the scholars will be made by the White House Commission on Presidential Scholars, a group of some 30 citizens appointed by the President. They will select one young man and woman from each state, the District of Columbia, Puerto Rico, and U.S. students living abroad; up to 20 students from the creative and performing arts; and 15 students at-large.

Scholars will be invited to Washington, D.C., for several days in late June to receive the Presidential Scholar medallion at a recognition ceremony and to participate in activities with their elected representatives, educators, and others in public life.



Lauren Nicole Gertz

Sandra and Barry Gertz of Warwick, R.I., announce the birth of their daughter, Lauren Nicole, sister of Jeremy Austin Gertz.

## Berg-Gorden Engagement

Arlene and James Berg announce the engagement of their daughter, Alicia Shana Berg to David Scott Gorden, son of Pearl and Irving Gorden.

The bride-to-be resides in Colts Neck, N.J., and is in her fourth year of Pharmacy School at the University of Rhode Island. She will be graduating in December.

Her fiance is from Providence, R.I. and is a graduate of the University of Rhode Island and is attending the University of Massachusetts at Amherst. He is completing a master's degree in environmental sciences.

An April 1995 wedding is being planned.



Debra Rones and Charles Fierstein

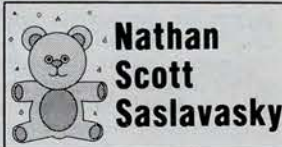
## Rones to Wed Fierstein

Mr. and Mrs. Tony Rones of Essex, England, announce the engagement of their daughter, Debra, to Charles Fierstein, son of Mr. and Mrs. Richard Fierstein, formerly of Providence.

He is the grandson of Mrs. Barney Silverstein and the late Barney Silverstein. He is also the grandson of the late Mr. and Mrs. Lester Fierstein of Providence.

A June 5 wedding is planned in Essex, England.

Announce your wedding in the HERALD.



Nathan Scott Saslavsky

Mr. and Mrs. Michael Saslavsky of Austin, Tex., announce the birth of their first son, Nathan Scott Saslavsky, on Feb. 9.

Maternal grandparents are Mr. and Mrs. Robert Kleinman of Chicago, Ill. Paternal grandparents are Mr. and Mrs. Arnold Saslavsky of East Greenwich, R.I. Great-grandparents are Mr. and Mrs. Morris Saslavsky of Florida and Mr. and Mrs. Bennett Kleinman of Florida.

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# THE JEWISH COMMUNITY

## Women's Hearts Topic of Association Meeting

The 53rd annual meeting of the American Heart Association, Rhode Island Affiliate will be held April 11, from 5 to 9:30 p.m. at Rhodes-On-The Pawtuxet in Cranston, and the emphasis will be on women's heart health.

Judith Reichman, M.D., of Los Angeles, Calif., will deliver the main address.

Reichman is an internationally recognized specialist in women's health and has appeared on "Hour Magazine," the nationally syndicated television program "Woman to Woman," "Live With Sonya," "The Home Show" and health programming on the Public Broadcasting System, carried locally in Rhode Island.

"Heart disease is the number one cause of death in women. Yet, research on women is in its infancy," said Marc Weinberg, M.D., president of the AHA, Rhode Island Affiliate.

Weinberg also notes, "We need to encourage boys, and girls to be physically active and to help promote this in families and through opportunities in organized sports."

"As the tobacco industry struggles with more and more Americans quitting smoking, it aggressively — and successfully — targets young girls — and wins."

"The one group that is smoking more and starting earlier — are girls. We must counteract the advertising messages with messages of good health to help girls remain smoke free. While we do this we must work diligently to stop the tobacco industry."

The importance of a healthy diet, and the need for more young women to enter the sciences, should also be stressed, Weinberg believes.

Reichman will be joined on the program by three local Rhode Island women.

Tickets are \$25 per person, \$20 for paid AHA members. A heart healthy gourmet dinner will be served. Advance registration required by April 1. For further information, call the AHA at 728-5300.

Correspondents wanted: 724-0200



Judith Reichman, M.D.

## A New Jewish Holiday Handbook

*Sacred Celebrations: A Jewish Holiday Handbook*, recently published by KTAV Publishing House, was written by Rabbi Ronald H. Isaacs, spiritual leader of Temple Sholom in Bridgewater, N.J., and Rabbi Kerry M. Olitzky, director of the New York School of Education of Hebrew Union College-Jewish Institute of Religion.

The book is a response to the growing desire by more to the growing desire by more and more American Jews to guide their own Jewish learning and religious observances, especially within the context of family.

Designed to provide a basic understanding of the major

The Rhode Island Department of Elderly Affairs has announced the annual search for Rhode Islanders age 100 and older.

Rhode Island centenarians will be invited to the 17th annual Governor's Centenarians Brunch scheduled for May 3 at Pocasset Lodge, 12 Old Pocasset Lane in Johnston.

Any Rhode Islander who will turn 100 before Dec. 31, 1994, is eligible to participate in the brunch. For more information, contact Marian Beckman at 277-6159.

Jewish holidays and festival celebrations, *Sacred Celebrations: A Jewish Holiday Handbook* divides each chapter into the following sections: Words of Torah (an introduction to the holiday by means of an explanation of a key theme statement from Jewish tradition); Back to Basics (the basis for the holiday and its celebration); Calendar (the holiday in the context of the Jewish calendar, providing historical background as well); Celebrations (In the Synagogue, In the Home), Making Family (family activities for the holiday, including fun, games, and food), Basic Blessings, and a Glossary of key words and phrases.

## New Reform Prayerbook Available

A new prayerbook containing a creative Sabbath service for the celebration of Yom Ha'Atzma'ut (Israel Independence Day) in Reform Jewish congregations has been published by ARZA — the Association of Reform Zionists of America.

This year Yom Ha'Atzma'ut fall on April 14.

