

Rhode Island Jewish HERALD

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CJF: \$900 Million Loans OK

by Larry Yudelson

NEW YORK (JTA) — The Council of Jewish Federations is finally ready to give Israeli banks the go-ahead to lend up to \$900 million to new immigrants, with 116 Jewish community federations across America effectively co-signing the loans.

The loans replace the cash grants immigrants receive from the Jewish Agency for Israel to help get settled in their new homes.

The loan program was approved in principle by the federations a year ago, but it took until December to work out the details.

Partners in the contracts signed by each federation include four Israeli banks, the Israeli government, CJF, the United Jewish Appeal, the Jewish Agency, the United Israel Appeal, UIA-Canada and Keren Hayesod.

U.S. federations took responsibility for \$750 million worth of the loans.

Increasing Prominence Of CJF

The program will legally take effect when CJF receives signed contracts from federations representing 90 percent of the \$750 million U.S. commitment.

At its board meeting last week, CJF announced that 91.556 percent worth had been approved and that signed papers representing 87.4 percent had been received.

But the loans have actually been distributed to immigrants since December, through an interim arrangement.

The loan program represents the first time the American Jewish philanthropic community has staked its assets and future revenue to meet a present need.

Best Way To Bridge The Gap

But even with a \$1.25 billion worldwide goal for UJA and Keren Hayesod's continuing Operation Exodus campaign, and with cutbacks in all other Jewish Agency departments, there was a big gap between what the immigrants need and what Diaspora Jewry could provide.

The CJF loan program was seen as the best way, if not the only way, to bridge the gap.

In the United States, Operation Exodus had raised more than \$692 million in pledges and taken in more than \$411 million as cash by the end of March.

The inability of the U.S. and Israeli governments to reach an agreement on conditions

under which Washington would guarantee \$10 billion in loans for immigrant absorption has focused attention on the depth of American Jewish pockets.

Under the program, immigrants in the country for six months apply to the Jewish Agency for loans of up to roughly \$1,000 per person. The Jewish Agency transmits the requests to the applicants' local banks, which issue the loans.

Immigrants will not be asked to begin paying back the loans until after the third year, pushing the actual cost of the capital and interest guaranteed by CJF over \$1 billion.

'Burdening Future Generations'?

If the immigrants - by then hopefully well settled and employed - default on the loans, the Jewish Agency will seek repayment from the defaulters or their required two co-signers. If that fails, the lending bank will be able to turn to CJF for repayment.

CJF is establishing a reserve fund of \$200 million to handle the defaults. The money is being raised as part of the worldwide Operation Exodus campaign and technically will

(continued on page 15)

Nazi Archives Opened



President Carlos Menem of Argentina announced to Jewish leaders of Argentina and the Wiesenthal Center's European and Latin Affairs Director, Shimon Samuels (pictured reviewing files), that his nation's voluminous archives on the Nazi war criminals who found safe haven after World War II would be made available for the first time.

Connections: Linking Judaism And Women

by Mark Binder

Why does a woman become a rabbi?

"Ahh, The Question," answers Rabbi Elana Kanter, sitting in her office on a warm spring day in the Alperin Schechter Hebrew School. "It was sort of a development over time. It allowed me to express in my work life what is most important to me — Judaism and you could say feminism. But it's more of, 'What does it mean to be a Jew in the modern world, and what does it mean to be a woman in the Twentieth Century?'"

"The thing that I am particularly interested in is the role of women in Judaism. And I guess that I'm testifying to the fact that's changing."

Attired in a simple blue dress, Rabbi Kanter speaks with an open smile. She has been the Judaic Studies Coordinator at Alperin Schechter for seven months. Her husband, Rabbi Michael Wasserman is the leader of Congregation B'nai Israel in Woonsocket, where they both live with their three-year-old daughter, Hannah.

Rabbi Kanter grew up in a

Conservative home in Sharon, Massachusetts. Her father was Rabbi Shamai Kanter, and when asked whether her mother was a rebbetzin, she laughed.

"No, no. Definitely not," she says. "She works with government grants to raise people's awareness about hearing impairment. She deals with both the mechanics of hearing-assistance devices, and how different organizations can accommodate the needs of hearing impaired. She's a social worker by training."

Even before Kanter's mother, Jeannette, became an activist as a result of a hearing loss, she disrupted the comfortable and traditional role of a rabbi's wife in Sharon.

Kanter explains, "[She was] groundbreaking in the sense that she went back to school in the early Seventies. That was the time of the 'Feminine Mystique' and things like that."

So, with two powerful role models of Judaism and independence, Kanter looked towards the rabbinate. Unfortunately, in 1982, the Jewish Theological Seminary (JTS)

still hadn't made a decision regarding the evolving role of women in Judaism.

"My question was, given that I wanted to serve G-d, [and] the Jewish people in the most active way possible, how could I

Rebbe Says

do that? I graduated college two years before the rabbinical school opened up to women. I applied to law school, but I asked them to hold my place for a year until I decided whether or not to go.

"Luckily, they [JTS] decided within that year to let women into the school."

The Jewish Theological Seminary in New York made the decision to admit women as rabbis in 1983, and the first women were admitted in 1984. One half of the entering class of 36 were women.

Elana Kanter was one of

those 18 women.

"In what was, at the time, a hundred-year-old movement, this was a pretty big deal," she says. "Besides the media attention, there was a great deal of excitement about the possibilities of change, and the new dimension that women would bring to the school, and the change they would bring to the seminary, and to the whole Conservative movement."

"So, there was a lot of excitement, and then reality sets in."

"What the seminary had done was to take this important step towards the full inclusion of women in Jewish leadership roles, but that was just the first step. The next step is going to

take many many years.

"What they've done is remove the structural barriers, and the second stage is now."

"Women who have rabbinical training are now asking questions of tradition. Now women are approaching the text of Jewish tradition, and asking the broad question of what is our place in this tradition. And also, hearing the place of women in the text, and also hearing the silence in the text..."

Kanter's class at the Seminary found themselves grappling with the fact of the relatively minor role women play in the bible, and the thousands of years of commentaries written by men.

"On the one hand, women (continued on page 15)

Special Insert
in this week's Herald:

PASSOVER ISSUE

INSIDE THE OCEAN STATE

Earth Day Celebration 1992

Wednesday, April 22, 1992

10 a.m. Earth Day Art Event. "Mummy Earth," Part I. Kennedy Plaza. Sculpture project by artist Olivia B. McCullough. (Artist on site) Contact: Bob Rizzo, 785-9450. Sponsored by Providence Parks Dept., Division of Public Programming with funding assistance from R.I. State Council on the Arts. Artist Olivia B. McCullough will be creating life-size mummy-like figures stuffed with recyclable material. The work will also be exhibited at the Temple of Music at Roger Williams Park.

Thursday, April 23

4-H Conservation Field Day. University of R.I. Contact: David Abedon, 792-2981.

Friday, April 24

9 a.m. - 3 p.m. Teaching for the Earth Decade Workshop. Alton Jones Campus, URI (admission). Contact: David Abedon, 792-2981.

Addendum - 8 p.m. KEY-NOTE ADDRESS. John

Young, World Watch Institute, RISD Auditorium, Providence. \$3 donation requested. Contact: Daniel Marwil, 351-5730.

STATEWIDE EVENTS

Saturday, April 25 Clean Ups

8 a.m. - 2 p.m. City of Providence. Citywide cleanup. Sponsored by Keep Providence Beautiful, Glad Bags, Coca Cola, Chambers Waste Systems, City of Providence and Citizens Bank. Contact: Michael Crapa, 351-6440.

8:30 a.m. - noon. 94 HJY Roger Williams Park cleanup. Co-sponsored by radio station 94 WHJY and Div. of Public Programming, Providence Dept. of Parks with assistance from Keep Providence Beautiful. Contact: Bob Rizzo, 785-9450.

8:30 a.m. - noon. Statewide cleanup. Sponsored by R.I. Dept. of Environmental Management. Contact: Michelle Merola, 277-3434.

9:30 - 3 p.m. Seminar on

Global Warming. Barrington Middle School, Middle Highway. Guest speakers: Claudine Schneider, former congresswoman; John Merrill, GSO/URI; Dean Cycon, Natural Resources, URI; Robert Kates, World Hunger Program, Brown University. Video showing, "After the Warming," by James Burke. Sponsored by an East Bay Consortium of Environmental Organizations. Contact: Lynne Carter Hanson, 792-6211.

Noon - 5 p.m. Newport Earth Day Celebration. Touro Park. Music, entertainment, exhibits. Contact: Deborah McQuade, Newport Clean and Green.

Sunday, April 26

All Day Events

Roger Williams Park

9 a.m. Registration For Walk for the Environment. Carousel Village, Roger Williams Park. Contact: Kim Kieth, SAVE THE BAY, 272-3540.

10 a.m. - noon. Earth Day Walk for the Environment. Roger Williams Park. Sponsored by WSNE & R.I. Earth Day Planning Committee, and Tom's of Maine. Contact: See above.

10 a.m. - 4 p.m. Arbor Day

at Blithewold Gardens & Arboretum. Contact: Susie Sten, 253-2707.

Noon - 5 p.m. Mother Earth's Medicine Show. Casino and grounds, Roger Williams Park. Sponsored by Narragansett Electric. Various informational booths, energy efficient vehicles. Contact: Daniel Marwil, Interfaith Ecology, 351-5730.

Noon - 5 p.m. Tree Seedling Give-A-Way. Greenhouse, Casino, Museum of Natural History, Zoo, Roger Williams Park. Sponsored by Providence Parks Dept. and Nyman Manufacturing. Contact: Bob Rizzo, 785-9450. Appearance by WOODSY OWL, Casino grounds.

Noon - 5 p.m. Canoe and Kayak Demonstrations. Polo Lake, Roger Williams Park. Sponsored by Baer's River Workshop. Contact: Bob Rizzo, 785-9450.

Noon - 5 p.m. "Mummy Earth" Sculpture. Temple to Music. 365 life-size, mummy-like figures by artist, Olivia B. McCullough. Sponsored by Providence Parks Dept. and R.I. State Council on the Arts. Contact: Bob Rizzo, 785-9450.

Sunday, April 26 Special Events - Roger Williams Park

12:30 p.m. Opening ceremonies. Temple to Music, Roger Williams Park. Awards ceremony, Statewide Poster Contest, sponsored by R.I. Federation of Garden Clubs and Fleet Bank. Contact: Bob Rizzo, 785-9450.

1 p.m. Performance by 800 Member Unity Choir. Temple to Music, Roger Williams Park. A program of The Music School, Inc. Contact: Bob Rizzo, 785-9450. Earth Day Song composed by local songwriter Laura Berkson performed by Ms. Berkson and the Unity Choir.

1 and 3 p.m. Planetarium Shows. Museum of Natural History. Roger Williams Park. Contact: Michael Umbricht, 785-9450.

1:30 p.m. Third Annual 94HJY Concert for the Environment. Temple to Music (National Acts to be announced) Sponsored by WHJY and Providence Parks Dept., Division of Public Programming. Contact: Bob Rizzo, 785-9450.

2 p.m. Puppet Show, "Lily The Litter Bug." Roger Williams Park Casino. Sponsored by Keep Providence Beautiful. Contact: KPB, 351-6440.

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THE RHODE ISLAND JEWISH HERALD... IN TOUCH WITH THE JEWISH COMMUNITY

Zoo Needs Volunteers

Roger Williams Park Zoo is recruiting 300 volunteers for its upcoming Dinosaur exhibit to be held from May 23 through September 7. "Dinosaurs at Roger Williams Park Zoo" will be a fascinating display of life-size, realistic, robotic dinosaurs that will look, sound, move and live as dinosaurs did more than 65-million years ago. The exhibit will not only be an exciting and entertaining experience, but an educational and memorable one as well.

Exhibit interpreters / guides are needed to help answer questions while working at assigned stations which will include the Orientation and Dinosaur Discovery Area. Interpreters/guides will work a minimum of eight hours per month in three or four hour shifts. Daily tasks will include interpreting the exhibit for the public and assisting with projects in the Dinosaur Discovery Area. Applicants must have an

interest in dinosaurs, conservation, and the environment. They also must enjoy working with the public and possess good interpersonal communication skills.

The one-day training course for Dinosaur volunteers will be held on the following dates. Volunteers may choose the one date that is most convenient:

Saturdays: April 18, April 25, May 2, May 9.

Wednesdays: April 22, April 29, May 6.

Tuesdays: April 28, May 5.

Each class will be held from 9:30 a.m. to 1:30 p.m. (with a 15-minute break). All classes will be held at the zoo in the Sophie Danforth Center. There will be a one-time nominal fee of \$5 to cover the cost of training materials.

To find out more or to sign up to become a Dinosaur volunteer, please call Roger Williams Park Zoo at (401) 785-3510, extension 311.

Brown Events

Metropolitan Opera Soprano To Lead Master Class At Brown

Saturday, April 18, 2 p.m. - Soprano Maria Spacagna, who last season made her Metropolitan Opera debut in the title role of Verdi's "Luisa Miller," will lead a master class at 2 p.m., Saturday, April 18, in Grant Recital Hall on Hope St. Although voice students in Brown's applied music program will be given first priority for participation in the class, others may sing if time permits. The master class is open to the public without charge. A graduate of the New England Conservatory of Music, Spacagna was a first-prize winner at the Busseto Competition and winner of the regional Metropolitan Opera National Council auditions. She will sing the role of Adina in Donizetti's "L'Elisir d'Amore" at the Metropolitan Opera next season.

Stoppard's "Dazzling" Travesties Will Be Performed At Brown

Thursday, April 23, 8 p.m. - Brown's Department of Theatre, Speech and Dance will present Tom Stoppard's play, "Travesties," at 8 p.m., Thursday, April 23, through Sunday, April 26, and from Wednesday, April 29, through Sunday, May 3. The play, which the *Guardian* called "a dazzling pyrotechnical feat that combines Wildean pastiche, political history, artistic debate, spoof-remembrance and song-and-dance in marvellously judicious proportion," draws its inspiration from the fact that Lenin, James Joyce and Dadaist Tristan Tzara lived in the same city - Zurich, Switzerland - during World War I. The Brown production is directed by Spencer Golub, associate professor of theatre, speech and dance.

JH The Jewish Home

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The Fourth Annual Volunteer Recognition Luncheon

Wednesday, April 29, 1992, 12:00 pm
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JHA Trustee

"Keeping the Generations Together —
Whose Responsibility Is It?"

Please RSVP — 351-4750, ext. 137 or 113

FEATURE

"Double Lives"



by Mike Fink
Herald Contributing Reporter

I'd written a group of stories about the connection between Jewish history and Portuguese history. Intertwined destinies. Words can also guide your footsteps and your friendships.

"This is Dina Dar speaking. I really want you to come out and stay with us here in California. A special friend of mine in San Francisco says he'll drive eight hours on the freeway from San Francisco to join us and meet you. We've both read your stories. Please come." My phone rang at all hours with this kind message. I found notes on my desk and heard words on my voice mail. So I got my act together and flew out over a brief weekend to keep a rendezvous with Dina, a Jewish woman artist, and John-Paul, a Portuguese Catholic political activist. I'll take them one at a time.

Dina Dar

She goes now by the name Dina Dar. In Poland during the war she went under the name 'Danuta' and borrowed last names from peasant farmers in a nearby town. Her father, a doctor, bought false papers from his patients. She passed, and got through WWII. Today she lives and tends her garden and paints her pictures in Los Angeles. She met her husband, a Sabra, while she spent her childhood in Israel. His family changed their name from Bitterman to Dar. "Ben Gurion wanted Jews from Europe to take on new surnames in their new state," he explained to me in their hacienda surrounded by a steep hillside rose garden.

Dina studied painting but now works in electrography, making art with a xerox machine. She lightly presses her huge white, yellow, pink and ruby roses arranged around old family snapshots from Poland and Israel, and also adds to the collage a few things she kept from the war years. Her mother knitted a vest she keeps under glass on her oak buffet before its narrow mirror. In a photo the little girl she used to be clings fast to her father's hand on a dark Warsaw street - while the rest of the family - the cousins and aunts, uncles, grandparents

and Jewish friends were being burned to ashes. Dina's most recent group of autobiographical pictures hangs in the Skirball Gallery of Hebrew Union College in California.