The 25-page, soft-cover volume was produced by Rabbis Paul Citrin, Shelton Donnell and Robert Loewy.

In addition to the regular Reform Sabbath eve service, the ARZA prayerbook contains alternative readings from Deuteronomy and Ezekiel, excerpts

from the Hallel (psalms of praise), and Hatikvah, Israel's national anthem.

Interspersed among the prayers are writings by Abraham Joshua Heschel and the Israeli poet S. Shalom, the poetry of Haim Nachman Bialik, translated by Rabbi Citrin, and a song by Dan Menossi — all dealing with Israel and the return to Zion.

Copies of the Yom Ha'Atzma'ut Sabbath service (\$1.25 per copy, including postage and handling) may be obtained by contacting ARZA at 838 Fifth Avenue, New York, N.Y. 10021; telephone (212) 249-0100.

## The Fifth Son

(Continued from Page 10)

Finding themselves a small minority, and encountering social and economic difficulties, some parents had the mistaken notion, which they transmitted to their children, that the way to overcome these difficulties is to become quickly assimilated into the new environment by discarding the heritage of their forefathers, and abandoning the Jewish way of life. Finding that this process leads to the discomfort of inner spiritual conflict, some parents resolved to spare their children this conflict altogether. They simply gave their children no Jewish education or training.

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

The tragic consequence of his 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 Yiddishkim. •••

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

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

## What About Today?

An exhibit about recent developments regarding racism and anti-Semitism, developed by the Anne Frank House in Amsterdam, and sponsored in North America by the Anne Frank Center U.S.A. will be on display from April 5 through 24 at the Jewish Community Center of Rhode Island, 401 Elm-grove Ave., Providence.

The exhibit opens at 7:30 p.m. with a reception for Holocaust museum members and members of MATIV: the Temple Beth-El Young Adults. At 8 p.m. that evening, the public will be welcomed to the display and a discussion of it.

Throughout the month, events relating to the display are scheduled. Call 861-8800 for more information.

A grant from the Temple Beth El Young Adults group has made all this possible, and to cover expenses, the group will sponsor a performance of the Ocean State Follies later in the month.

## Requiem

(Continued from Page 4)

criminal actions. It didn't explain the ethos of a man who made a difference at a difficult time. What does explain him is his most fundamental belief in Judaism. "If you accept the bible," he said, "then human rights is an obligation. You cannot take the thrust of the biblical literature and keep quiet."

In 1984 Meyer returned to the United States to serve as vice president of the University of Judaism in Los Angeles. That year he also received B'nai B'rith's Dor L'Dor Award (Generation to Generation) for "outstanding achievements in the service of humanity, which uplift us and enable us and generations to come." He later returned to New York to serve in the pulpit at B'nai Jeshurun synagogue.

Meyer died on Dec. 29, 1993, at the age of 63.

This Pesach we can honor him by continuing to reach out to the forgotten and the oppressed, and by reminding our own Jews of the humanity and spirituality of Judaism.

## Calendar of Jewish Events

### On-Going Exhibition

The National Museum of American Jewish History permanently exhibits "The American Jewish Experience," the story of Jewish settlement in this country from 1654 to present. For more information, call (215) 923-5984.

### Saturday, March 26

10:30 a.m. — E. Z. Tot Shabbot for children ages 4 to 6, Temple Am David, 40 Gardiner Street, Warwick. For info, call 463-7944.

### Sunday, March 27

6:30 p.m. — Members of the Kosher Mealsite program at the JCCRI are invited to attend a Passover Community Seder. The cost is \$10 for adults and \$5 for children. (Regular Mealsite will not be held today.)

### Monday, March 28

The Jewish Community Center will be closed today due to Passover.

### Friday, April 1

8:15 p.m. — "First Friday" late services at Congregation Mishkan Tefila in Chestnut Hill will continue with Rabbi Michael Menitoff. He will be joined by special guest, Dr. Leonard Fein, writer, teacher, and founder of *Moment Magazine*. All are welcome. For more information, call (617) 332-7770.

Members of the Jewish community are encouraged to submit events for inclusion in the Jewish Calendar. Please mail to R.I. Jewish Herald, P.O. Box 6063, Providence, R.I. 02940 or fax to 726-5820, before the Friday prior to publication.



## National Merit Finalists

Seven Moses Brown students have been named finalists in the National Merit Scholarship Program. From left to right, they are John Doll, Daniel Birch, Brian Panoff (rear), Joyce Chang (center front) Carl Haning, Nicholas Sherman and Lisa Perlman.

# THE JEWISH COMMUNITY

## Emanu-El Kicks Off 70 Years

Temple Emanu-El is planning a weekend of special events April 8 to 10 to begin the celebration of its 70th anniversary. Two nationally known guests will be at the temple for the weekend, Professor Rela Geffen and Cantor Ivan E. Perlman.

Geffen, of Gratz College, will deliver a series of lectures on the role of The American Synagogue, giving a sociological perspective to Emanu-El's growth and development.

There will be two other highlights during the weekend: the dedication of the temple's Judaica Museum, which will be named for Natalie Percelay and her late husband, Abraham, and an exhibition of photos and memorabilia reviewing Emanu-El's 70 years.



Professor Rela M. Geffen

In addition, a Sunday morning breakfast will feature a multimedia presentation on 70 years of Rhode Island Jewish experience and Emanu-El's role in it, including music, slides and stories.

At the Rabbi Morris G. & Rebbitzin Diana Silk Memorial Lecture on April 8, Geffen will speak on "The American Jewish Experience and the Place of

the Synagogue in the Land of Opportunity."

During the Shabbat service on April 9, she will give the Dr. Joseph G. and Beatrice Fishbein Family Lecture, "The Synagogue as Kehillah/Community: Yesterday, Today & Tomorrow."