The way she did this show, called "A Loop of Fate: Dar's Odyssey to Jewish Portugal" ties in with Providence and the Herald. She read my story which later appeared in national magazines about the hidden Jews in Belmonte. She called to get some addresses of those "conversos," or "New Christians," whose hidden children are starting to come out. She flew to Lisbon to meet them. She wanted to connect her own experiences as a kind of New Christian in wartime Nazi-occupied Poland and theirs under the long shadow of the Spanish Inquisition. She took some candid polaroids of Portuguese village streets and secret Jews. She placed roses from her yard around the images, then xeroxed and framed the symbols.

You can let your mind play with the contrast of the cold lonely stones of the mountain towns and the blossoms fed by California sun and rain and rich soil.

John Paul

To the opening of the exhibit Dina Dar invited the son of the long-ago Portuguese consul to France, Aristides de Sousa Mendes, who saved the lives of over ten thousand European Jews in 1940 by issuing them visas over and against an order telling him not to do so. John Paul Abranches, the consul's youngest son, lives in California as a New Christian. (Forced converts were known as New Christians. They still mix the faiths in unique ways.) "That's what they called my dad when he went back to Portugal from France. He lost his job, he lost his home and he died without a cent, in 1954." John Paul stayed with me over the weekend at the Dar household. He still tries to restore the honor of the family name.

John shares with Dina the look of a hidden child. They sit together on a bench high above the terraced garden. She is small with the lively movements and the vulnerable eyes of a young girl, though the child is hiding in the body of a woman over fifty. John Paul has the gentle, trusting look of a boy and speaks in a husky whisper with the charming trace of a European accent, the rolled R's and the careful turns of phrase.

He said, "I used to kiss my father's hand and forehead each morning and every evening."

John was the 13th of fourteen children. He never saw his father again after he turned 19 and came to America. He looks for his father, among the plaques and parks, the family

has set up in small spots throughout the world.

"The first place my father saw in America was Providence, R.I.," John-Paul quietly confided to me. "That's where the boat docked when he came as consul to California in the early 1920's, before I was born."

His quest, like Dina's, is to come out from hiding places. He wants his father's name openly proclaimed and re-deemed in his homeland and within the church, as well as in America, John's adopted land.

"The priests turn away from me," said John-Paul. "They figure he only helped Jews. Even today they tell me to go to the Jews for money for memorials to my father. The president of Portugal says nice things but his prime minister never follows through. They don't want to admit they did the wrong thing. I want our family home restored and made into a library and museum. I want a scholarship set

up in my father's name. His whole life got him ready to face his moment of truth. He consulted my mother and older brothers and sisters. Then he risked everything to help people in need. He paid for this the rest of his lifetime. I want young people to learn that they too will have to face their own moment of truth."

A playground in Toronto is named for Aristides de Sousa Mendes. In New Bedford the name of this righteous Christian was honored in a 1987 ceremony. Here in Rhode Island a group was formed to bring the Portuguese and Jewish communities together. Such groups are beginning to take shape across the country, in Britain and in Israel.

Dina Dar took pictures of our meeting in her west coast home. Perhaps my weekend rendezvous will live on in the

(continued on page 17)

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OPINIONS

Are We Losing The Faith?

by Rabbi Harold Schulweis
(Reprinted with permission from *Reform Judaism*)

In his book *Can Faith Survive?* Rabbi Maurice Eisendrath wrote, "Subtract religion from Jewish peoplehood and you remove the heart." If he were alive today, the former president of the Union of Hebrew Congregations would be shaken by the demographic discovery that 1.2 million Jews answered "none" when asked, "What is your religion?" Today, 90 percent of America's 5.5 million Jews define their Jewishness in terms of belonging to an ethnic or cultural group; less than 5 percent consider being Jewish solely in terms of belonging to a religious group.

We have looked everywhere to account for the weakening of Jewish fidelity, rising unaffiliation and poor synagogue attendance — to economics, psychology, sociology, ethnicity — everywhere except to theology, to Jewish religious culture, to our internal estrangement from the sacred. But without transmitting a credible and compelling faith, we will not be able to sustain our identity. We may improve our liturgy, refine

our prayers, enlarge our choirs, offer alternative services; they will remain at best atmospheric. The problem is internal — it calls for inreach.

Without the Jewish belief and value system, our finest outreach programs will sputter to failure. Take for example the matter of out-marriage that concerns us all.

In my office I am not confronted by interfaith couples. I am confronted by inter-faithless couples. I am not dealing with atheists or fundamentalists. I am dealing with Jews who are religiously uncultured, uninformed and misinformed. I meet them daily.

David sits across my desk. When we get around to talking about his Jewish identity, he says, "I'm not the religious type. I guess I'm a cultural Jew."

But David is not a cultural Jew. He has no language, no song, no poetry, no drama, no Zion and, of course, no God. David is a Jew by genes, proud of his secular schooling.

Judaism As 'Kitchen Theology'

For David a "religious type" is associated with things "ali-

mentary," a matter of forbidden foods — shrimp, bacon, crabs. This is kitchen theology. In his mind, 4,000 years of ethical monotheism are reduced to a matter of pots and pantheism.

What of David's Jewish religious education? He recalls it as being largely wasteful, infantile, irrelevant to his adult life. David remembers Bible stories told with prosaic literalism by his religious school teachers. But when I ask David what he thinks is the Jewish view of God, or biblical revelation, or human nature, or sin and atonement, or the afterlife, or the Jewish understanding of history, he is bewildered — as are a majority of Jews. Sadly I wondered what we had done wrong in creating so many Davids for whom Judaism as a religion is so small.

Like so many other children, when David was a youngster he came to our classes eager to ask "really" questions. Did Noah really gather all of these animals into one ark? Did Moses really split the sea with a rod? Does prayer really work? Does God really answer? Is a

God who creates deformed children in His image really fair?

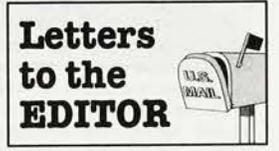
"Really" questions are not frivolous or trivial. They are the most important questions a person will ever ask. "Really" questions are about reality: What can I trust? What can I believe? What can I hope for? What can I expect? What are the limits of faith? What in my fear can I call upon?

When he was seven, David asked his teacher whether God really hears prayers. She answered automatically, "Yes," of course God hears prayers. And He answers them." Why did David ask? He prayed for a toy he never got — his first theological crisis. If God really hears and answers, then why not David's prayer?

His teacher offered a conventional theological response: "God," she said, "hears prayers, but in your case, He said no."

When David grew older, his mother was hospitalized. David prayed hard for her recovery, but she died. David recalled his teacher's religious re-

sponse. Did God say "no" to his prayers for his mother? If so, was there something wrong with his mother, or with his father, or with himself to deserve (continued on page 19)



To The Editors:
How very disappointed our family was after the Purim holiday not to find any articles or pictures of the many Purim happenings around town. My children anxiously leafed through the *Herald* only to find nothing.

Many thanks to the *East Side Monthly* for recapturing the joys of a fun-filled day! And a hearty "Yasher Koach" (congratulations) to the New England Rabbinical College for sponsoring another wonderful Purim parade.

Maybe next year, *Jewish Herald*.
Rabbi and Mrs. Y. Donowitz

Unity Is Strength

by Harold Silverman
President, Congregation Sons Of Jacob

American Jews today carry a heavy burden; the knowledge that a generation earlier failed to save the Jews of Europe. More could have — and should have — been done. However, it is inappropriate to say that no effort was made. One significant problem, was that the community was (still appears to be) divided. Different individuals and organizations sincerely believed they knew the best strategy to affect U.S. policy and to rescue the persecuted — this was absolutely wrong.

Since those dark days the Jewish community has achieved almost mythical success. The secret to our accomplishments has been UNITY. While our opponents often and usually squabble among themselves, we have stood together, for the most part, to promote policies we believe are in America's best interests.

Presidential Notes

This is not to say the community is not monolithic! The old saying about two Jews having three opinions has more than a grain of truth. The last problem we have is a lack of a grain of truth and debate. Such debate is healthy. It can also harm, such as it did in the 1940's.

Today, Israel is facing the unprecedented challenge of absorbing thousands of Jews. No one in the Jewish community underestimates the magnitude of this task. No one wishes Israel to fail to meet the obligation it has undertaken. No one doubts that American loan guarantees are vital to helping Israel achieve its objectives.

The question is again one of tactics. Critics of the Israeli government maintain that it is pur-

suing a policy that threatens the absorption. Critics themselves have adopted a position that, in effect, places stopping that policy above the needs of the immigrants.

Ironically, members of Congress have adopted a new unified position. Seventy-three senators are cosponsors of the Kasten-Inouye legislation calling for \$10 billion in *loan guarantees over five years without conditions*. Their position has been undermined by the perception of division in the Jewish community. What are we doing??

No Jew wants to be remembered for failing to do what was necessary to redeem the Jews of the former Soviet Union — nor should any American!

A united community will not fail to achieve the goal we share!! So what is everyone waiting for??

Are you waiting for a knock on your door, as *previously!!*

Rhode Island Jewish Herald
SUBMISSIONS POLICY

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

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The Herald is a member of the New England Press Association and a subscriber to the Jewish Telegraphic Agency.

Candlelighting
April 17, 1992
7:10 p.m.
April 18, 1992
8:15 p.m.

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

Fifty Years Ago This Week In The Jewish Herald

English Back Their Causes
New York - Declaring that he found Jews of Great Britain "alert, well organized and fully responsive not only to their obligations as British subjects but also as loyal members of the household of Israel," Dr. Abba Hillel Silver, national chairman of the United Jewish Appeal, who returned last week from a flying trip to England, called upon the Jewish community in the United States to emulate the example of British Jewry which has been most generous in support of Jewish causes.

APRIL 17, 1942

Beth-Israel To Be Dedicated
According to an announcement this week, formal dedication exercises for the newly rebuilt Temple Beth Israel, will commence with Sabbath services on Friday, May 15, and conclude with formal exercises on May 17, at which time Prof. Louis Finkelstein, president of the Jewish Theological Seminary of America, will be guest speaker.

Indict Firms For Discriminating
Washington - General Motors is one of the ten companies against which favorable verdicts are returned by the President's Committee on Fair Employment Practices in a report made public this week. The findings revealed that GM has been guilty of discrimination against Jewish and Negro workers in hiring men for the new Buick aviation engine plant in Melrose Park, Ill. The Buick plant was the only one found to be prejudiced against both Jews and blacks.

AN OBSERVANT EYE

AVI SHAFRAN

Plaskowism

by Avi Shafraan

Once again the local Jewish community has been treated to the amazonian rantings of Judith Plaskow, the self-imagined nemesis of Jewish ritual law. And once again, she insists on seeing the Torah's assignment of roles as demeaning of women, and its ideal of *tzeniut* - modesty - as an attack on female sexuality.

She pines, she told her audience, for a Judaism "which truly values women." One could forgive her ignorance of the fact that while every other world culture considered women mere chattel, the rabbis of the Talmud were actively and effectively safeguarding women's sexual, economic and psychological well-being (*The Jewish Woman in Rabbinic Literature*, Brayer; K'tav, 1986 would be a good place for a novice to begin reading); she has simply not studied the Jewish texts and seems to rely on the assumptions of other wild-eyed anti-Semites - of the Jewish as well as the non-Jewish variety - for her "information." Her pejorative usage of the very imperfect translation "acquisition" for the act of marriage immediately betrays her textual and conceptual naivete.

One cannot, however, forgive Plaskow her slander of contemporary Orthodoxy when she speaks of "traditional Judaism's... oppression of women" and its regard of "women's sexuality as dangerous." Those are canards every bit as vile and unjustified as medieval accusations of Jewish well-poisoning. Were Ms. Plaskow to lower herself to enter a typical Orthodox

home, she would be hard-pressed to maintain her masochistic fantasies. Only last week a very intelligent young woman who is not yet committed to Jewish law remarked to me how her goal in life is to have a home like that of Rabbi and Rebbetzin —, prominent members of the local Orthodox community. When I asked her what she had been so impressed with there, she replied, "the respect, the great respect I always feel when I go there, between the husband and wife, between the parents and the children..." That teenager is, however, of a different genre from people like Plaskow; she (the teenager) is open-minded, and without a great deal of dark psychological baggage.

"I grew up Reform," Ms. Plaskow confesses, as she does the fact that she married a Conservative rabbi; the implication is that her early exposure to traditional Judaism was a limited one. That might well be a large part of her problem. If, as she asserts, she never heard about the prominence of the matriarchs or the crucial role of the Jewish women in the Exodus, it might be because she attended only perfunctory Passover *sedarim*. Young Orthodox boys and girls learn (from authentic Talmudic and Mid-rashic sources, not the manufactured "homemade 'mid-rashim'" some circles amuse themselves with) about how Sarah had a greater degree of prophecy than her husband Abraham, and how it was "in the merit of the righteous women that our ancestors merited to leave ancient Egypt." They learn those things and countless others like them, every day of their Orthodox

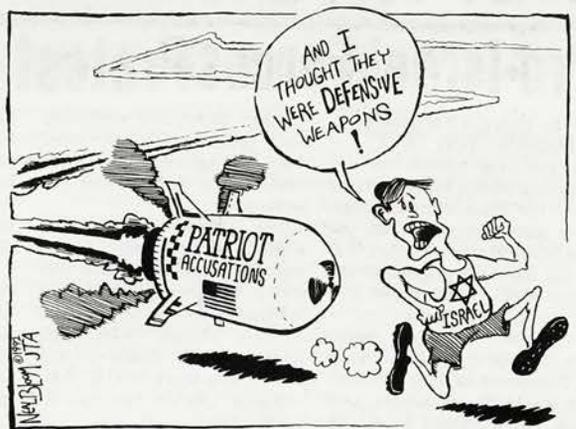
education - which means every day of their lives.

What is most galling, though, about Plaskow and her ilk, is their fashionable but incredibly flippant attitude to the very idea of *divine revelation*, the undeniable bedrock of Judaism. "Symbols" are all she sees in Judaism. Symbols to be manipulated according to whatever she, as high priestess of "feminist Judaism," deems fitting. Plaskow seems to feel that if she somehow preserves the "symbols" - even if she recasts them entirely in her own image - what is yielded may still be called Judaism, despite its total disassociation from the revelation at Sinai, from the definition of Judaism through the ages.

Which should bring her listeners to ask an obvious question: Why use the symbols altogether? Just dispense with the intellectual dishonesty once and for all, and state the unequivocal rejection of what, after all is really being rejected: *Judaism!*

Why not, in other words, call a new religion a new religion? A pseudo-Judaism is not a "branch"; it is a hologram, an ephemeral imitation of a vibrant, if - to her - disturbing, reality, devoid of all life and any true future.

It is very nice that Ms. Plaskow would prefer to maintain



the Jewish nomenclature and some shadow of Jewish "symbolism." That is her inner Jewish soul doing the preferring. But if she and her admirers really want to be honest, they need to call a non-Judaism a Non-Judaism. If, for whatever reason, they find the more parve Christian movements (let's give Episcopalianism its

due, once again) too uncomfortable beds to sleep in, let them create their own, entirely new, name. I'd suggest "Self-ism," to reflect their preoccupation with something other than the Divine.

Avi Shafraan is a local writer. He has written two books and is in the process of writing a third, which is scheduled to be released in late Spring 1992.

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WORLD AND NATIONAL NEWS

Pro-Israel Forces Protest Sale

by **Howard Rosenberg**
WASHINGTON (JTA) — The pro-Israel community, still smarting from a bruising battle with the Bush administration over loan guarantees, has put the White House on notice that it will fight any attempt to sell Saudi Arabia 72 advanced F-15 fighter planes this year.

Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations, said such a sale, valued in the \$5 billion range, would be "destabilizing" to a degree not equaled by past U.S. sales to Saudi Arabia.

237 members of the House of Representatives sent a letter to President Bush expressing

concern about any such sale. Bush received a similar letter from 67 senators last year, when talk of an F-15s sale first surfaced.

The F-15s were included on a Bush administration list of possible arms sales that was sent to Congress in January. In February, the Saudi defense minister, Prince Sultan bin Abdul Aziz, requested the planes in a letter to U.S. Ambassador Charles Freeman in Saudi Arabia.

While the administration has not yet notified Congress even informally of plans to sell the Saudis the F-15s, momentum for such a sale has picked up in recent weeks.

In particular, the St. Louis-

based McDonnell Douglas Corp., which makes the F-15s, has mounted an aggressive lobbying campaign, arguing that such a sale would create thousands of jobs to help the ailing U.S. economy.

But a pro-Israel lobbyist said the Bush administration would have to receive a more definitive request from Saudi King Fahd before it would consider sending the proposal to Congress, which can block arms sales with a two-thirds vote in both chambers.