Cantor Ivan E. Perlman

Geffen served for the last five years as dean for Academic Affairs at Gratz College. In 1992 she was a Skirball Fellow at the Oxford Center for Post-Graduate Hebrew Studies, and is a Fellow of the Jerusalem Center for Public Affairs and serves on the Advisory Committee of the National Jewish Family Center of the American Jewish Committee. She is vice president of the Association for Jewish Studies, the major organization of professors of Jewish Studies in North America.

Perlman, hazzan emeritus of Temple Emanu-El, retired in 1986 after serving 22 years as hazzan of the temple. He will be the featured performer at the Benton A. Odessa Concert on April 9. Perlman will sing a variety of musical selections, bringing back some favorites from earlier years at Emanu-El.

Joining him in the concert will be the Temple Choir, the Congregational Choral Club, and the synagogue's Youth Choir, all conducted by Cantor Brian Mayer.

After retiring, Cantor Perlman moved with his wife, Muriel, to Boca Raton, Fla., where he has been hazzan at Temple Beth Shalom.

In 1988 he was appointed acting cantor of the great synagogue in Stockholm, Sweden, where he served for some six months.

While in Europe that year, he and his son, Josh, also a cantor, toured Scandinavia for the Scandinavian United Jewish Appeal, giving a series of concerts. Their tour included Oslo, Helsinki, and Stockholm.

He was recently appointed to the National Rabbinical Advisory Cabinet of the Jewish National Fund.

Perlman has always remained an active leader in professional and community service. While in Rhode Island, he was chaplain to the Rhode Island Chapter of the Jewish War Veterans of America, served on the Advisory Committee of the Rhode Island Child Welfare Center and on the board of the Meeting Street School, and was a founder and chairman of the Friends of the Rhode Island School for the Deaf.

In 1981 he was elected vice president and, in 1983, president of the Cantors Assembly, the world's largest body of hazzanim.

In the fall of 1994, Cantor Perlman will receive an honorary doctorate from The Jewish Theological Seminary, in recognition of his distinguished service in the cantorate.

Events for the weekend are free except the Friday dinner and the Sunday breakfast. For more information, call 331-1616.

## Hadassah Hosts Travel Reunion

Participants in any of Hadassah's Winter in Netanya or Spring in Netanya travel programs are invited to a WIN/SPIN reunion on April 26 at 1:30 p.m. at Hadassah House, 50 West 58th St., New York, N.Y. For information, call Selma Mammen at (212) 303-8133.

## Pawtucket Arts Council Sponsors Classes for Kids and Adults

The Pawtucket Arts Council will sponsor classes for children and adults this spring. All classes are eight to 10 weeks in duration. Classes being offered include:

Introduction to dance styles (ages 4 to 6), instructor, JoAnn Enander.

Drawing for adults, instructor, Linda Francis.

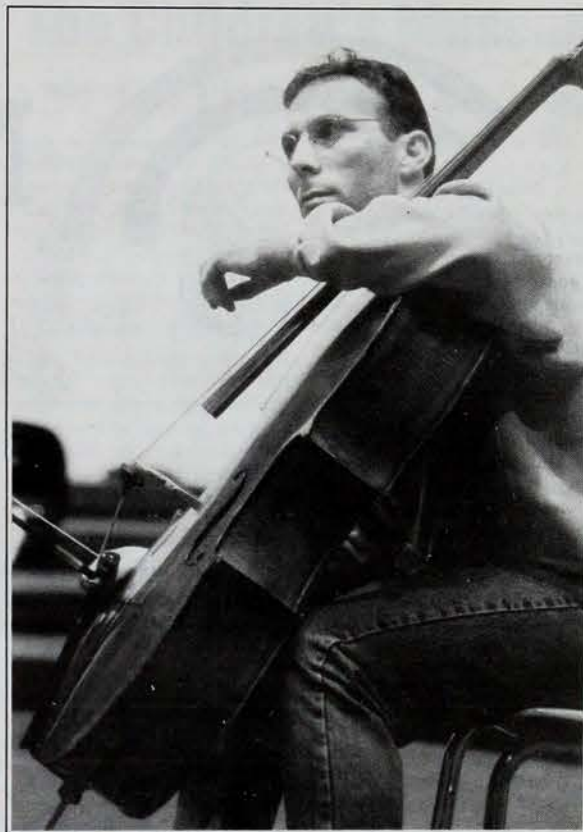
Beginning art (ages 5 and 6).

Discover art (ages 7 to 9), instructor, Linda Francis.

Mixed media art (ages 10 to 12), instructor, Lindsay Adler.

Beginning photography (ages 10 to 12), instructor, Gregory Le Blanc. No camera is required for this class!

Please call the council at 725-1151 for class details. Classes start April 4.



Perry Rosenthal, Guest Soloist

## A Showcase Evening of Chamber Music

This spring semester's concert in the Clair-endowed University Artists Series has been developed by oboist Jane Murray, the director of URI's Music Preparatory Program.

"An Evening of Chamber Music with Jane Murray and Friends" will take place in the Fine Arts Recital Hall, Kingston Campus, on March 26 at 8 p.m.

"This series is designed to showcase our faculty talent — we are musicians as well as teachers — so I used as many faculty members as I could," said Murray.

The program for the evening includes music by Albinoni, J.S. Bach, Britten, Loeffler, and Kalliwoda. Faculty musicians are soprano Margaret Swanson, John Dempsey on violin, Ann Davis on viola, Mary Scott Spry on piano, and Jane Murray on oboe. Joining them will be guest artists Steve Martorella on harpsichord, Perry Rosenthal on cello, and URI graduate student Lori Madru on violin.

Tickets are \$5 and are available at the door.

## Movie Review

(Continued from Page 6)

Jewish. Coolidge makes him an Irish immigrant. The character never develops. He's the stock figure of feminist rhetoric, the bum you bump off and get on with your life.

In interviews, Martha Coolidge, a RISD graduate, lets us in on how much her films tell her own life story, how much the love of paintings took over her heart and soul.

Another movie moved to town in the last days of winter, "What's Eating Gilbert Grape," a Swedish film in English. Johnny Depp reprises his role as Edward Scissorhands. An angel from a haunted house on the edge of a flat town brings goodness and love, along with some bite, and some lyrical mood. Gilbert has two pals, one in the funeral game, the other into the fast-food burger business. It's a cartoon world of satire, but cuts into some pain along the way.

Gilbert has to choose between his very, very fat mama with her idiot son, his brother, or a skinny gal who travels in a trailer with her grandma on the roads to freedom. A brother's keeper, a Reuben, or a Jacob on the trail of love? You may have

seen the obese mom on TV playing a Jewish wife who crushes her beloved husband to death in bed — just by rolling over on him. The grotesque is in these days.

"Grumpy Old Men" gives Walter Matthau a chance to strut his stuff and cram his homely puss into the camera's fish-eye lens as a Jewish widower with a mezuzah on the door of his snowy retreat. He has a son who runs for mayor. This boy hoards a crush on Darryl Hannah, the Christian next-door neighbor, daughter of Jack Lemmon, who wins the hand of Ann-Margaret. For this review, the point is, why is romance between Jew and Gentile a cause for a victory celebration? The film has some charm, with Burgess Meredith in a small but funny part, but the theme goes way back to Hollywood's earliest talkies. Abie needs an Irish Rose. Freedom for a Jew means, as it has always meant, to uproot his beliefs and embrace somebody else's. All you can keep is the "kloles," the Yiddish cuss-words, which pepper and salt the script. "Putz!" "Shmuck!" yells Walter.

What are we saying about ourselves?

## Barbara Long to be Honored

The Rhode Island section of the National Council of Jewish Women will host a kick-off coffee hour for the organization's Community Service Award luncheon on April 7 at 10 a.m. in the home of Robin Hominoff.

Barbara Long will receive the 1994 NCJW Community Service Award May 10 at the Marriott Hotel, Providence. Proceeds from the luncheon will benefit the NCJW scholarship

fund and community service projects.

Barbara Coen will chair the event with the assistance of Marcia Blacher, Carol Brooklyn, Marilyn Friedman, Marion Goldsmith, Evelyn Gompertz, Rosalind Gorin, Irma Gross, Robin Hominoff, Abigail Leavitt, Nan Levine, Judith Litchman, Karen Seeche, Hinda Seminoff, Florence Tillis, Laurette Troger and Doris Zaidman.

## Hearing on Sundlun Proposal to Close Wards

Lt. Gov. Bob Weygand and the Long Term Care Coordinating Council will hold a public hearing on Gov. Sundlun's proposal to close four wards at the state's Slater Hospital in Cranston, March 28.

Closure could displace more than 100 long-term care patients, forcing them into private facilities which are not adequately equipped to care for their needs.

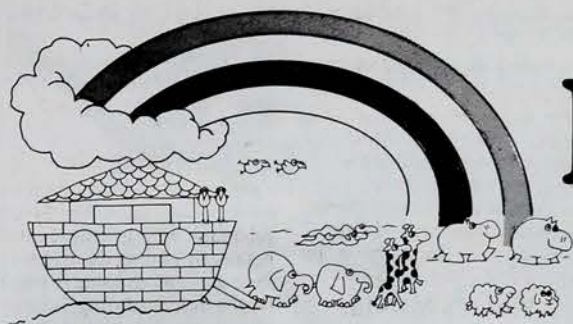
Members of the general pub-

lic and health care professionals are expected to testify before the council. A Kathryn Power, director of Mental Health, Retardation & Hospitals will be among the state officials expected to monitor the hearing.

The hearing will start at 2 p.m. in the Arnold Conference Center at the Slater Hospital, Cranston, R.I.

All interested parties are urged to attend and make their views known.

Announce your graduation, new job or promotion in the *Herald*.  
Black and white photos welcome.