The administration reportedly is trying to dissuade Fahd from making the request, in order to avoid a fight with Congress while both the U.S. election campaign and the Middle East peace process are in full swing.

But should Fahd decide to go ahead with a more formal request, the administration would not "want to say no to

Saudi Arabia," the pro-Israel lobbyist said.

Unlike the Royal Saudi Air Force, Fahd is "not convinced these are really needed for the defense of Saudi Arabia," the lobbyist said.

The U.S. administration has been trying to persuade these formerly Communist countries to abandon or at least scale down arms sales to the Middle East and other regions.

The possible sale to the Saudis also came under fire recently from a 24-member coalition of U.S. religious, public interest and peace groups.

The coalition sent a letter to every member of the Senate and House accusing the administration of fostering "arms races in precarious regions."

The only Jewish group signing the letter was the Religious Action Center of Reform Judaism's Union of American Hebrew Congregations.

Jewish Vote Key In New York Primary

by **Larry Yudelson**

NEW YORK (JTA) — The Jewish vote was decisive in pushing Bill Clinton to the top and Jerry Brown to the bottom in the recent New York state primary, according to exit polls.

The polls placed the Jewish vote at more than 50 percent for Clinton, 35 percent for Paul Tsongas and a meager 10 percent for Brown.

Analyzing the results the morning after, Jewish observers drew two lessons from the returns:

First, Clinton has decisively established himself as the Jewish community's favorite candidate, through both his support of Israel and his determined outreach effort.

Second, Jesse Jackson, whom Brown picked as his top choice for a running mate, remains "an albatross" around the neck of any candidate who embraces him, in the words of David Zwiebel, director of government affairs for Agudath Israel of America.

"On the other hand, Clinton has done an extraordinary job in putting together a coalition of healing that appeals to Jews," she said.

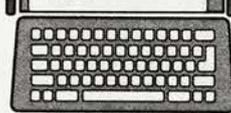
In contrast to Brown's grassroots, somewhat ragtag campaign, Clinton has made a concerted effort to court Jewish voters over a number of months.

"Clinton has succeeded in allaying whatever fears the Jewish community may have had," said William Rapfogel, outgoing executive director of the Orthodox Union's Institute of Public Affairs.

Well before last week's primary and Clinton's recent swing through New York, a good proportion of Clinton's money came from Jewish business leaders, investment bankers and Wall Street investors, said Robert Lifton, a businessman who is president of the American Jewish Congress, one of the more liberal American Jewish organizations.

This Jewish support "was a huge factor in his ability to move strongly forward in his campaign," said Lifton.

NEWS BRIEFS



NATIONAL

TALLAHASSEE, Fla. (JTA) — After nearly a decade of debate, Florida struck a blow against country-club discrimination. The state legislature passed a bill last month which prohibits large private clubs that provide regular meal service and conduct business on their premises from discriminating in evaluating membership applications.

♦♦♦♦

SAN FRANCISCO (JTA) — Isaac Asimov, one of the century's most prolific writers, known most widely for his science fiction, died April 6 in New York of heart and liver failure. He was 72. Asimov was born in a Soviet town near Smolensk on Jan. 2, 1920, the son of Judah and Anna Rachel Ber- man Asimov, who came to the United States in 1923. He published a total of nearly 500 books and countless shorter pieces.

♦♦♦♦

NEW YORK (JTA) — Switzerland's Conference of Catholic Bishops and representatives of the country's Jewish community have signed a joint declaration condemning anti-Semitism as "a crime against G-d and humanity."

INTERNATIONAL

TEL AVIV (JTA) — China is prepared to provide a rocket to launch an Israeli-built space satellite, the deputy head of the Chinese military industries said during a recent visit. They were reported to be interested in Israeli advances in agricultural irrigation, especially in the Mekorot Water Company's purification plant in Eilat.

♦♦♦♦

TEL AVIV (JTA) — Israel's tourism industry has bounced back from the deep slump of the Persian Gulf War. The Tourism Ministry reported recently that 350,000 foreigners visited Israel during the first quarter of this year, restoring tourism to the record levels it enjoyed before the Gulf crisis took its toll.

♦♦♦♦

JERUSALEM (JTA) — Israel's High Court of Justice has ordered Prime Minister Yitzhak Shamir to show cause why he will not permit Delta Airlines, one of the largest U.S. carriers, to continue flights to Israel on the Sabbath. In the meanwhile, Justice Aharon Barak is expected to hear an appeal Friday for an interim order which would allow Delta to continue its Sabbath flights pending completion of the legal proceedings.

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Leaders Address School Values

The theme for this year's convention for the Jewish day school movement shows the increasingly difficult challenges yeshiva and Jewish day schools are facing. Eminent Roshei Yeshiva at the National Leadership Convention will address the educators' task of imparting traditional values in a changing world.

The convention, sponsored by Torah Umesorah, the National Society for Hebrew Day Schools, will be held Wednesday through Sunday, May 13-17, at the Friar Tuck Inn, Catskill, N.Y.

The Convention Symposium will focus on educating the whole family in Jewish education, a new thrust by Torah Umesorah which recently launched a National Family Education Program, made possible by a grant from the Avi Chai Foundation. The comprehensive education event also

features 50 presentations, with topics selected by a committee of principals.

Rabbi Shimon Schwab, Rav of Khal Adas Yeshurun in New York, will open the convention, followed by Rabbi Zelig Pliskin, Director of the Aish Hatorah Counseling Center in Israel. Rabbi Reuven Feinstein, Rosh Yeshiva, Mesivta of Staten Island. Authors Rabbi Paysach Krohn, Rabbi Aaron Rotter and Rabbi Berel Wein will also speak. The Convention includes a unique session of questions and answers with the distinguished rabbis of Torah Umesorah's Rabbinical Administrative Board.

New this year are computer training workshops, beginner and advanced; fundraising for administrators; and sessions for principals on leadership for the nineties. Other sessions include a practicum for teachers and principals, grants writing, and

mainstreaming Russian immigrants.

But the convention's most popular elements will also continue, such as:

— The National Job Placement Fair (Pre-Registration Required)

— The Education Exhibitor's Forum, featuring new education resource materials

— The Creative Learning Pavilion, an educators' treasury of 10,000 curricular materials

— A Lay Leadership Program to formulate national policy.

Rabbi David Leibtag, Principal of the H.F. Epstein Hebrew Academy in St. Louis, Mo., serves as National Convention Chairman.

Early registration is recommended. For further information, and fees, call Torah Umesorah, the National Society for Hebrew Day Schools, 160 Broadway, New York, New York 10038, (212) 227-1000.

Settling To Continue

by Gil Sedan

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir has once again vowed that nothing would stop Jews from settling everywhere in "Eretz Yisrael," which includes the West Bank and Gaza Strip.

Jewish settlement in all parts of Eretz Yisrael - or Greater Israel - will continue as long as there are Jews and there is empty territory, he told the Knesset Foreign Affairs and Defense Committee recently.

Shamir indicated, in fact, that as far as he is concerned, settlements in the administered territories take precedence over settling the Negev.

But the prime minister played down his government's confrontation with the United States on the issue of settlements, which the Bush administration views as an obstacle to peace. He refrained from criticizing the Bush administration.

He cited as an example the U.S. announcement recently that its investigation found no evidence that Israel had transferred Patriot anti-missile technology to China without Washington's approval.

That statement was "very clear," he said and he regarded the matter "closed."

Shamir rejected the idea that

Jewish settlements in the disputed territories were provocative.

"Jewish settlement in Judea and Samaria is provocation only in the eyes of enemies," Shamir said, using the biblical names for the land comprising the West Bank.

When Labor Knesset member Arieh Eliav observed that he lived in the Nitzana region of the Negev where there are thousands of empty acres to be settled, Shamir replied: "Their turn for settlement will come too."

Yossi Sarid of the new dovish Meretz bloc warned against Israeli intervention "directly or indirectly" in the U.S. presidential campaign.

"The president of the United States is not a friend of Shamir's, but he is a friend of Israel, and Israel is not Shamir," Sarid said.

Women's American ORT Opens New Southern Office

To meet the challenge of reaching the thousands of Jews who have moved to southern states in recent years, on Wednesday, July 1, Women's American ORT is opening a new Southern Field Committee office in Atlanta. The office, located in a northeastern suburb of Atlanta, will service Georgia, the Carolinas, Tennessee and Virginia, said Sandy Isenstein, national president of Women's American ORT.

The new Southern Field Committee is expected to draw

attention and support to ORT's Atlanta Computer Program, which serves four local Jewish day schools, and OASIS (ORT Atlanta School of Immigrant Studies), a volunteer service which provides English as a Second Language courses free to Soviet and other immigrants.

Delcy Harber, chair of the Southern Field Committee, said: "We are delighted that national leadership has decided to implement an active program of membership outreach and

leadership development in this area. I am confident that the ORT program will be a worthy challenge for the youthful, enterprising spirit of contemporary southern Jewry."

Women's American ORT, an organization of 1000 membership chapters across the United States, has been in the vanguard of social and humanitarian action for 65 years, building schools and training students in Jewish communities around the world.

Judaica Artists Wanted

Artists who create Jewish ceremonial objects, or works based on Jewish themes, are sought for a new directory of Judaica artists.

Judaica News, a publication devoted to Jewish art, seeks to identify Judaica artists for its upcoming second annual directory. It invites listings from all artists who produce original, hand-crafted Judaic works such as sculpture, painting,

metalwork, graphics, calligraphy, ceramics, photography, textiles, stained glass, paper-cutting, or others.

Judaica News, now in its third year, works to promote education and communication about Jewish art and culture.

Artists should provide details about their work to *Judaica News*, P.O. Box 1130, Fair Lawn, New Jersey 07410-8130, Tel. (201) 796-6151.

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AROUND TOWN

Story, poem and photos by Dorothea Snyder

Clarissa's Hattening

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 Clarissa Kulman.



The birthday celebrant, Clarissa Kulman, with daughter-in-law, Ruth Kulman, left, and daughter, Hope Rittner. In honor of her birthday, contributions are being sent to charities selected by Clarissa: Ronald McDonald House, Potter Children's Unit at Rhode Island Hospital, a South County abused women's center, and the Veteran's Home in Bristol. "I wanted to help the very young to the very old," she said.



Marcia Feinberg and Clarissa share an amusing moment.



Sally Soren (What's airborne is part of Sally's hat), Barbara Sloane, and Judith Goodman.



Enjoying are Sue Potter, Ellie Sugerman, Sandra Gertz, Edie Norman, Nina Newman, and Doris Einhorn.



Another happy group: Barbara Greenberg, Judy Bergel, Stelli Resnick, seated. Standing are Raylah Weinstein and Iris Minkin.



This hatted trio are Sylvia Jarcho, Lillian Waldman, and Harie Raisman.



All smiles are Shirley Shapiro, Pearl Stayman, Elaine Shapiro, Elly Hoffman, and Marcia Feinberg.

ARTS AND ENTERTAINMENT

Comedy At Real Fun Theater

On Thursdays, Fridays and Saturdays, April 23 through May 9, Lou Michaels, the highly regarded stand-up comedian and social satirist from Boston will bring his one man show "Diminished Expectations" to the Real Fun Theater in Providence.

A Rhodes Scholar and weapons expert, Lou Michaels was born and raised in Brooklyn, New York, by a marauding tribe of intellectual Nubian Jewish Communists. After completion of his academic studies in International Relations, Lou

spent a large part of the 1980's consulting extensively throughout the Middle East, Africa and Latin America.

Since returning to the States, Lou has held positions as Minister of Propaganda at several major U.S. corporations. From time to time he still acts as a consultant for some of his overseas clients.

"Diminished Expectations" is a synthesis of Lou's unique background, experiences and opinions projected through his own contorted prism. As Lou himself says, "You learn to

speak a lot of languages growing up in Brooklyn..."

In addition to "Diminished Expectations," Lou has authored two other plays, "POST 193" and "Brooklyn Afternoon."

Tickets for this show are only \$5. Performances are Thursdays, Fridays and Saturdays at 8 p.m. The Real Fun Theater is located at 270 Broadway in Providence, upstairs from the Columbus Theater (with its own separate entrance). For information or to make reservations, call (401) 331-4FUN.

Shalom Television

Set your VCR on record! Beginning Friday, April 17, at 10 am, WGBH/Channel 2 (Boston) will begin broadcasting six episodes of **Shalom Sesame**. The Israeli "Sesame Street" features Oscar the Grouch, Kippi ben Kippod (a friendly, seven-foot porcupine) and Moishe Offnik (Oscar's cranky cousin) on a magical tour of Israel, past and present. Episodes include features on Passover, Chanukah, folk songs, and the Aleph Bet. The series is hosted by film and television actress Sarah Jessica

Parker and Jeremy Miller, teen star of the hit sit-com *Growing Pains*, and includes guest appearances by Joan Rivers, Alan King, Mary Tyler Moore, B.B. King, Itzhak Perlman, Anne Meara, Jerry Stiller, and Nell Carter.

All programs are at 10 am on WGBH, Channel 2 in Boston. Program schedule: "Passover:

Spring Concert

Mrs. Phyllis Chrupcala, President, announces that the Friends of St. Anne's Hospital, Fall River, will sponsor a Spring Concert for the benefit

of the hospital. The artist, Irina Bykova, is a Moscow-born concert pianist. The concert will be held at the Bristol Community College, Fall River, on Sunday, April 26, at 3 p.m.

Irina was accepted at Moscow's Central Music School when she was six years old, and at age seven she made her concert debut at the prestigious Small Hall of Moscow University. Later she appeared in concerts and as soloist with outstanding symphony orchestras in major Soviet cities.

ARTS & ENTERTAINMENT BRIEFS



Jazz Vocalist **Nancy Wilson** will perform Sunday, May 24, at 3 pm at the Sakonnet Vineyards in Little Compton. This is a prime pick, so mark your calendars. Tickets are \$35, and proceeds benefit the Langston Hughes Center for the Arts education program for children. For info, 454-5422.

The Trinity Arts Center presents "**The Crucible**" by Arthur Miller. You read it in high school, now see it live. April 23, 24, 25, 30 and May 1 & 2 at their new location, 55 Locust Street, Providence (in the Holy Name School on the East Side). Tickets \$7-\$9, children under 12 \$3. For info, 941-5610 or 463-7293.

The Ocean State Light Opera announces **Open Auditions**. Sing your lungs out with a selection of your choice, and be prepared to read from a script. Sunday, April 26, 2-5 pm, Monday -

Tuesday, April 27-28, 6:30-9:30 pm at the Central Congregational Church, 296 Angell Street, Providence. For info, 331-1960.

"**Magic and Illusion**" will be performed by The Spencers, Thursday, April 23, at 8 pm in Edwards Auditorium at the University of Rhode Island. Combining state-of-the-art illusions with comedy, audience participation, and special effects, tickets are \$1 for students \$2 for public. For info, 792-5298.

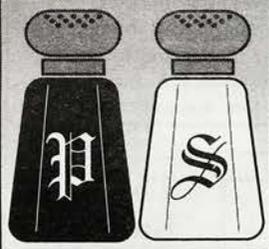
The Rhode Island College **Film and Video Festival** will be held Thursday, April 23, at 7:30 pm in Gage Hall, RIC.

City Nights Dinner Theater presents "**Nonsense**" Friday and Saturday Nights April 24 - May 16. Some Thursday, Sunday, and matinee performances as well. Tickets \$20 for Dinner at 6:30, show at 8:15. For information and accurate times for all dates, call 723-6060. Reservations are recommended for this show that will never die.

Mrs. Jacqueline Plante, chairman of the Spring Concert, announces that refreshments will be served during the intermission.

Tickets for the concert, priced at \$15.00 are available at St. Anne's Hospital Gift Shop, 508-674-5741. A limited number will be held at the door.

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NOAH'S ARK

A newspaper for Jewish children

VOL. XIV, No. 8

APRIL, 1992 / II ADAR NISAN, 5752

It's Not a Mess! It's Bedeekat Chametz!

Ima was rushing. "The seder is near!"
 You could tell by the kitchen that Pesach was here.
 The dishes were changed. The counters were gleaming.
 The whole house looked fresh from its Passover cleaning.
 Ima called to her sons; they'd been feeding their pets.
 "Come quickly! It's time for Bedeekat Chametz!"

On the night before Pesach,
 search for any stray bread crumbs . . .

"Make a big mess!" shouted Sam with a grin.
 "That sounds like great fun! I can't wait to begin!"
 "You've misunderstood. I didn't say 'mess.'
 We've got to find bread crumbs for Bedeekat Chametz."
 "Red drums, red drums? Where shall we look?"
 Asked Anne as she searched every cranny and nook.

"Bread crumbs, not red drums," Ima complained.
 The children sat down as their mother explained,
 "On the night before Pesach, we search all around
 For any stray bread crumbs that still might be found.
 For on Pesach, we eat only unleavened bread.
 No bagels, no doughnuts, only matzah instead.

"Chametz is food that is strictly forbidden.
 Tonight we must find it, wherever it's hidden.
 To make certain our house is completely bread-free,
 We search with this candle that helps us to see.
 A feather is used to sweep up what we find.
 Make sure there's no chametz left behind!"

"Our home will be kosher, our search a success,
 If we follow the rules of Bedeekat Chametz."
 With the feather and candle clutched in her hand,
 Ima asked Sam and Anne, "Do you now understand?"
 "It might be more fun, making a mess."
 But a better mitzvah is Bedeekat Chametz."

The End

Poem by Bruce and Edith Horovitz
 Copyright 1991

Maze by JAD
 Illustrations by Nachman

My Dictionary - (Me-lo-nee) - מלוני

<p>מעל (meh-ahl) over</p>	<p>מאחורי (meh-ah-chah-ray) behind</p>	<p>על (ahl) on</p>
<p>מתחת (meh-tah-chah) under</p>	<p>בתוך (b'toekh) inside</p>	<p>מחוץ (mee-chootz) outside</p>

The Charoset is Different

When Jews throughout the world celebrate Passover, the items found on the seder plate are pretty much alike, except for the charoset. The charoset is the reddish-brown mixture that looks like the mortar used by the Jews to make bricks when we were slaves in Egypt. It is used as a dip for the bitter herbs and as a filling placed between two pieces of matzah for the Hillel sandwich.

Charoset is made differently in different countries. In America and in most Ashkenazic countries, charoset is made from chopped apples, chopped nuts, cinnamon, and wine. Sephardic Jews (whose ancestors came from Spain or Portugal) prepare charoset using fruits which grew in the land of Israel during the time of the Bible: grapes, olives, dates, figs, apricots, pomegranates, and almonds. Jews from North Africa use pine nuts, hardboiled eggs, and strong spices like ginger. Israeli charoset could include bananas, dates, orange and lemon peels, and other ingredients.

Here are three easy-to-make charoset recipes for those who want to try different kinds of charoset from around the world. Be sure an adult is with you when you prepare these recipes.

American Charoset

What You Need:

- 2 medium-sized apples
- ½ cup ground walnuts or pecans
- 1 teaspoon cinnamon
- 3 tablespoons sweet red wine



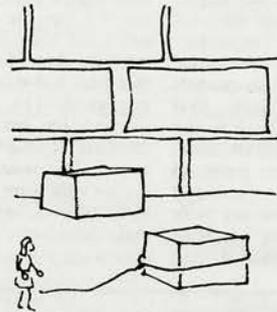
What You Do:

1. Wash, peel, core, and finely chop the apples.
2. Mix the apples with the rest of the ingredients.

Israeli Charoset

What You Need:

- 2 medium-sized apples
- 3 bananas
- 10 pitted dates
- ½ cup walnuts or almonds
- juice and rind of ½ lemon
- juice and rind of ½ orange
- ½ cup red wine
- 1 teaspoon cinnamon
- matzah meal
- 1 tablespoon sugar or honey



What You Do:

1. Wash, peel, and core the apples. Chop in a blender at medium speed.
2. Peel and slice the bananas. Add the bananas, dates, nuts, lemon and orange rinds and juice. Blend at medium speed until chopped and mixed.
3. Put the mixture into a large mixing bowl. Add the wine and cinnamon.
4. Add enough matzah meal to make the mixture smooth and thick. Add the sugar or honey and mix well.

Sephardic Charoset

What You Need:

- 2 medium-sized apples
- ½ pound pitted dates
- 1 cup ground almonds
- ½ tablespoon vinegar
- ¼ cup sweet red wine



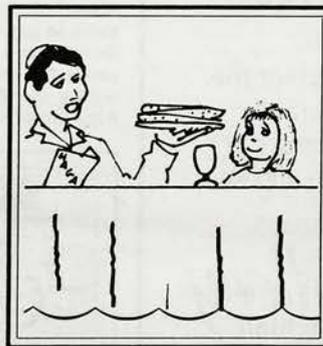
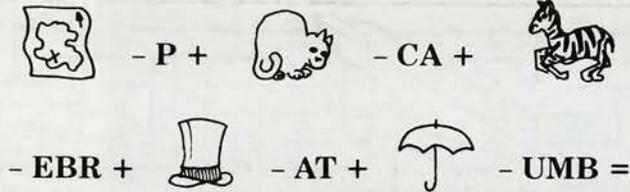
What You Do:

1. Wash, peel, and core the apples. Put them in a medium-sized sauce pan.
2. Add the pitted dates. Cover the apples and dates with cold water. Cook over medium heat until the apples are tender and the water has almost disappeared.
3. Put the apples and dates in a blender and grind. Put the mixture into a large mixing bowl.
4. Add the almonds, vinegar, and wine. Mix well.

Article and Recipes by
Melissa Abramovitz, Copyright 1992

Rebus - (Ree-boose) ריבוס

What's the best cheese to eat during Passover?



Answer To Rebus

Map - p + cat - ca +
zebra - ebr + hat - at +
umbrella = umb - atzah-
rella (mozzarella)!

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Jewish Children

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FOCUS

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When a loved one is elderly or ill, hard decisions sometimes need to be made regarding health care. TAC/Medical Services is in the business of providing comfort and peace of mind to families, service and companionship to the individuals they help.

TAC/Medical offers an alternative to nursing homes by supplying Registered Home Health Aides, to assist injured or elderly clients.

Founded in 1969, TAC/Medical is a locally owned and operated subsidiary of Technical Aid Corporation. They provide medical support personnel services for hospitals and corporations throughout Rhode Island.

"We have to meet the needs of the client and family," said Elli Hull, Contracts Manager for TAC/Medical. "We get the best qualified person to put into the appropriate situation."

Because children are often anxious about making decisions regarding nursing homes

or home care, Hull recommends that they contact TAC/Medical sooner, rather than later.

While nursing homes may provide a less expensive alternative for patients needing round-the-clock care by highly trained medical personnel, that may not be necessary.

"Care at home can be more economical, unless you need 24-hour care," Hull said. "Most families don't need that kind of coverage."

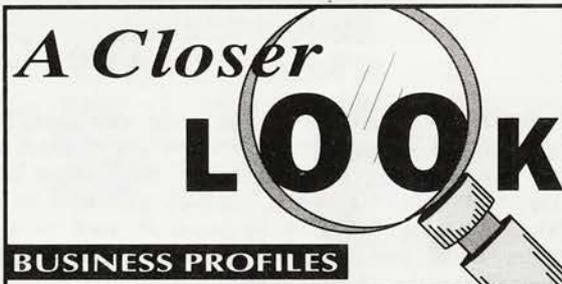
TAC/Medical employs more than 70 registered nurses, licensed practical nurses, nurses aides, and registered home health aides, who can be hired on a full-time, part-time, or round-the-clock basis.

Home health aides are state-registered paraprofessionals who provide homemaker and personal care services. They can assist with baths, ambulating, and dressing in addition to light housework and companionship.

All of TAC/Medical's employees are carefully screened, and continuously trained and re-trained with in-service education programs. Initial visits to the client's home or hospital are performed by a registered nurse, and assessments are then made regarding the needs of the individual client. Throughout the length of the contract, progress and satisfaction are monitored through weekly (or more frequent) follow-ups.

"I find that the people who call are the sons and daughters or primary caregiver of an older parent," Hull said. "They are people who certainly can't stay at home and devote all their time caring for a loved one, but want to keep that family member home for as long as that is feasible."

Other clients include out-of-state family members caring for a parent, or relatives who want to be certain that someone is always on hand during hospital stays.



Hull sees the growth in TAC/Medical's services encouraging, "I find it very healthy that more and more families are turning back in to themselves and taking more and more responsibility for each other. There is more awareness of the needs of people in the community. Home care is a viable and inexpensive form of care, and it doesn't have to be a burden."

From the intensive care unit to pediatrics to geriatrics, or even just assistance with shopping, TAC/Medical offers services that are surprisingly affordable, and can bring

tremendous peace of mind.

"Many times people think they can't afford us, because they think they need a nurse," Hull explained. "They don't realize that there are paraprofessional people who can be there if Mom goes into the hospital and the family feels that Mom needs someone there all the time. Even if it's only for just a few days after surgery."

"What is important to us is that the quality of life of this person is going to be better."

For more information, or to answer any questions regarding TAC/Medical Services contact them at 274-9199 or (401) 732-3830.

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**WHAT
ARE MY
RIGHTS?**

by
Louis M. Pulner, Esq.

Dear Mr. Pulner:

My wife and I have been married eight years, and, all of a sudden, as a result of certain indiscretions, we began to have some very difficult times. As a result, I voluntarily moved out of the house that we own and got myself an apartment. Since that time, I have gone back to the house on two separate occasions to get various personal items that I have needed. I just got a call from my wife telling me that she has seen her lawyer, and that if I go

back to the house again, she will have me arrested for breaking and entering. Not only do I realize that our marital situation is much worse than I first thought, but furthermore, she has now got me terribly irate, having threatened me with arrest for going into my own home. Can she do this?

— Accused but not Convicted

Dear ABNC:

Based on the facts that you have given me I agree and disagree. First of all, I agree that your marriage is a lot worse off than you might believe, and secondly, I disagree that your wife can have you charged for breaking and entering into your own home. The operative facts supporting my conclusion are that you indicate that you and your wife both own the marital domicile. Assuming that your name is on the deed, you cannot be arrested and charged for breaking into a dwelling of which you are part owner. This would be so even if your wife were to change the locks. Now, having said all that, this doesn't mean that I encourage you to continue this

course of conduct. By doing so, you will only serve to exacerbate an already fragile situation, and that could very well lead to the filing of a divorce action and the hiring of lawyers. If all of this were to occur, I am sure that your wife would then be able to obtain a restraining order which would serve to keep you out of the home at all times, no matter what ownership you may have in it. I would strongly suggest to you that you respect the living arrangements that you have chosen, and respect her right to privacy as well.

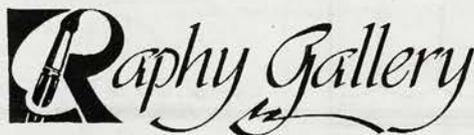
The answers provided above are based upon general legal principles and therefore will vary from case to case.

Louis M. Pulner, Esquire, is an attorney in Rhode Island with law offices at 2 Williams Street (at South Main St.), Providence, RI 02903 (401) 455-0040; FAX, 751-5275

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The best entries submitted for the Rhode Island Jewish Herald's Annual Passover Contest will be on display for one day only at:



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The JWB Jewish Chaplains Council, a service of the JCC Association of North America, is the U.S. Government-accredited agency for the religious, Jewish educational and recreational needs of Jewish military personnel, their families and patients in VA hos-

LOCAL NEWS

Hepburn Addresses Brown On Hunger

by Kathy Cohen
and
Mike Fink

Last Thursday evening, at the sixth annual Alan Shawn Feinstein Awards for the Prevention and Reduction of World Hunger, as honorary chairperson and UNICEF Goodwill Ambassador, Audrey Hepburn packed Brown University's Salomon Center for Teaching with dignitaries, reporters, Brown faculty and students and those interested in seeing the Academy Award-winning actress emotionally address the problems of world hunger.

Hepburn spent her wartime childhood in Holland. Her mother took the family there to escape the Nazis in Germany, however they were still trapped under occupation. Hepburn's father moved away from his family to start up life in Surinam.

Hepburn explained how, with the help of UNICEF, she survived the war and that due to her experience then, she became involved in the fight against hunger.

"When the liberators brought us food, I was malnourished and I understood that people could help us as well as fight," said Hepburn.

Hepburn was "discovered" by Colette, the French writer who created the "Gigi" story, in the lobby of a hotel. She cast her in the story version of the play. Hepburn personified the appeal of the gamine, the waif-like child Cinderella. A montage of clips from her most famous films — "Roman Holiday," "Funny Face," "My Fair Lady" — was shown before the former movie star mounted the podium and gave an eloquent speech, a plea for

the plight of children everywhere who are hungry and unloved.

Hepburn looked very much as one might expect, slim, elegant, gracious. She spoke with that trace of an accent that strikes one as charming and eloquent.

(A footnote: Rumor persists that Hepburn was a "Hidden Child," a Jewish girl passing as a Christian, but unfounded gossip remains. Her ancestry was mixed, and her father is said to have worked for, not against, the Germans. All these whisperings only add to the mysterious persona of the lovely and lyrical postwar personality.)

Alan Shawn Feinstein, a local legend, also keeps a certain charisma of cloudy origins. His wife is Thai, and like Hepburn, Feinstein, the creator of a program to fight hunger, has made himself a noble citizen of the world and a friend of its innocent and oppressed children.

The program began with an opening video by producer Paul Roselli followed by a reading by Tanvi Nagpal, a 1991 Brown University Political Science master's recipient.

Professor Robert Kates, Director of the Alan Shawn Feinstein World Hunger Program, gave a ceremonial welcome. Brown University President Vartan Gregorian first gave some remarks, then introduced and presented the Feinstein Merit Award for Communications and Education to Elizabeth Wilson, the Executive Director of the Developing Countries Farm Radio Network (DCFRN).

For thirteen years, the Canadian-based staff of DCFRN "has tried to break down the communication barriers among

the farmers by transmitting the latest information on farming techniques," health, nutrition and agriculture to more than 700 participants in 94 nations. Established in 1979 by George Atkins, a well-known broadcaster with the Canadian Broadcasting Corporation, the DCFRN radio transcripts are then translated into more than 200 languages and dialects, allowing the information to reach more than 100 million listeners.

Carmin Monico received the Feinstein Merit Award for Public Service for the CORDES Foundation, the Foundation for Cooperation Between Displaced People of El Salvador.

The CORDES Foundation helps the half a million people of El Salvador, who have spent years trying to survive a civil war that displaced them, leaving them homeless and hungry. Since 1985, CORDES's main focus has been towards rebuilding whole communities, helping villagers return to their homes and establish long-term community development and self-sufficiency.

The recipient of the Alan Shawn Feinstein World Hunger Award was James C. Ingram, Executive Director of the Rome-based World Food Programme (WFP). Under Ingram's guidance, WFP has become a vital member of the international aid community, providing resources for development in all kinds of emergencies, whether man-made or natural.

These World Hunger Awards, initiated in 1986-87 and presented annually at Brown University are at two levels: The Alan Shawn Feinstein Award is a single award of \$25,000, and two merit awards, each amount to \$10,000.

Events At The JCCRI: Week Of April 17-23

Seniors/Kosher Mealsite

The Jewish Community Center of Rhode Island, located at 401 Elmgrove Avenue in Providence, is a valuable resource to members of the community, young and old alike. Whether it be a place to exercise, to attend enrichment classes, to learn English or to enjoy fine art, the Center offers a wide variety of exciting programming. The following list highlights activities that will be held during the upcoming weeks. For further information, please call 861-8800 and ask for the person indicated.

Tall in the Saddle

Youth in grades 4-9 (who are at least 4' 10" tall) can enjoy a day of horseback riding at the Sunset Stables in Lincoln Woods on Tuesday, April 21 (raindate April 22). The cost for Outdoor Club or Club 456 members is \$10, \$15 for non-members and includes a kosher-for-Passover snack and beverage. The bus will leave the Center at 9 a.m. and return at 3 p.m. "Riders" should bring their own lunches and have signed permission slips. For further information, call Alisa Yanow.

Stroll Down Memory Lane

Finally our winter lethargy is over! Spring is here and the flowers are in bloom. Join the fun with a musical celebration. Temple Emanu-El members are planning a gala evening on Sunday, May 17, at 7 p.m. in the Main Sanctuary.