# NOAH'S ARK

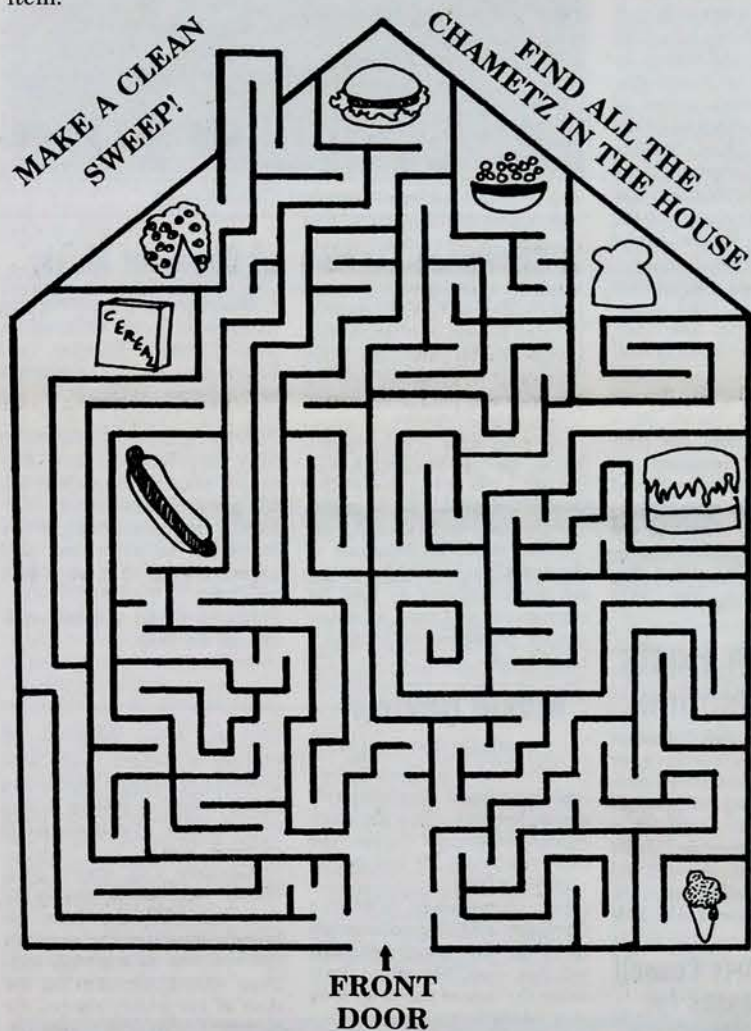
A newspaper for Jewish children

VOL. XVI, No. 7

MARCH, 1994 / ADAR-NISSAN, 5754

## Passover Maze

Start at the front door and find all eight pieces of chametz (leavened bread, used to describe any foods not allowed during Passover). You may start at the beginning for each item.



## Another Exodus!

Once again, the president of Syria, Hafez Assad, promised that all of the Jews living in Syria would be allowed to leave at last. Could this finally be the end of the Jews' terrible days in that country?

About 1,250 Jews are left in Syria. About 200 elderly people probably will not leave. There are hundreds of Jews who do have their travel permits who will probably leave as soon as they can. Most will be going to Brooklyn where a large Jewish community from Syria lives.

Why do Jews want or need to leave Syria? While the problems of Jews living in the former Soviet Union were well known, fewer people knew about the terrible lives of Syrian Jews.

Since the Six-Day War in 1967, Syrian Jews lived in fear. They were beaten or arrested without cause. Many were tortured in prison. They were not allowed to leave the country and had to live in a small area, called a ghetto. They could not go beyond three miles of their homes without special permission. They had to carry special cards which were stamped "Jew" in red. They could not vote, enter the university, or even apply for a driver's license.

As peace discussions with Israel improved, President Assad began allowing Syrian Jews to leave in small groups. Now he has said that all of them could leave. Is the final exodus of the Jews of Syria nearly over?

When these Jews leave, few Jews will live in any Middle Eastern country except for Israel. This will be the first time that Jews did not live in those countries since before the destruction of the First Temple, more than 2500 years ago.

Before Israel's War of Independence in 1948, nearly one million Jews lived in Arab lands. Now, most of the twenty-one Arab countries have very few Jews left. When the Syrian Jews go, the end of an important period in Jewish history will go with them.

## The Seder

The family all gets together  
To hear the four questions asked.  
The youngest child at the seder  
Is the one who performs this task.



After our Passover blessings  
And all of the prayers are said,  
We eat lots of turkey and dressing  
And matzah instead of plain bread.

The afikomen hunt begins  
And all over the house we look.  
'Til finally somebody wins -  
Receiving a toy or a book!

We fill Elijah's cup with wine  
And sing as we open the door.  
Will the prophet leave us a sign  
That he visited us once more?

We finish our Passover seder,  
After singing a chorus or three.  
We notice the seder ends later  
"B'shana haba-ah," we agree.



# School Beat



## Jewish Music for Kids

*Manginot* (Hebrew for "melodies"), a 308-page compilation of Jewish music in Hebrew and English designed for use in religious schools, has just been published by the Union of American Hebrew Congregations.

The volume contains 201 songs and represents the first new comprehensive collection of music for religious schools in more than three decades, according to Dr. Judith B. Tischler, director and senior editor

of Transcontinental Music Publications, the music publishing division of the UAHC.

*Manginot* can be used from pre-school through bar/bat mitzvah. A companion manual, *Project Manginot: Guidelines for Music Education*, provides lesson plans and learning activities for religious school teachers, although the songs can also be used as a stand-alone music curriculum, Tischler noted. It also includes songs for different holidays.

Each song in the collection contains melody lines, chords and translations. It was edited by Cantor Stephen Richards. The song selections were made by members of the American Conference of Cantors.

Richards describes the compilation as "music for the classroom and the home," whose purpose is to help teach Judaism and encourage children "to see the world through Jewish eyes."

One or both volumes may be ordered through Transcontinental Music Publications, 838 Fifth Ave., New York, N.Y. 10021.

## The Children's Museum

### Make It and Take It

On April 5, 3 to 4:30 p.m., kids will drop into the Children's Museum of Rhode Island to have fun creating a treasure to take home using innovative and colorful materials during Make It and Take It. This popular program is for ages 3 and older.

### Where's Marvin?

On April 6, 3 to 5 p.m., a new activity called Where's Marvin? will begin. Marvin from Mars will be landing, and children will search for Marvin in 10 mysterious locations around the museum during a bilingual "Find the Martian" hunt. Clue sheets for the search will be in Spanish and English. In a separate program, kids will see Marvin in a Martian puppet show and create their own space aliens. Same day telephone registration is required for the program; please call the museum at 726-2591 beginning at 9 a.m. to register. There is no

fee beyond the price of admission. A reception will follow and refreshments will be served 5 to 6 p.m.

### Scienterrific

On April 8, 9:30 to 1:30 p.m., pre-schoolers (ages 3 to 5) will celebrate spring and explore botany by potting marigolds for their gardens and spider plants for the indoors during Scienterrific. Same day registration is required; please call 726-2591 at 8:30 a.m. to register. There is a \$1.50 fee beyond the usual price of admission.

The Children's Museum of Rhode Island, located at 58 Walcott St. in Pawtucket, is open Tuesday through Saturday, 9:30 a.m. to 5 p.m. and Sunday, 1 to 5 p.m. Admission is \$3.50 per person, museum members free. First Sunday of each month is Fleet FREE Sunday — no admission fee — sponsored by Fleet Bank. For directions and more information, call 726-2591.



### 8th Grade Winners

(From left to right) Marian Levchinsky, Sair Peiser, Debbie Mann, Jaime Singer, Eitan Miron and Oleg Tukh were among the Science Fair winners at Alperin Schechter Day School recently.

Many Middle School students at the Ruth and Max Alperin Schechter Day School won prize grants and honorable mention at the Rhode Island State Science Fair held on March 11 to 13.

Marian Levchinsky's project, "The Effect of Vibration on the Growth of Crystals" won first prize for eighth graders at the ASDS science fair.

Ben Rotenberg and Andrew Sorkin collaborated on "The Efficiency of Word Processors."

Debbie Mann and Jaime Singer entered with "Bottle Boosters."

The community and the *Jewish Herald* wish Mazal Tov to these students and commend them for their fine work.



### 7th Grade Scientists

(From left to right) Ben Rotenberg, Andrew Sofkin, Samantha Braverman, Amy Peiser, Dmitry Meyerzon, Ilan Goodman and Adam Berman were all winners at the Alperin Schechter Day School Science Fair recently.

## Immersion at Hebrew College

BROOKLINE, Mass. — The Kerem Summer Institute, for undergraduate students from across the country, is being launched at Hebrew College this June in Brookline, Mass.

The intensive four-week "learning and living" program, provides an overview of Jewish civilization and an exposure to

classical texts and Hebrew language. Students will be housed in nearby Boston University dormitories.

"This program is the only one of its kind in the United States today," said Dr. David M. Gordis, president of the trans-denominational college of Jewish studies.

The Kerem curriculum will span the broad range of Jewish history and culture, starting with the biblical period in week one and moving through rabbinic, medieval and modern Judaism. The common denominator of all four weeks will be a close reading of Jewish texts in their original (classical) Hebrew, as well as in translation.

## Local Student Marches to Israel

WASHINGTON — A scholarship from B'nai B'rith Women will enable Mark Naparstek of Foxboro to tour Nazi concentration camps to better understand the Holocaust through the "March of Living" project.

"It's essential that young people understand what the Holocaust was and what a terrible price was paid in the loss of so many lives," said BBW president Joan Kort. "As the survivors of the Holocaust pass away, we lose the actual witnesses to the horror. The march ensures that Jewish youth un-

derstand why it must never happen again."

BBW awarded nine scholarships for this year's march to the B'nai B'rith Youth Organization international officers. Naparstek is Grand Aleph Shaliach.

During the two-week-long venture, teen-agers will visit Auschwitz, Treblinka, and other sites in Poland. The journey ends in Israel to commemorate Yom Ha'atzma'ut — Israel's Independence Day — on April 14.

## Israeli Theater and Schools Team Up

by Michele Chabin

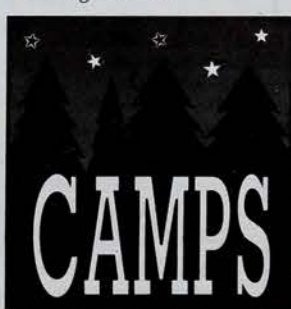
JERUSALEM (JTA) — The Globus Group, a film production and distribution company best known for its blood-and-guts action flicks, took a more serious turn last week when it began inviting local teen-agers to watch Steven Spielberg's film "Schindler's List" in many of its 30 movie theaters.

Under a new project co-sponsored by Globus Group and the Yad Vashem Holocaust Memorial, thousands of Israeli students will have the opportunity to see the acclaimed film as part of their studies.

Globus had no connection to any facet of the film, which was produced by Spielberg's Amblin Entertainment and dis-

tributed by Universal Pictures.

According to the arrangement, which is being finalized with Israel's Ministry of Education, Globus will open its theaters to high-school students and their teachers several mornings a week.



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# OBITUARIES

## MARY COKEN

PROVIDENCE — Mary Coken, 84, of Steere House, 100 Borden St., died March 14 at the home. She was the widow of Albert A. Coken.

Born in Providence, she was a daughter of the late David and Minnie (Stoloff) Orliansky.

She was a member of the former Temple Beth Israel, and a member of Temple Torat Yisrael and its Sisterhood. She was a member of Hadassah, the Women's Association of the Jewish Home for the Aged, and the Chopin Club.

She leaves a son, David Coken of Westfield, N.J.; a daughter, Libi Warren of Canoga Park, Calif.; a sister Rose Silverstone of Larchmont, N.Y.; three grandchildren, and a great-granddaughter.

The funeral service was held March 17 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

## SARAH COKIN

PROVIDENCE — Sarah Cokin, 78, of 151 Fifth St., died March 19 at home. She was the wife of Jacob Cokin.

Born in Providence, a daughter of the late Oscar and Rachel Diamond, she had been a life-long resident of Providence except for the few years that she had resided in Pawtucket with her husband after their marriage.

She was a buyer for the former Kay's-Newport Store, Providence, and retired in 1948. She was a member of Temple Beth-El, its Sisterhood,

the Women's Associations of Miriam Hospital and the Jewish Home for the Aged, the National Council of Jewish Women, and Hadassah.

Besides her husband she leaves a son, David Cokin of Las Vegas, Nev.; a brother, Robert Diamond of Silver Spring, Md., and a sister, Fay Goldwyn of Deerfield Beach, Fla.

A graveside service was held March 21 at Lincoln Park Cemetery, Warwick. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

## HYMAN "CY" GELLER

CRANSTON — Hyman "Cy" Geller, 84, of 455 Messhanticut Valley Parkway, died March 13 at Rhode Island Hospital. He was the husband of Marian (Stone) Geller. Born in Chelsea, Mass., a son of the late David and Ann Geller, he had lived in Florida for the past 25 years, maintaining a summer home in Cranston. He previously lived in Providence and Cranston.