Sit back, relax and listen to your favorite show tunes with our performing guest, Tony Sandler, well known as the continental half of the internationally popular duo, Sandler and Young, joins his singers and the Greg Theisen Ensemble in a special presentation of the music of Alan J. Lerner and Frederick Loewe. Mr. Sandler and company will perform songs from five of their most popular shows including "My Fair Lady," "Paint Your Wagon," "Brigadoon," "Gigi" and "Camelot." Lerner and Loewe received the Kennedy Award in 1985 for

Seniors are invited to join a variety of activities and to share a hot kosher meal at noon at the JCCRI Kosher Mealsite. The doors open weekdays at 10 a.m., with casual conversation in the lobby for an hour. Exercise is scheduled during the week at 11:15 a.m. Seniors can try their hand at bridge on Monday afternoons from 12:30 until 3:45. A women's group meets every Tuesday morning from 11-11:45. Friend to Friend meets Thursdays from 11 a.m. until noon. Bingo is played on Thursdays from 12:45 p.m. until 2 p.m. Shabbat traditions are observed on Fridays. Sundays begin with tea, coffee and hot muffins at 10 a.m., followed by a variety of movies or VCR programs. April includes the following activities and programs:

Friday, April 17 - VCR program, "Passover," narrated by Ed Asner, 11:15 a.m.
Saturday, April 18 - Center Passover Seder; \$10/adults, \$5/children ages 2-12, children under 2 admitted free; 6:30 p.m.

Sunday, April 19 - Closed for Passover.

For further information or details, call Sandy Bass.

their contributions to American musical theatre.

A creative team of sixty Temple members were coordinated by chairpeople Myrna and Hershey Rosen to plan the gala.

Seating is limited - contact us early! For individual and group sales/tickets call Temple Emanu-El in Providence, R.I., at 331-1616. Price categories are Benefactors (including 2 tickets) \$1,000; Patrons (includes 2 tickets) \$500; Sponsors (includes 1 ticket) \$125 each; and Friends (includes 1 ticket) \$36 each. Benefactors and Patrons are invited for a preconcert cocktail party at the home of Mr. and Mrs. Darrell Ross. Following the 7 p.m. concert contributors of \$125 and above are invited to an ice cream sundae buffet and other surprises!

Spring Adult Education Program At Touro

Another innovation is being introduced to the successful Adult Education Program of Touro Synagogue, announced Rabbi Dr. Chaim Shapiro, the congregation's spiritual leader. The program, to be held on six consecutive Monday nights (April 27 through June 1) is the

first post-Passover program conducted, in recent years, by the congregation. It will have two sessions, a 6:30-7:25 p.m. Hebrew Conversation Class (Term No. 3), and a 7:30-9 p.m. "Pirke Avot-Talmudic Ethics" session. Both sessions will be led by Rabbi Shapiro.

"Pirke Avot" is a six-chapter Talmudic tractate, that is traditionally studied in many communities between the holidays of Passover and Shevuot. Those who are interested in participating in these meaningful courses can register by calling the Touro office (401) 847-4794, by April 22.

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Beth Am Singles

Temple Beth Am Singles of Framingham 38+ will have radio personality Larry Glick at its second annual brunch on Sunday, May 3, at 11 a.m. Larry Glick is New England's most popular talk show host. He is heard nightly on radio station WHDH from 10 p.m. to 2 a.m.

Donation of \$8.00 in advance, by April 24 and \$10.00 at door. Make checks payable to: Temple Beth Am Singles and please send to 300 Pleasant Street, Framingham, Mass. 01701.

Environmental FACTS

Plastic milk jugs and the base cups of plastic soda bottles are made from polyethylene and can be recycled into toys, flower pots, plastic lumber for piers, picnic tables, and garden furniture and artificial reefs for marine life.

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School Beat



Emanu-El's Religious School on The Exodus

The following is a selection of articles written collectively by Temple Emanu-El's Religious School's seventh grade students for their publication called, "Historical Biblical Newspaper." The authors are Lily Fink, Jonathan Hodgson, David Pakula, Nikki Parness, Rebecca Schwartz and Samantha Witman.

"Let My People Go" Demand Israelite Leaders

Special to HBN

Israelite leaders, Aaron and Moses marched enthusiastically into Pharaoh's kingdom yesterday and demanded Pharaoh let the Israelite people go. "Thus says the Lord, the G-d of Israel: Let my people go that they may celebrate a festival for Me," demanded Aaron. Pharaoh replied by saying, "Who is the Lord that I should follow him and let the people go?"

With this answer, Aaron changed his tone of voice from demanding to pleading and said, "We pray you, let the Israelites go. It won't be long." Still Pharaoh wouldn't agree but instead made the Israelites do all their own work and provide their own straw which they didn't have to do before. Later that day the Israelites couldn't finish their work therefore the Israelite taskmasters were beaten.

We asked a taskmaster what they thought of Moses and Aaron coming to the palace. He answered, "May the Lord look upon Moses and punish him for making us hateful to Pharaoh and his courtiers." *****

Yes, it's true, two people, Moses and Aaron who are brothers came to rescue the Israelites. They were chosen by G-d to rescue the Israelites. They marched into Pharaoh's castle and said, "Let My people go that they may celebrate a festival for me in the wilderness," Moses said to Pharaoh. Pharaoh said, "No!" So the two Israelite leaders had to practically beg. Moses says that he didn't like that one bit! So did Aaron. Since they got there the Pharaoh has laid more work on the Israelites, and the foremen got angry at the two leaders. Now the leaders are mad at G-d. What will happen? Will Moses and Aaron go back to Pharaoh again? Read tomorrow's paper and find out.

Israelites Want to Leave

THEBES — Today, Moses and Aaron at Pharaoh's palace demanded that Pharaoh allow the Israelite people to leave Egypt. They backed up this threat by saying that their G-d would punish him if they did not let them leave. Pharaoh simply disregarded the warning and had them removed from the palace. We happened to talk to Moses. He told us that he would not give up but approach Pharaoh in a different way tomorrow. "I will not give up! Pharaoh will soon give in to me!" he said as he walked away discouraged.

No Straw, But Quota Unchanged

Unfortunately, since two Israelite leaders have come, Pharaoh has said, "No straw, but the quota of bricks is unchanged!" The Israelites cannot do all this work! When they don't the foremen get beaten, and when they see Moses they yell at him. Moses didn't say anything back. Now he says he feels really terrible but that he was only trying to help. He also says he may go back to Pharaoh to try to get the Israelites out of Egypt.

The Nile Turns To Blood

Yesterday, the Nile River and all the bodies of water turned to blood! Any water the Egyptians drink turns to blood. Egyptians literally have to buy water from the Israelites, for the Israelites' water stays clear. Pharaoh is mad until his magicians do it too. "Unbelievable. They must have used red food coloring," says the Police Chief, "It's a war between G-d, Aaron, and Moses versus Pharaoh and the magicians and Egyptians."

With all that blood it is a bloody war. After seven days Moses went to Pharaoh and said, "Let my people go!" The Pharaoh's heart stiffened, though, and he would not let the Israelites go. The Lord is threatening to have frogs invade the country.

Inflammation Breaks Loose In Egypt

Yesterday, at approximately 6:47 in the evening, people all over the land of Egypt broke out in boils. During the confusion one Egyptian magician said, "I don't understand it! That Moses is becoming a real problem," as a large boil appeared on his nose.

Remarkably, the Israelites in Goshen were untouched by the

plague. A young Jewish boy was seen running around completely clean of boils, making faces at Pharaoh and saying his G-d was better. Unfortunately we were not able to talk to Moses because of publicity problems, but his brother, Aaron said that he intended to keep up the fight until he won.

A Plague of Hail!

It has happened again! Fiery hail has struck the land! It is now the seventh time it has happened. People claim this has come from "the G-d." This has almost convinced the Pharaoh to let the people go, but at the end, he stiffened his heart as usual. Also most of the Egyptians were pretty convinced. We got the following reaction from Pharaoh: "I don't fear the Lord of the Hebrews." Most people think this plague is just for the Hebrew G-d to show his power and fame.

The Swarm Ruins Everything

Yet another plague has been put on Egypt. This one is locusts. An East wind came in carrying with it swarms of locusts. The locusts are eating up all the crops, and putting a black cloud over Egypt. "It is awful," says an Egyptian. "The locusts ate all my crops, now I have no way of getting money, I'm ruined!" Finally, a strong west wind came and blew away all the locusts.

At first because of the awful tragedy, Pharaoh was willing to let the Israelites go, but then he suddenly changed his mind.

Israelites Leave, Take Possessions

Today the Israelites are leaving Egypt. We the Egyptians are angry that the Israelites just marched into our houses and

"stole" all of the things; should they be allowed to do this? My answer to the question is simple: NO. All of us Egyptians are left with nothing except the clothes we are wearing. Our family's average number of children are 12.5; how are we to feed them? We don't know the answer. We were left with 1% of our possessions. Those Hebrews took the other 99% of our personal property. Moses says it "belongs" to them for all of their years of hard labor, but what did they do except build some buildings, tell me! This concludes our story for today. More tomorrow on the Exodus.

The Exodus

Shifra here from HBN (Historical Biblical Newspaper) and we are interviewing one of the many Egyptians. Excuse me, Mr. Egypt, how do you feel about this situation happening here. "I really can't tell you I am very upset about what happened, but it happened so suddenly. All I know is that one minute I was standing here with all my silver and gold, and the next minute I'm standing there bare." Well, thank you Mr. Egypt. We are HBN and ... Whoa, they're on the run. They're leaving Egypt! Well again, HBN and remember we're here for you.

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From 'The 5th Grade Parade'

The following puzzle is reprinted from "The 5th Grade Parade," a publication written by Alperin Schechter fifth grade students with the assistance of their teacher Lorilynn, illustrator Peter Thornton and Minna Ellison.

Historical People Word Find

BY ILAN GOODMAN

WORD LIST

- | | |
|-----------|------------|
| Benjamin | Franklin |
| Anne | Hutchinson |
| John | Hancock |
| Samuel | Adams |
| Albert | Einstein |
| Paul | Revere |
| Marie | Curie |
| Ferdinand | Magellan |
| Roger | Williams |
| George | Washington |
| | Carver |

N P E A D F B Q R M F G H M J L I D O
M A R J N R C E A O L F N R F N Q F N
W U E A J A H Q N I G T Q O B O J E J
X L V X I N Q Z N H A E D G C Q E X L
Y X E W S K X X E O A S A E D P M Q K
M D R N T L R E Q H Q M A R I E J Z M
A I Q M L I I K A N U E I Q O R Q Y O
G M I Y Q N L N D F M T F N N S U J Q
E O J X S A C F A W E G C M F F F L U
L Q L T L O U Q M P J R I H L R T S Z
L W E L C B R K S Q Q J D K I L A M F
A I G K C A I L X A U T N I M N B U E
N L E I D F E J I L M P O Q N G S C J
T L O E G H I J B A U X J K A F O M
S I R M F C A R V E R V E W O H N G N
R A G W A S H I N R T X Z L L O X D Q
L M E I M X Y W I T U V Y I J M L Q O
K S W A S H I N G T O N X A O F M G N

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CLASSIFIED

“Double”

(continued from page 3)

realm of art in one of her future pieces.

Dina's husband, Reuven Dar, who works for the U.S.A. military aerospace program, beamed at us and said "In some ways it is lonely being a Jew Bringing people together is a beautiful and hopeful thing. I would like to go back to Sfad and study Kabbalah."

Reuven is something of a mystic, but he understands his wife's work: "It brings together the Holocaust and the Inquisition, the church and the synagogue. She brings things out."

In front of a fire in the parlor, we looked through Dina's scrapbooks and pictures. We pored over John-Paul's album of his father's life.

John-Paul summed up what he came to say to me. "You do the good thing in life. You don't win rewards for it. You just do it. Tell your readers my dad would do the same thing today for anyone in need. In East Timor. Anywhere."

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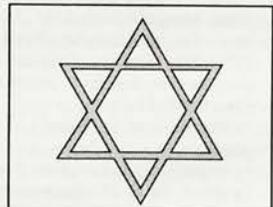
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OBITUARIES

RUTH BERGER

PROVIDENCE — Ruth Berger, R.N., 78, of the Jewish Home for the Aged, 99 Hillside Ave., a nurse for Hasbro Inc. for 25 years before retiring in 1984, died Wednesday, April 8, 1992, at the home. She was the wife of the late Isaac Berger.

Born in Providence, she was a daughter of the late David and Rose (Gunther) Hellman.

Mrs. Berger was a graduate of the St. Joseph Hospital School of Nursing. She was a member of Temple Beth-El.

She leaves two nieces, Marcia Stern of Warwick, and Lois Rubin of Miami, Fla.

The funeral service was held Friday, April 10, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Congregation Sons of Israel & David Cemetery.

RALPH BUCKLER

LINCOLN — Ralph M. Buckler, 64, of 269 Angell Rd., a pastry chef instructor at William Davies Career Technical School for 20 years, died Wednesday, April 8, 1992, at Miriam Hospital. He was the husband of Rosalie R. (Kessler) Buckler.

Born in Central Falls, he was a son of the late Israel and Ida (Perelman) Buckler. He lived in Providence many years before moving to Lincoln in 1964.

He was a baker and cake decorator for 20 years, until 1973, at Kessler's Bakery, a family-owned business. That year, he helped establish a baking program at Davies, where his students have won numerous baking awards and competitions, and started food service careers.

He graduated from Rhode Island College in 1980, where he also received a master's degree in education.

He was a member of the American Culinary Federation, Baking Arts Guild and the Beta Sigma Chapter of EPT. He also was a member of the National Educators Association of Rhode Island, the Barnard Club and the Food Service Executive's Association. He was a member of the Roosevelt Lodge, F & AM, and a member of the Palestine Shrine Band and the Knights of Pythias.

He had been a member of the Providence Police Reserve. He served in the Army Air Forces, and was a member of the Jewish War Veterans of America.

Mr. Buckler was a member of B'nai B'rith and a member of the Congregation Ohave Shalom of Pawtucket.

Besides his wife, he leaves a daughter, Debbie Rich of Somerset, Mass.; a son, Gary S. Buckler of Lincoln; a sister, Dorothy Eisenstadt of Columbia, S.C.; a brother, Bernard Buckler of York, Pa.; two grandsons, Jeremy and Justin; and a son-in-law, Les Rich. He was the brother of the late David Buckler, Celia Bochner and Sarah Cutler.

The funeral service was held Friday, April 10, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

SOPHIE R. CORT

HOUSTON, Tex. — Sophie R. Cort, 79, of 14102 Kellywood Rd., an administrative clerical worker at Rhode Island Hospital and the former Industrial National Bank, now Fleet

National Bank, for many years before retiring in 1977, died Wednesday, April 8, 1992, at home. She was the wife of the late Irwin Cort.

Born in the Manville section of Lincoln, R.I., she was a daughter of the late Morris and Celia (Lisker) Blackman. She lived in Providence most of her life before moving to Houston three years ago.

Mrs. Cort was a member of B'nai B'rith and Hillel at Brown University.

She leaves a daughter, Elaine C. Gladstone of Houston; two brothers, Ellis Blackman and Louis Blackman, both of Los Angeles; a sister, Claire Cohen of Providence; and three grandchildren.

A graveside service was held Friday, April 10, at Lincoln Park Cemetery, Post Road, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

NATALIE A. CROVITZ

WARWICK — Natalie A. Crovitz, 84, of 906 Namquid Drive, a secretary at the former Temple Beth Israel in Providence for 28 years before retiring, died Thursday, April 9, 1992, at Landmark Medical Center, Woonsocket. She was the widow of Jacob Crovitz.

Born in Providence, she was a daughter of the late Samuel and Dora (Matusow) Turick. She lived in Cranston 30 years before moving to Warwick seven years ago.

Mrs. Crovitz was the recording secretary for the board of directors at Temple Beth Israel for 14 years, where she was the only woman on the temple's executive board. She was chairwoman of the temple Sisterhood's gift shop and the Torah fund.

Mrs. Crovitz was a member of Temple Torat Yisrael, where she was an honorary board member for life. She was corresponding secretary for the synagogue. She was given the Sisterhood's Light of Torah award in 1985.

Mrs. Crovitz was former social secretary for the Cranston Senior Guild. She was past president of the Pawtucket and

Central Falls Chapter of Hadasah, and a member of the board of the New England Branch of Hadassah. Her name is inscribed in the Golden Book in Jerusalem.

She leaves a daughter, Sandra Cobden, with whom she lived; a son, Herbert Crovitz of Chapel Hill, N.C.; a sister, Rose Portney of Cranston; five grandchildren and one great-granddaughter.

The funeral was held Sunday, April 12, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery.

MARJORIE MARGOLIS

NEW BEDFORD — Marjorie Margolis, of 436 Hawthorn St., died Sunday, April 5, 1992. She was the daughter of the late Rev. Simon I. and Rose (Mayeroff) Margolis.