He was a graduate of Bentley College. Mr. Geller was founder and past president of Geller Shoes, Inc., of Providence, a company in operation since 1954. He retired to Florida 25 years ago.

Besides his wife, he leaves two sons, Phillip Geller of Cranston and Larry Geller of Easton, Mass., and Boca Raton, Fla.; a daughter, Esther Weitzman of Cromwell, Conn., seven grandchildren and two great-grandchildren.

A funeral service was held

March 15 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

## FLORENCE GERTZ

PROVIDENCE — Florence Gertz, 86, of Rosewood Manor, Pitman Street, died March 13 at the home. She was the wife of the late Harold M. Gertz. Born in New York City, a daughter of the late Nathan and Fannie Harris, she had lived in Providence for most of her life.

She leaves a daughter, Barbara Salk of Cranston, three grandchildren and three great-grandchildren. A graveside funeral service was held on March 16 at Lincoln Park Cemetery, Post Road, Warwick. The service was coordinated by Mount Sinai Memorial Memorial Chapel, 825 Hope St., Providence.

## WILLIAM HORVITZ

BRISTOL — William Horvitz, 79, of 5 Sheri Lane, owner of Wilby's Fabric Shop on Broadway in Newport for 25 years before it closed in the early 1980s, died March 17 at the Rhode Island Veterans Home, Bristol. He was the husband of Beatrice (Gurwitz) Horvitz.

Born in Fall River, Mass., he was a son of the late Louis and Bessie Horvitz.

Mr. Horvitz previously was employed at the former Newport Torpedo Station. He was an Army veteran of World War II.

He was a 32nd degree Mason, and was presented the

Meritorious Service Award. He was a member of St. Paul's Lodge No. 14 and the Palestine Shriners. Mr. Horvitz was a member of Touro Synagogue.

Besides his wife, he leaves a brother, Daniel Horvitz of Fall River.

The funeral was March 18 at Hoffman Jewish Memorial Chapel, Fowler Avenue, Newport. Burial was in Beth Olam Cemetery, Middletown.

## FRIEDA NULTY

WESTLAKE, Ohio — Frieda Nulty of 29505 Detroit Rd., died March 16 at the Rae-Ann Suburban Nursing Home, Westlake. She was the widow of William Nulty.

Born in Providence, a daughter of the late Benjamin Ehrenkrantz, and Mary (Rodinsky) Ehrenkrantz-Wexler, she lived in Westlake for 35 years.

Mrs. Nulty was a World War II Army veteran and served in the WACs. She served in the Quartermaster Corps in this country and the European Theater.

She leaves a son, William Nulty of Zurich, Switzerland; a daughter, Rosemary Adams of Indianapolis, Ind.; three sisters, Zeldia Horvitz of Barrington, Bertha Welner of North Providence, Janice Kopelowitz of Hollywood, Fla., and a granddaughter.

A graveside service was held March 18 at Lincoln Park Cemetery, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

## DEVERA ROSIN

PROVIDENCE — Devera Rosin, 72, of 311 Taber Ave., died March 21 at Miriam Hospital. She was the widow of Dr. Robert Rosin.

Born in St. Louis, Mo., a daughter of the late Max and Ethel Grossman, she lived in Providence for 36 years.

For many years Mrs. Rosin was a medical secretary for her husband. She had been a member of Temple Beth-El.

She leaves three daughters, Andrea Mattia of Chepachet, Paula Rosin of Jamestown, Marian Rosin of Providence, and three grandchildren.

The funeral service was held March 21 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

## MAX V. SILVERMAN

NORTH MIAMI BEACH, Fla. — Max V. Silverman, 94, of Pines Nursing Home in North

Miami Beach, who founded the former Household Co. in Lynn and Lowell, Mass., which he owned for 30 years before retiring in 1970, died March 16 at Parkway Regional Medical Center, North Miami Beach. He was the husband of the late Rose (Anderson) Silverman.

Born in Russia, he was a son of the late Nathan and Lena Silverman. He lived in Lynn and Lowell for 40 years, before moving to Florida 25 years ago. He previously had lived in Providence.

While a resident of Lowell, he was the parks commissioner and was a past president of Rotary International. He was a member of Temple Beth-El in Fall River, Mass.

He leaves a sister, Lillian Alpert of Miami Beach; a niece, Selma "Honey" Silverstein of Providence, and two nephews, Sumner Alpert of Fall River and Walter Greenwald of Riviera Beach, Fla. He was a brother of the late Sylvia Greenwald, and A. Robert and Irving Silverman.

A graveside service was held March 18 at Temple Beth-El Cemetery, Highland Avenue, Fall River. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

## LOUIS A. WEISS

PROVIDENCE — Louis A. Weiss, 87, of 44 Stephen Hopkins Court, an employee of the New York Transit Authority for 40 years before retiring 22 years ago, died March 16 at the Hospice Care In-Patient Center. He was the husband of Blanche (Kalman) Weiss.

Born in Brooklyn, N.Y., a son of the late Martin and Lillian (Moscow) Weiss, he lived in Providence for 10 years.

Mr. Weiss was a member of Temple Beth-El, the Leisure Club of the Jewish Community Center, the Temple Emanu-El Senior Citizens Club, and the Krivozer Fraternal Society.

Besides his wife he leaves two sons, Stanley Weiss of Providence, and Dr. Raymond B. Weiss of Dedham, Mass., a Providence dentist; a daughter, Brenda Lundin of New York; two brothers, Abraham Weiss of West Palm Beach, Fla., Bernard Weiss of Van Nuys, Calif., and three grandchildren. He was brother of the late William and Irving Weiss.

The funeral service was held March 18 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Swan Point Cemetery.