She died at St. Luke's Hospital.

A lifelong resident of New Bedford, Miss Margolis was a member of the Tifereth Israel Synagogue and the Sisterhood. She was also a member of the Ahavath Achim Synagogue. Her other memberships included the New Bedford Jewish Convalescent Home, Hadassah, Jewish Theological Seminary, National Council of Jewish Women and many other charitable organizations.

Survivors include four sisters, Raye Bloomberg, Rebecca Margolis, Jeanne Rotenberg and Julia Margolis, all of New Bedford.

Arrangements were by the Fisher Memorial Chapel, 422 N. Main St., Fall River.

HARRIET E. ROSEN

MIAMI BEACH, Fla. — Harriet E. Rosen, 97, of 94th St. died Tuesday, April 7, 1992, at Miami Beach Community Hospital. She was the widow of Harry Rosen.

Born in Providence, a daughter of the late Max and Mary (Fishman) Jacobs, she moved to Miami Beach in 1948.

Mrs. Rosen was a graduate of a Providence business school. She was a past member of Temple Beth-El. She was a member of the Women's Association of Miriam Hospital.

She leaves a daughter, Miriam Hausman of Boca Raton; seven grandchildren and five great-grandchildren.

A graveside service was held Friday, April 10, at Congregation Sons of Israel & David Cemetery, Reservoir Avenue, Providence. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

PEARL ROSS

PROVIDENCE — Pearl Ross, 95, of the Jewish Home for the Aged, 99 Hillside Ave., died Wednesday, April 8, 1992, at the home. She was the wife of the late Michael Ross.

Born in Austria, a daughter of the late Beryl and Rose (Hirsch) Press, she lived in Providence for many years.

Mrs. Ross was a member of the Sisterhood of the Congregation Shaare Zedek-Sons of Abraham.

She leaves a son, Melvin Ross of Providence; four grandchildren, and three great-grandchildren.

A graveside service was held Thursday, April 9, at Lincoln Park Cemetery, Warwick. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

MARY SCHEIN

FALL RIVER — Mary Schein, 89, of the Jewish Home for the Aged, 538 Robeson St., co-owner with her husband of the former Schein's Market in Taunton for 35 years until 1949, died Friday, April 10, 1992, at the home. She was the widow of Joseph Schein.

Born in Russia, she was a daughter of the late Morris and Hilda Cornetz. She had lived in Taunton for 67 years before moving to Fall River in 1989.

She leaves five sons, Harold Schein of Providence; Edward Schein of North Haledon, N.J.; Leo Schein of Norfolk, Va.; Irving Schein of West Roxbury and Arnold Schein of North Easton; three daughters, Lillian Bayer and Ethel Buscemi, both of Taunton, and Ruth Maniloff of Fern Park, Fla.; a sister, Esther Hacker of New York; two brothers, Edward Cornez of Lake Wood, Fla.; and Eugene Cornez of Williamsboro, N.J.; 24 grandchildren and 26 great-grandchildren. She was the mother of the late Henry Schein and a sister of the late Betty Goldshine, Sally Silverman and Arthur Cornez.

The funeral service was held Sunday, April 12, at Congregation Agudas Achim, Winthrop Street, Taunton. Burial was in Mount Nebo Cemetery, Taunton. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

FRANCES K. WEISMAN

PROVIDENCE — Frances K. Weisman, 86, of 8 Elmgrove Ave., died Monday, April 6, 1992, at the home of her son, Dr. Barrie L. Weisman of Pawtucket. She was the widow of Abraham Weisman.

Born in Philadelphia, she moved to Providence 12 years ago.

Mrs. Weisman was a member of the Providence Chapter of Hadassah, and was a past president of its Philadelphia chapter. She was a member of Congregation Ohave Sholam, and Congregation Adath Jeshurun, Philadelphia. She was a member of LINK in Philadelphia.

Besides her son, she leaves two sisters, Ruth Slifkin and Evelyn Passic, both of Philadelphia, and four grandchildren.

A graveside service was held Tuesday, April 7, at Roosevelt Memorial Park Cemetery, Philadelphia. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

BARBARA WEISSMAN

ROYAL PALM BEACH, Fla. — Barbara Weissman, 69, of 106 Roselle Court died Mon-

(continued on next page)

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OBITUARIES Star Of Yiddish Theater, Molly Picon, Dead At 94

(continued from previous page) day, April 6, 1992, in Coral Springs at the home of a daughter, Donna Bendell. She was the widow of Charles H. Weissman.

Born in Providence, she was a daughter of the late Samuel and Ella Kaplan. She lived in Florida 18 years, and previously had lived in Cranston for 30 years.

Mrs. Weissman was a member of the Pioneer Women and Hadassah.

She leaves another daughter, Elaine Arbor of East Greenwich; a son, Dr. Stephen Weissman of Philadelphia; a brother, Abraham Kaplan of Cranston; and four grandchildren.

The funeral service was held Wednesday, April 8, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

Are We Losing?

(continued from page 4)

such a judgment? The teacher's first answer was theologically irresponsible and ignorant of the Jewish tradition. It bred guilt, accusations, self-recrimination.

To teach that God said "no" is to create a dybbuk — a ghost that has cast a long shadow over David's life. The same question will come up in a different form later. Did God say "no" to the prayers of the children of Auschwitz or the citizens of Chernobyl or Hiroshima? David was taught that Judaism believes human tragedy is divine punishment. An opportunity was lost to teach David the realistic view of Jewish prayer.

What happens when the questions of our youth are deferred, dismissed, neglected, unanswered, or poorly answered? They create a theological black hole. And because human nature abhors a vacuum, the hole is filled with secret theology, fundamentalist fantasies, superstitions; miracles are turned into magic, liturgy into theurgy, worship into rote petitions, worshippers into passive supplicants.

'Touch My Love'

When my daughter was young, she asked the first theological question that all of us ask — "Where is God?" That evening at bedtime I asked her, "Do you love me?" She nodded. "Do I love you?" She nodded again and smiled. "Then touch my love," I said. She hesitated. In this way I sought to introduce my daughter to a central Jewish religious idea of spirituality: that most of the things we care about and that make life meaningful cannot be touched, felt, probed, pushed, bent, twisted or located. Peace and justice, fairness and compassion — none of these real, sacred qualities is locatable; however, in the history of Jewish thought, all are identified as attributes of real divinity, the reality of God.

When my daughter again asked me "where" is God, I asked her "where" is love. This time she said that love was in her. So I asked her to hug and

by Susan Birnbaum
NEW YORK (JTA) — Veteran Yiddish comedic actress and singer Molly Picon died recently in Lancaster, Pa., at the age of 94.

She had been suffering from Alzheimer's disease for several years, and died in her sleep at the home of her sister, Helen Silverblatt.

With her infectious smile and playful stage presence, the five-foot Picon lit up the stage and screen for most of her life, and was equally at home entertaining in Yiddish and English.

Born Molly Pyekoon on either February 28 or June 1, 1898, on Manhattan's Lower East Side, she began her career in Philadelphia, where her parents had moved, at the age of 5. She continued to perform into her late 80s. She was particularly known for Yiddish operettas but was successful in a wide variety of performing genres.

From the Yiddish film "Yiddle Mit a Fiddle" to the early Neil Simon film, "Come Blow Your Horn," with Lee J. Cobb, Frank Sinatra and Tony Bill, the diminutive Picon made audiences laugh and cry.

She covered tens of thousands of miles through North and South America, Europe, Africa, and Israel, performing in Yiddish productions.

When she was 15, she toured with a Yiddish repertory company, playing Topsy in "Uncle Tom's Cabin," in which she switched back and forth, from Yiddish to English, as the audience preferred.

In 1946, after World War II, she toured displaced persons' camps, trying to bring some joy to people who had suffered through the Holocaust.

Her career spanned some 200 productions on Manhattan's Second Avenue, the Broadway of the Yiddish theater.

She appeared in several Broadway productions, marking her biggest success in "Milk and Honey." In London she received critical acclaim for her work in "A Majority of

kiss herself. She then understood that love is relational — it requires another. This kind of experience provides analogs — God is not isolated. When God is expressed, it is always in correlation with another. God, like love, is not in you or in me but "between" us. Between-ness is the beginning of Jewish religious culture.

Orthodox fundamentalists seek out *chozrim b'tshuvah*, *baale tshuva* — literally those who return to the one and only "answer." But they do not speak to David — neither to his mind or to his heart and conscience. Our task is to seek out *chozrim b'shealah*, those who return through the question; even those who have given up questions.

David must be encouraged to ask and to be answered. If we are to retrieve David's respect, we have to resurrect the prematurely buried religious questions of our youth. We must reclaim the questioning child.

Harold Schulweis is rabbi of Congregation Valley Beth Shalom, a Conservative synagogue in Encino, Cal.

One." She also appeared in a revival of "The Front Page" with American stage legend Helen Hayes. Picon was sometimes referred to as the "Helen Hayes of the Yiddish Theater."

Hayes, flattered, once told Picon she would call herself the "Shiksa Molly Picon."

At the age of 81, she appeared in Philadelphia's Locust Theater in a revue based on her 75 years on stage.

Picon was known among her fellow actors for her dancing eyes, comedic delivery of song and a stage and film presence that made audiences laugh.

"I knew her about 50-some-odd years," said Seymour Rexite, president of the Hebrew Actors Union. She was "a wonderful personality - very bright and always with a smile and a laugh and singing," he said.

She never thought about doing anything other than performing, Rexite said.

Often the quintessential Jewish mother before the camera, Picon herself had no children. She was married in 1919 to Joseph Kalich, who wrote about 40 shows for her until he died in 1975.

"She was a delightful, lovely lady," said Yiddish and English actor Hale Porter, in Los Angeles. "I remember I was well into my 40s. I had had a career going for 20-odd years, and she treated me with all the words of encouragement, like I was a little kid just coming into the business."

And always, she made sure that the show went on.

Once, while they were appearing on the same bill at a Workmen's Circle show in upstate New York, Porter recalled that all the stage lights suddenly went out, "and the parking lot was just behind the audience, so we had everybody whose cars were facing the stage put on their lights."

"It was like a bank of lights going across the audience, facing the stage. And she and I did our show in the glare of headlights."

This article is based on his speech at the Union of American Hebrew Congregations biennial convention in Baltimore, following his acceptance of the UAHC's Eisenrath Award for distinguished service to Jewish life.

GET THE FACTS — READ THE HERALD!

Passover Holiday Schedule

1992 • 5752

Search for Chometz Thursday Night, April 16
Fast of the First Born Friday, April 17
Yizkor Saturday, April 25

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Eating of Chometz until 10:30 a.m.
Burning of Chometz until 11:30 a.m.
Passover begins 7:10 p.m. • Seder begins 8:15 p.m.
Passover ends Saturday night, April 25, at 8:40 p.m.

Candlelighting Times for Greater Providence

Friday, April 17 7:10 p.m.
Saturday, April 18 8:15 p.m.
Thursday, April 23 7:17 p.m.
Friday, April 24 7:18 p.m.



BLESSINGS

April 17 — First eve of Passover Blessings 3 & 2
April 18 — Second eve of Passover Blessings 1 & 2
FRIDAY — YOM TOV, ERUV TAVSHILIN
April 23 — Seventh eve of Passover Blessing 1
April 24 — Eighth eve of Passover Blessing 3

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#2 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-LOM SHE-HEH-CHE-YOH-NU VI-KIYE-MO-NU VE-HE-GE-O-NU LEZ-MAN HA-ZEH
#3 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-LOM A-SHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHA-BOS 'V' SHEL YOM-TOV

Special Instructions for Holidays (but not Shabbos)

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

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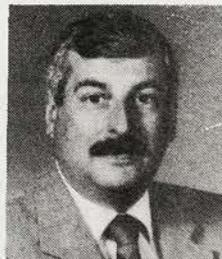
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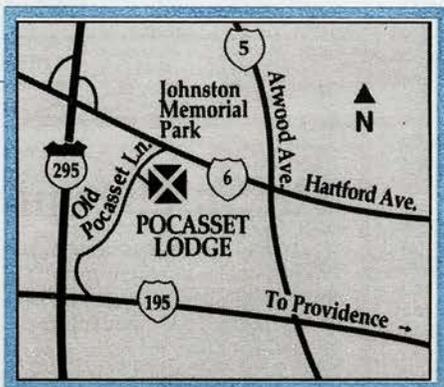
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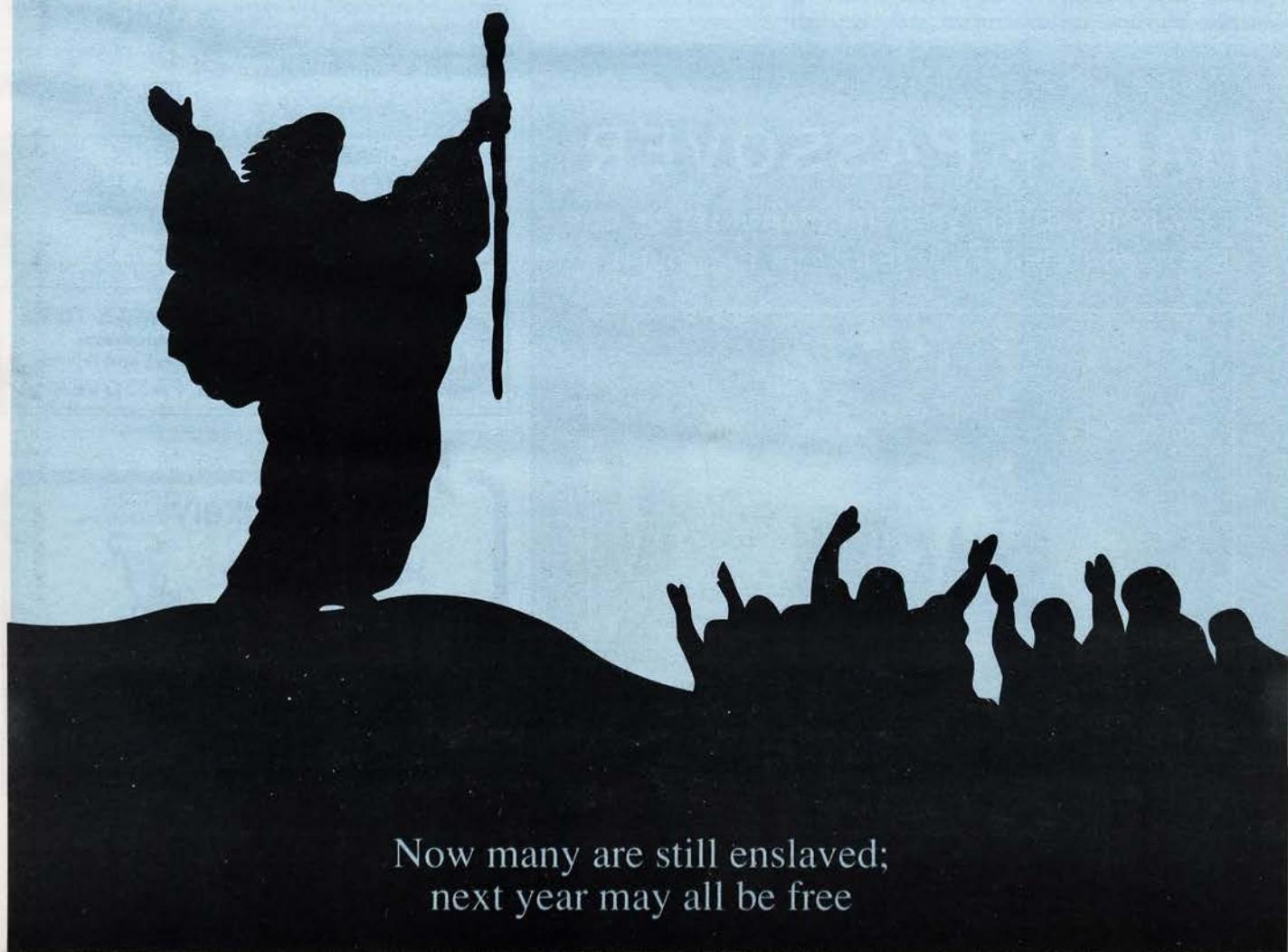
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J O Y O U S

PESACH



Now many are still enslaved;
next year may all be free

JOYOUS PESACH

Traditions Are Sacred

Jews have always looked on the holiday of Passover as a festival of inspiration and hope, possibly related to an optimism of spirit resulting from the arrival of spring after a dark and forbidding winter. Because of the nostalgic memories Passover provokes — with its emphasis on family participation and home activities, especially the traditional Seder — this holiday has a very strong mystique for the Jewish community. In fact, surveys show that the Seder is the one ritual that is retained, in some form or other, by most Jewish families (including many nonobservant homes).

I celebrated my first Israeli Passover in 1984, when I had the privilege of living there during a 12-month Sabbatical from my teaching job. The nationwide preparations for this religious occasion were most impressive. Whole sections of department stores, usually involving foods, were cordoned off and restricted. Traveling groups of Yeshiva students volunteered

their time and energy to assist people, especially new immigrants, in preparing their kitchens for the holiday. Even the Arab residents were aware of the various holiday traditions that might affect them. The fact that guests (our children and their friends) would be joining us for the holiday heightened Sheila's and my anticipation even more.

As many of you know, in Israel only the first night of Passover is observed as a full holiday — partially to differentiate between the Holy Land and the Diaspora. Therefore when we were invited to a Communal Seder in our local area, we decided to join others from the neighborhood in this group celebration and then have a small, private Seder the second night in our own apartment. Because of the number of guests planning to accompany us, we suggested that the coordinator of the communal event reserve an area "at the end of the hall" for us, so we could all be together.

This turned out to be a wise decision. After synagogue services on the first night of Passover, we proceeded to the designated auditorium which was quite large, to find that it was very crowded and most of the other participants were already seated.

Soon, a young Rabbi started to lead the traditional Seder service, with little response from those assembled. It didn't take much insight to realize that most of these people, who were in fact new immigrants, were there for one reason only — to enjoy the meal!! We had just completed the Kiddush (the first major prayer) and our fellow celebrants were already anxious to partake of the food. At this point, the officiating Rabbi apparently decided that it was futile to keep on competing with their lack of interest, so he skipped most of the religious aspects of the Seder. Naturally, we were shocked by the insensitivity of these other Seder participants. Sheila and I, and our guests, responded by asking that our designated portions be wrapped up; whereupon, we took them back to our apartment and conducted a

proper and memorable Seder.

I am not relating this incident to you to complain about these Israelis (many of whom were experiencing their first Passover Seder), but rather to point out

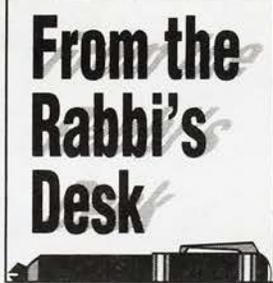
the importance of keeping up our traditions in a genuine, legitimate manner. A Seder means a prescribed order or pattern. The meal is an important feature of the Seder; however, religious and educational aspects

far outweigh it when one contemplates the meaningful conduct of a Seder. A warm family spirit of unity and camaraderie are commendable, but the gauge of a successful Seder is the extent to which it encourages greater allegiance to, and love of, our Jewish heritage. Although it is admirable to gather

with relatives and friends on this occasion in a show of fellowship, the Seder should inspire us beyond that goal — to the much loftier ideals of truth, justice, peace, freedom and brotherhood — while at the same time strengthening our Jewish commitment and loyalty.

Significantly, the Seder label for the meal is "Shulchan Aruch" (a set table), the same title as our Code of Laws. The meal, just as the original Paschal lamb sacrifice, was instituted for a purpose: in this case, to raise a purely physical act of dining from its normal mundane status to the spiritual level of a Temple altar. We do this by following the prescriptions of the Seder going beyond the normal menu items and including all the traditional customs prescribed by our Hagaddah. In this manner, we strive for a goal of holiness that links us with our hallowed heritage.

Submitted with permission from "Touro Monthly," a publication of Touro Synagogue, 85 Touro Street, Newport.



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Ha Lachma—Behold the Matzah

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JOYOUS PESACH



OUT OF THE PAST

by Eleanor F. Horvitz

Viewing this delightful photograph of three residents of the Jewish Home for the Aged participating in a Seder at the Home gives rise to the thought of how much preparation is necessary to make that large institution "Kosher for Passover." The average housewife works hard and long to put her own home in order for the holidays but what does the Home have to do? An answer to that question was found in the May 4, 1951 issue of the *Providence Jewish Herald*.

"The influence of the coming Passover is first felt fully four weeks in advance, when all the drapes in all the rooms are taken down and sent to the cleaner's... each room get a thorough cleaning from ceilings to walls to floors. Closets are aired, beds get complete new sets of mattress covers, linens and bedspreads.

The real work comes during the four days immediately preceding the holiday and is centered in the two kitchens that supply the daily needs of the residents and staff.

First, all dishes, pots and pans used during the year must be carried to a special room in the basement, from which they will

not emerge till the end of the holiday. This is quite a job, when you consider the Home has four sets of dishes, each of 600 pieces. That is, there are 600 meat and 600 dairy dishes for use during the year — then 600 meat and 600 dairy dishes for exclusive use during Passover.

Once the "Chometz"* dishes have been removed, the kitchen itself is "kashered".** Sinks, dishwashers and stoves are boiled to remove the chometz as are the five or six large pots that must be used even during the Pesach.

Large stones are heated until they are red hot, and then they are dropped into the big pots, already filled with boiling water which is permitted to overflow the pots. The same procedure is followed with regard to the sinks and dishwashers, and in much the same fashion the stoves.

And in the meantime, the Home continued to operate, providing the regular care and dietary needs of the residents, but operating under limited space, with one kitchen completely closed."

These preparations, according to the excerpts quoted, took



A Passover Scene — Jewish Home for Aged of Rhode Island, c. 1943.

place over forty years ago. With the tremendous growth of the Jewish Home since that time, another question arises, how extensive are the preparations for Passover in 1992?

*Dishes which contained foods prohibited during Passover.

**Cleaned according to regulations which determine the Jewish dietary laws.

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JOYOUS PESACH

At The Seder

by Rabbi Chaim Marder

Wine: During the seder, all individuals must drink four cups of wine (preferably red) paralleling the four terms describing our redemption from Egypt. If you have a health problem drinking wine, then mix with grape juice, and even dilute it with water if necessary. If

you have no alcohol at all, then use straight grape juice. This wine need not be extra heavy malaga - any red wine can be used. Some have the practice of not using wine which was boiled ("mevushal") for the 4 Cups - usually this information is available on the bottle of wine itself (i.e. - it will tell you if it is mevushal).

Matzah: There is a mitzvah from the Torah to eat matzah at the Seder. To best fulfill this mitzvah, it should be matzah shmurah mish'at ketzirah (watched from the time of harvesting to ensure that it did not contact water prior to its baking). When no "matzah shmurah" is available, then regular Passover matzah may be used. The Day School has taken orders for matzah shmurah. Please contact them to see if there are any additional boxes available.

Maror (bitter herbs): Lettuce

seems to be the most preferred form of maror. Romaine lettuce is bitter and thus a good choice.

One must be very careful to remove the bugs from Romaine lettuce (which are green). After washing, soak in Kosher LePesach vinegar for a minute or so, and then rinse and check in the light. Many recommend iceberg lettuce since it starts off

without bitterness, but then turns bitter if allowed to remain in the field too long (just like the Jews' experience in Egypt which started off well and then turned bitter). Iceberg lettuce is much less of a cleaning problem as well. According to the Talmud, horseradish is a second choice when lettuce is available.

Call Rabbi Marder for a sheet with the minimum amounts one must eat or drink of these items to fulfill the mitzvah.

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American Jews Sponsor Seders In Remote Parts Of The World

NEW YORK (JTA) — Thanks to the American Jewish Joint Distribution Committee, children in such remote places as India, Tunisia and Siberia will be asking the four questions this year. This is the first time that a full-time rabbi has been sent to India to serve the 6,000-member Jewish community there. Children between the ages of 8 and 13 attended a weeklong day camp to prepare them for Passover.

A seder in Bombay, sponsored by the JDC and ORT India, is expected to draw a crowd of 200. Special Passover materials were shipped to the Bombay suburbs of Thane and Kurla, and also to five other major cities.

An expected 14,000 people will be in attendance in JDC-sponsored public seders in former Soviet republics. Among the cities that will have seders for the first time are Zaporozhye, Ukraine; Derbent and Dushanbe, both in Tajikistan; Bukhara, Uzbekistan; and Samara, Russia.

As in past years, U.S. Ambassador Robert Strauss will host a seder at the U.S. Embassy in Moscow. About 160 guests, including embassy personnel and Jewish activists, will attend. Sixty Russian-Hebrew Haggadahs just published by the Central Conference of American Rabbis, the Reform group, were flown to Moscow for the occasion.

The National Conference on Soviet Jewry shipped supplies for the embassy seder, as well as to Jewish communities throughout the former Soviet Union.

Public seders will be conducted in synagogues and social clubs in 15 Polish communi-

ties with matzah from Israel provided by JDC.

Romania can expect its annual shipment of matzah from Israel — this year consisting of 45 tons — to aid its 60 community seders taking place throughout the country.

A cantor is accompanying Passover supplies to lead a seder in Cairo, and in Tunisia, Jews will receive Passover assistance.

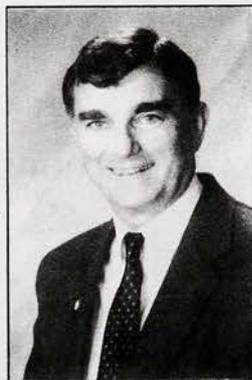
And a television sportscaster from Albany, N.Y., is choosing to celebrate Pesach in the Siberian city of Perm. Bud Mishkin, a former song-leader for the Reform movement, is being sent to lead a seder in Perm by the World Union of Progressive Ju-

daism, the international body of the Reform and Reconstructionist movements.

"There's a Jewish community there, and they've been isolated from Jews in the rest of the country — and the world — for more than half a century," the 32-year-old sportscaster said. "I thought it would be great to be with them during the holiday and do what I could to help bring them back into the Jewish world."



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JOYOUS PESACH

First Pesach in the Homeland

by Simon Griver

(WZPS) For many Soviet new immigrants, their first Pesach in Israel has served as an introduction to a heritage previously unknown to them. For others, like Zohar Litmanowich, the deputy managing director of a large state-owned furniture factory in Moldavia, Pesach had been a covert rite but is now an open celebration.

"We held a Seder each Pesach," 44-year-old Litmanowich recalls. "But it was always very subdued and kept secret from the neighbors. I was afraid I would lose my job if I was discovered observing Jewish traditions. But I never ate bread during the eight days of Pesach. I went to work on Yom Kippur, but did not eat or drink." In Israel since October 1990, Litmanowich now works for the Afforestation Research Department of the Jewish National Fund. In his Haifa home he recalls last year's Seder when for the first time he and his wife Raisa and daughter Dina sang the traditional tunes as loudly as possible. "We no longer had to care what the neighbors would think," says Litmanowich. "We had come out of the wilderness."

Arkady Tsykin, a cartoonist and art teacher from Odessa, never participated in a Seder until last year. "In the Ukraine we were acculturated, almost assimilated, and knew nothing about Judaism," he says. "I knew Pesach had something to do with leaving Egypt and had tasted matza, but that was about all.

Some 2% of Jews in Odessa celebrate Pesach, but most don't even know that the festival exists."

45-year-old Tsykin now dons a kippa each day to teach art in a religious school in Petach Tikvah. "Our Soviet friends would have laughed at us if we had stopped eating bread for a week," he adds. "It would have been seen as primitive superstition."

For his wife Lida, Pesach is a sentimental rather than religious occasion. "It was a nice feeling making the Seder in our Rishon leZion home," she recalls. "All the family had arrived in Israel - my parents and my daughters. I felt safe and secure. We did not know the tunes to the songs but we improvised."

Dr. Boris Moerman from Leningrad (now St. Petersburg), who emigrated in the summer of 1990, had also never celebrated Pesach until last year. His first Pesach in Israel was going to be a special occasion, but when he received an invitation for his family to attend President Chaim Herzog's family Seder, he had to pinch himself.

"I come from a very assimilated family," says Dr. Moerman. "I had eaten matza once or twice and had heard of the prayer 'Next Year in Jerusalem', but I never dreamed that I would be in Jerusalem as a guest at the Presidents' Residence."

The Moermans' two sons, Yevgeny, 18, and Alexander, 7, attended the Seder and Alexander recited the four questions impeccably. "It was such a

magnificent moment for us," says Larissa, a pediatrician, bursting with maternal pride. "As a child in Kishinev we celebrated Pesach each year at my grandparents' house," she recalls. "But I never imagined my own child being so self-confident in Hebrew."

Life in Israel for the Moermans, however, has been far from wine and roses. Neither have yet succeeded in obtaining licenses to practice medicine in Israel. "I am suddenly a nobody," says Dr. Moerman. "In Russia I was a specialist in a prestigious institute. Now I am doing casual work like picking avocados and my wife takes care

of children. We will be truly free when we are working in our professions."

20-year-old Bella Vachnovetsky is studying nursing at the Hadassah University Hospital in Jerusalem. For her, last Pesach was special because it was her first spent in Israel, but as an Orthodox Jew she has celebrated the festival every year. "My grandparents were unusual in that they remained Orthodox even in the darkest years of Stalin's rule," Bella recalls. "In Leningrad it was difficult to be Orthodox. My grandfather was unable to find work and he was socially ostracized."

Bella's parents were tradi-

tional rather than Orthodox but Bella decided to become more observant when she reached Israel in June 1990. "Last Pesach was a celebration of freedom for us," says Bella. "It will be even more festive this year now that my brother Aryeh is here. The story of the Exodus is especially poignant for us Soviet Jews who have come from bondage to freedom."

And yet the Seder was somehow more compelling for Bella when she was in Leningrad. "In the Soviet Union it was only on special occasions like the Pesach Seder that I really felt like a Jew. I doubt I will ever feel that way again!"

ALMACS PASSOVER GREETINGS

More than most holidays, Passover or Pesach is celebrated at home. This seven-day holiday recalls the deliverance of the Jews from Egyptian slavery. At the Seder meal, the Haggadah (the story of liberation) is read and unleavened bread, called Matzoh, is eaten along with other symbolic foods, enabling the members of the Jewish faith to relive their ancestors' experiences. Rich tradition flavors every bite of the Passover feast. Enjoy these Passover savings from Almacs

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JOYOUS PESACH

In Holland, Matzah Is A Staple for Non-Jews

by Ruben Vis

AMSTERDAM (JTA) — "Only in the Netherlands do non-Jews eat more matzah than Jews," says Isaac Woudstra of Holland's only matzah factory, Hollandia.

His market consists mostly of non-Jews eating low-salt and low-fat matzah as a health food product year-round, or as Easter bread, Woudstra explains.

"Between 15 and 20 percent of our yearly production is made under rabbinical supervision. The rest is kosher too but doesn't bear the Chief Rabbinate's seal," he adds.

There only are about 30,000 Jews in Holland, which has a general population of more than 15 million. It is not easy finding kosher food here; only a few stores in Amsterdam, Rotterdam and The Hague service the kosher community.

But in every supermarket, department store and deli, Hollandia matzah can be found. The manufacturer has penetrated over 90 percent of the consumer market.

This year a new matzah has arrived on the scene — and its distributor isn't targeting the Jewish community at all. HEMA, one of Holland's largest chains of department stores, has started importing matzah

from Israel under its own label.

"We don't take the Jewish consumer into account. Matzah has become a traditional Dutch product," says HEMA buyer Van Lammers. "For us matzah is primarily an Easter product. The Dutchman eats matzah at his Easter breakfast, together with eggs," he adds. "I know its origin is Jewish, but today everybody eats matzah."

While in other countries Jews were often accused of using blood as an ingredient for their Passover bread, in Holland, matzah has always been used by Jews as a means by which to keep good relations with the gentiles. Around Passover Jews traditionally went to their non-Jewish neighbors to present them with matzah. Eating matzah in the spring took hold throughout the country. After a while non-Jews began buying matzah themselves, especially after World War II, when only a small Jewish community remained.

In the Jewish Museum coffee shop in Amsterdam, matzah is on the menu year-round. "People want to taste the Jewish culture in the museum," says the coffee shop owner. "Several times visitors asked for matzah. So we decided to put it on the menu. Especially in the spring clients choose matzah."

Operation Bedikat Hametz

In an effort to make Passover a more joyous celebration for the elderly and other Jews who need assistance in preparation for the holiday, The United Synagogue of Conservative Judaism announced Operation Bedikat Hametz.

This intergenerational outreach project, which brings together the United Synagogue Youth Department's youngsters with homebound members of the community, will involve our young people not only in performing the ritual of *bedikat hametz* (searching for leaven) but also in assisting with simple cleaning tasks such as sweeping and dusting.