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### Local Group

(Continued from Page 2)

Constitution's shortcomings, adopted on Sept. 25, 1789, the Bill of Rights which was subsequently ratified by Rhode Island on June 15, 1790. In that Bill of Rights the First Amendment to the Constitution of the United States clearly states that the people have the right to "petition the Government for a redress of grievances." Article 1, Section 21 of the Constitution of the State of Rhode Island and Providence Plantations provides for similar guarantees. Although the United States and the Rhode Island Constitutions clearly delineate the right to petition, the citizens of Rhode Island have continually been denied access to that constitutional right. That access can be made available through Voter Initiative. Voter Initiative is used only when government fails to act in accordance with the general will of the people. The process in no way usurps the legitimate day-to-day duties of lawmakers. It is a valuable tool in the hands of the people, for increasing legislative responsiveness and bringing about more effective governing.

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# A Closer LOOK

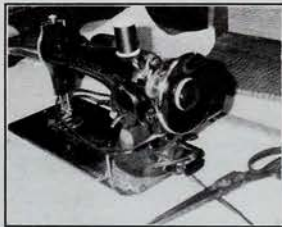
BUSINESS PROFILES

## Tailored to Suit Your Needs

by Stacey A. Pacheco  
Herald Co-editor

Rhode Islanders, want to find the right men's outfit for you or someone you know? There's a men's clothing boutique "tailored" to "suit" your needs — Vin Donnelly Menswear.

The dapper men's clothing store is tucked away down a staircase in a quaint area located at 993 Oaklawn Avenue in Cranston and is celebrating their first anniversary this year.



IT MAY BE OLD, but it works like new.

Herald Photo by Stacey A. Pacheco

The store offers a plentiful selection of classic and conservative clothing — the excellence that is expected and in demand from their customers.

The "trendy" items that go out of style before they are in cannot be found here. However, if you are looking for a custom design, there is a limited edition in stock. Always ask — perhaps it can be ordered.

In order to run a successful men's clothing business "you need the right merchandise," explains Charles Tsonos, owner of Vin Donnelly Menswear.

"We are a men's specialty store carrying different price ranges and don't exclude anyone," Tsonos continued.



Charlie Tsonos, owner of Vin Donnelly Menswear.

Herald Photo by Stacey A. Pacheco

If you're looking for classy men's suits, sport coats or slacks — look no further. It appears that this fashion boutique is in the business for quality, not competition.

Alterations and tailoring are available on the premises by experienced garment employees.

Vin Donnelly Menswear is conveniently open Monday through Friday from 10 a.m. to 8 p.m. and Saturdays until 5 p.m.

For further information, call 946-9977.

**Advertise**  
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**Sansabelt Trousers**  
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Hart Schaffner & Marx and John Weitz

## What Are My Rights?

by Louis M. Pulner, Esq.

Dear Attorney Pulner:

We have a son in his early 30s who has devoted himself to his career and who has become extremely successful in that regard. He remains unmarried because, as he puts it, he "just hasn't found the right girl."

However, my son did have an extended relationship during the last several years which ended rather abruptly approximately one year ago. Come to find out, his ex-girlfriend had a child out of wedlock, and this child bears a striking resemblance to my son. He has asked her repeatedly if he is the father, because if he is he wants to not only assist in supporting this child, but to be acknowledged on the birth certificate, and further, to play an integral role in the child's rearing.

His ex-girlfriend continues to deny that he is the father, but is also unwilling to state who the child's father actually is. My son doesn't just want to walk away from this situation, but he is also afraid of being made to look like a fool if he goes on any further in light of her denials.

I keep telling him he should go to court in order to get to the bottom of this, but he is reluctant to do so. Isn't it best that he make a determination now, as opposed to waiting until the child gets much older? Besides, if I'm a grandmother, I want to know it now.

Anonymous

Dear Anonymous Mom:

First and foremost, I agree with you that if your son is the natural and biological father of his ex-girlfriend's child, then he should seek to make that determination and accept all of the obligations and joys incidental to being a parent. However, you are not going to believe this, but in the state of Rhode Island there exists no legal mechanism for your son to be able to press the issue of his paternity if the ex-girlfriend is not willing to cooperate.

What is clearly one of the more bizarre set of legal circumstances that I have come across in some time, the fact is that your son, or any man for

that matter, does not have the wherewithal under the laws of the state of Rhode Island to litigate this matter and prove his paternity.

Any woman, however, who has given birth to a child out of wedlock is permitted to bring a complaint to establish paternity. In fact, any woman, child, or appropriate public agency has those rights — while a man in the circumstances such as your son, cannot. While it would appear that the laws involved herein impermissibly discriminate on the basis of gender in violation of the equal-protection clause of the 14th Amendment, the fact is, that this matter has been litigated in the Supreme Court of the state of Rhode Island. The particular statute I am referring to, the Uniform Paternity Act, has been upheld as constitutional.

I could, on behalf of men everywhere, (and perhaps most women would agree) argue that none of this makes any sense whatsoever. The best that your son can do at the present time is come forward

voluntarily and continue to try to reason with her that it is clearly in the best interests of the child that there be two loving and caring parents who can provide not only financially, but emotionally as well — during what are sure to be difficult childhood years.

Of course, all of this assumes that your son truly is the father and that he is not just making a complete nuisance and/or fool of himself.

By the way, should your son be interested in verifying the information I have provided to you here, tell him he should feel free to call me and I will provide it to him.

Dr. Imber is a professor of Special Education at Rhode Island College, past president of the International Council for Children with Behavioral Disorders, a member of the professional advisory board of the Rhode Island Learning Disabilities Association and president of Psychoeducational Consultants, Inc. Questions about learning and behavioral problems may be forwarded to him at 145 Waterman St., Providence, R.I. 02906 (401) 421-4004. All communication will be held strictly confidential.

— LOUIS M. —

**P·U·L·N·E·R**

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# A Closer LOOK

BUSINESS PROFILES

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