Alan Tichnor, International President of the United Synagogue, states: "Our future is in the hands of in our youth, and by their participation in Operation Bedikat Hametz, they are clearly demonstrating their commitment to the Conservative Jewish lifestyle."

According to Rabbi Jerome Epstein, Executive Vice-President of The United Synagogue, "We are pleased that our USYers are not only learning about *mitzvot* but are also fulfilling their responsibility — clearly demonstrating that they recognize their obligation to help the Jewish community."

USYers will be trained both in how to perform the ritual of

bedikat hametz and in how to relate to the people who need their help. The United Synagogue Youth Department, in combination with the Department of Public Affairs, has produced materials for this project, such as a booklet for the homebound, providing both messages of greetings and describing the ritual of *bedikat hametz*. In addition, they have provided guidelines for the USYers on how to perform the ritual.

Affiliated congregations — from Rockville, Maryland, to Toledo, Ohio, to Winnipeg, Canada — have responded with great enthusiasm to this project and have indicated they they will participate in Operation Bedikat Hametz.

USY International President Danny Schaffzin states that "As part of our Tikun Olam program (United Synagogue Tzedakah Fund) — which encourages us to help others — Operation Bedikat Hametz provides a good opportunity to make this Passover a happy one for many Jewish people in our community."

The United Synagogue of Conservative Judaism, established in 1913, is the association of 800 Conservative congregations in North America. Some two million Jews identify with Conservative Judaism, making it the largest branch of the Jewish faith.

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JOYOUS PESACH

Seder Night 1933

By Arno Herzberg

UNION, N.J. (JTA)—Almost 60 years have passed, but the hurt will never die.

The memories of a vanished world are still with us. The unrightable wrong done to us has colored our thoughts and actions.

I still feel the demise of civility, the criminalization of a nation, the helplessness that filled our days when we became outcasts, objects of degradation and humiliation. It seems there was no end to the tortures and insults.

When we sat down at the Seder table in that year 1933, many blows had already fallen on us. The elimination of Jews from German life was proceeding at an accelerating pace.

It hit me hard. Years of sweat and endurance to climb to the top of a profession were blown to the winds. There was a gaping hole somewhere in my life. Certainty and a never diminished hope had given way to an oppressive nothingness. The future was an unflinching question mark.

We sat down that night propelled by the longing for peace and quiet. If we, for one moment only, could forget the voices on the outside, the relentless shouting of Nazi slogans, and those goose-stepping feet that found their echo in the desolate streets of the small town.

A feeling of insecurity was gripping us. Who knew where it all would end.

My uncle, outspoken as he was, said the inevitable: "The Nazis will not last more than six months." He was not alone think-

ing that way. Human nature has a way of shielding us from the worst. Wishful thinking is converted into a hallow expectation.

When we finally took our seats and opened the Haggadahs, nothing was the same. Everybody felt that our family might be together for the last time. But nobody put it into words.

As to the opening verses: "Everybody who is hungry, can come to eat with us" — it was more than a conditional invitation. We did not know where our daily bread would come from.

All of a sudden I felt the ironies of this holiday that celebrates freedom, freedom from oppression and freedom from fear. The gates were closing all around us. The freedoms we had enjoyed all our lives were taken from us one by one.

Would the story of the Haggadah come to life in our time? Would we end up as slaves?

On this night and on so many other occasions living under the Nazi yoke, we realized how much the words of the scriptures, the words of the prayers and psalms, took on a life of

their own.

Passages from the Haggadah became subject to interpretations none of us would have dreamed of in the past: "In every generation they have risen against us to annihilate us, but G-d always delivered us out of their hands."

"The Egyptians treated us badly. We cried to the G-d of our fathers. He heard our voice, saw our affliction, our sorrow and our oppression."

"This year we are slaves, but next year we will be free men." The sound of hope was never far.

Still, an incredible sadness overwhelmed us. It was enough to choke us. Too much happened around us. I thought of the prayer we say three times a day: "Guard my tongue from speaking guile and let me give no heed to those who slander me" — one word said at the wrong time and at the wrong occasion could land us in a concentration camp.

The stories of death and beatings inflicted on innocent people were already making the rounds. The urns with the ashes of beloved ones were delivered by the Gestapo to a wife or mother who would even have to pay a delivery charge. There was no limit to beastly innovations.

This year at the Seder we did not open the door to let the Prophet Elijah in, as the old story demands. We were afraid. Somebody might see it and turn against us. There was danger all around.

With the fervor of the defenseless we recited the words: "Pour our wrath on the nations who do not know you. For they have devoured Jacob and laid waste to his habitation. You will pursue them in anger and destroy them." These words from the Haggadah were never said with more conviction.

Almost 60 years have passed since that memorable Seder night. All those around me bowing their heads, singing the old melodies with their subdued voices, are dead.

One died in the freedom of Israel. All the others were murdered.

I am left to say Kaddish.

Arno Herzberg, a retired accountant, was JTA bureau chief in Berlin from 1934 through 1938.

Illustration by Chaya Burstein from "My Very Own Haggadah," by Judyth Robbins Saypol and Madeline Wikler, © Kar-Ben Copies, Inc., 1983



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JOYOUS PESACH

Who Stole The Afikomen?

A Lost Tale of Chelm

by Mark Binder

Once, in the town of Chelm, a disaster struck right in the middle of the Seder. There was chaos, food flew, children ran shrieking to their mothers. It was pandemonium, and...

But wait, it is important that you understand a few details.

Every year for decades, all the townspeople gathered in the synagogue to celebrate a communal Pesach feast. It was a pot luck affair, with every family in Chelm contributing some portion of the meal. The rabbi, Rabbi Kibbitz, supplied the blessings. Mrs. Chaipul would bring her famous lead-ball k'naidlach soup. Reb Cantor poured hundreds of cups, four per person, of his kosher l'Pesach homemade wine. Mr. and Mrs. Levitsky dazzled everyone's sweet tooth with their mysterious chopped apple Sephardic charoset.

And, every year, Reb Cohen, the baker would bake matzah for all of Chelm, with the aid of Rabbi Yohon Abrahms, the

mashgiach.

This year was special, not that any year in Chelm wasn't. But, Reb Cohen, the baker, had decided that, since the synagogue social hall was still ankle deep in water and the feast celebrating the Exodus of the Jews from Egypt was to be held outside under the stars, like our ancestors, he would create a matzah to rival the great matzahs of Europe.

Now, in the past, one of the czars, Fyodor, The NotSoGreat, had commissioned, from the bakers in Moscow, an unleavened bread the size of a table top. In London, it was rumored, that Parliament had once been witness to a hamotzi over matzah as big as a horse cart.

And, of course, in Jerusalem, the holy city, for centuries bakers had been developing a secret recipe that they claimed would permit them to rebuild the Temple completely out of Matzah within a week, if the Messiah should ever come and call for it.

Given such stiff competition, Rabbi Yohon Abrahms, the mashgiach, argued that Reb Cohen could never hope to compete.

"Chelm is a small town," Reb Abrahms said, "what do we need with something so big? Be careful that you don't call the wrath of the Almighty for your arrogance."

"Phooey," said Reb Cohen. "I will be placed in the Gibberish Book of World Records"

For weeks, Reb Cohen slaved, "Like our forefathers in Egypt," he claimed. Before entering his Chamez-free wooden workshop, with its huge brick oven, he would wash, change his clothes, and put on gloves and a veil, like a bride, to prevent contamination. His eyes took on a burning look, or perhaps it was just the singes on his eyebrows

from the intense heat of the oven.

There were hundreds of rejects, broken scraps of Matzah that looked like blackened shingles, and tasted... well, Chelmspeople who tried the matzah seconds said they were reminded of rotten potatoes, or maybe, generously speaking, the taste of unsalted tree bark.

So, on the day before Pesach, with none of their individual matzah orders filled yet, citizens were both curious, and concerned about the progress of their baker.

"I hear," said Reb Gold, "that if he fails, he'll shoot himself."

"That would be bad," said Reb Cantor, "because he still owes me money from our Chanukah dreidel game."

"You'd better talk with him now," said Reb Gold. "The man is close to madness."

But just then, Joel Cantor, Reb Cantor's youngest son, ran up to his father, and breathlessly announced, "Reb Cohen has made the biggest matzah in the world!"

"Well, good," said Reb Cantor, "I'll make sure I collect after the Seder."

A whole crowd had gathered in front of the workshop when Reb Cohen, still in white, brought it out on two wagons lashed together.

Everyone craned their necks for a look, but the Mega-Matzah

continued on next page

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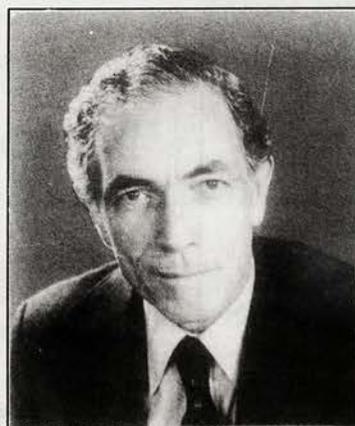
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JOYOUS PESACH

(continued from previous page)
 was covered with a huge matzah cover made out of fourteen sheets borrowed, after a mighty argument, from Mrs. Cohen's linen closet.

"Tomorrow night, you'll all see!" Reb Cohen laughed, as he rode his wagons into the square. "He sounds sick," said Reb Gold. "He needs help," agreed Reb Cantor.

All through the seder, the citizens kept glancing at the matzah cover. It was gigantic! Three whole tables were devoted to supporting it. The men who had moved it from the wagons to the tables said that it weighed more than all of Mrs. Chaipul's cast-iron knaidels put together! (And that was something!)

Now, the first course, when the matzah was broken and passed around, no one noticed anything out of the ordinary.

Rabbi Yohon Abrahms giggled a little as he peeked under the covers and brought out Matzah that was only the size of a window.

"I made a special, smaller matzah," said Reb Cohen. "To keep the suspense," he added. He kept looking over his shoulder for the man from the Gibberish Book of World Records, who had promised to arrive just in time for the Afikomen dessert.

The meal passed quickly. After four cups of wine, the townspeople finally managed to choke down Mrs. Chaipul's knaidel's, and thoroughly enjoyed the rest of the huge feast and service!

And then, it was time for dessert, time for the Afikomen, time for the Chelmites to partake of the largest matzah known to mankind.

At a signal from Rabbi Kibbitz, Reb Cohen rose from his seat of honor, and scanned the town square for any sign of the record-keeper from the Gibberish Book. Just then a horse wagon pulled into town, and an old man peered out a window at the three tables covered with sheets.

Reb Cohen waved at the wagon, reached for the matzah cover, and with a grand flourish unveiled his masterpiece.

Which was when the pandemonium that I mentioned at the beginning of this story began. There was chaos, food flew, and children ran shrieking to their mothers.

Because, instead of Matzah, what the people of Chelm saw before them was a large... flat... black... piece of roof.

Reb Cohen clutched at his heart. The horse carriage that had just pulled into town shut the drapes on the window and drove off.

And Rabbi Yonah Abrahms with ten of his Yeshiva students fell out of their chairs with laughter!

It seemed, Rabbi Abrahms said between fits of guffaws, that very afternoon, they had substituted the Mega-Matzah with the

roof from the Yeshiva science laboratory. And now, the matzah was on the roof, and the roof was on the matzah table.

As a crowd, all the citizens of Chelm ran to the school. The horse carriage from Gibberish was just ahead of them.

Reb Cohen gasped as he saw his masterpiece of white and brown, perfectly baked unleavened bread suspended high on the walls of the place of learning. He jumped up and down, for the man in the cart to come back and shouted, "Wait! Wait! Look at the size of it!"

But the cart was long gone, and with it went Reb Cohen's chance at record-making history.

After not so long, some impatient children suggested that it was time for dessert, so Rabbi Abrahms and his Yeshiva students, with their backs strain-

ing, took the mega-matzah off the roof and returned it to the Seder.

The Afikomen was broken up into large plate-sized pieces, and eaten with appetites whetted by laughter. It was delicious, and everyone said, "What a wonderful thing Reb Cohen has done!"

(Not to mention that, when the meal was concluded, there was even enough of the matzah

left over to donate to charity, where it fed twenty families for the entire week of Pesach.)

But from that day to this, Reb Cohen will not speak with Rabbi Yonah Abrahms, except for business purposes. And year-round, every cake, challah, biscuit and bread that he makes for Rabbi Abrahms, are as flat as pancakes.

Rabbi Abrahms doesn't complain, though; he trusts that some day, with the help of the Almighty, he'll get another rise out of Reb Cohen.

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JOYOUS PESACH

Model Seder Held to Teach Blacks and Immigrants About Passover

JTA Staff Report

NEW YORK (JTA) — A seder seminar for former Soviet Jews in New York, and a black-Jewish community seder in Boston provided curtain-raisers for the Passover holiday.

The purpose of the two-hour session in New York on April 2 was to instruct newly arrived Jewish immigrants from Moscow, St. Petersburg and other former Soviet cities in the rudiments of the Passover ritual and its meaning.

In Boston on the same day,

blacks and Jews affirmed the underlying message of brotherhood when they celebrated the exodus of the Israelites from slavery by urging President Bush to stop deporting Haitian refugees fleeing for their lives.

It was the 12th annual pre-Passover seder, held at Ohabei Shalom in Brookline, Mass., sponsored jointly by Temple Ohabei Shalom Congregation, the Archdiocese of Boston, the Union Methodist Church and the Morningstar Baptist Church, in conjunction with the Anti-Defamation League.

The turnout of 450 reportedly was the largest in the event's 12 years.

In New York, about 150 former Soviet Jews, in this country for no more than three months, attended the seminar organized by the New York Association for New Americans (NYANA).

It was led by Rabbi Steve Greenberg of CLAL — the National Jewish Center for Learning and Leadership. A NYANA interpreter translated the proceedings into Russian.

Greenberg taught the new immigrants that "Passover is the holiday that is most widely celebrated by Jews [because] it has the most appeal. Everything important about being a Jew is expressed in Passover."

He explained that while the Jews' delivery out of Egypt was a serious occasion, the Passover celebration takes place in a casual atmosphere.

"The seder is supposed to be fun and alive. We tell jokes, we are not so serious. It is supposed to be a warm, wonderful celebration," he said.

The immigrants followed along in a Russian-Hebrew Haggadah, as the significance of the symbols on the seder plate was explained.

In Boston, the Passover Holiday, which celebrates the Jews' escape from slavery, became "a forum for the black and Jewish communities to come together to reaffirm shared values that grow from a common history of being victimized," said Leonard

Zakim, New England regional director of the ADL, who coordinated the event.

The current issue of deportation of the Haitian refugees and the increased anti-Semitism in the former Soviet Union "provides a unique focal point to bring us together on this ageless and common theme of persecution and intolerance," he said.

One of the speakers was former Soviet refusenik Ben Charney, who spoke of his personal escape from bondage after a 10-year struggle.

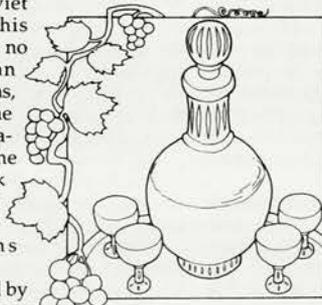
Another was Marie-Yollette Winfield, founder of the League of Haitian Families. She spoke of her experiences as a Haitian immigrant to this country and drew parallels between the Haitian and Jewish communities. "Jews and Haitians are bonded by a history of oppression," she said.

"The Jews overcame their obstacles. We need Jewish assistance to help develop the means and strategies needed to run a democratic society," she added.

The American Jewish Committee, meanwhile, held a special Passover seder on April 9 for prominent interracial, interreligious and interethnic leaders from New York.

(Contributing to this report were JTA staff interns Alexandra J. Wall in New York and Shoshana Levine in Boston.)

Illustration by Chaya Burstein from "My Very Own Haggadah," by Judyth Robbins Saypol and Madeline Wikler, © Kar-Ben Copies, Inc., 1983



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JOYOUS PESACH

Passover Drawing Contest Winners

The Rhode Island Jewish Herald would like to thank all those who participated in this year's Passover Drawing Contest. We would like to point out, however, that a number of very worthy entries had to be disqualified simply because the artist failed to include his or her name, age or grade, as per the contest instructions.

Please don't forget this important information for our next contest!

CONTEST WINNERS

AGES 6 AND UNDER

1st Place: Daniel Konoff, 6
2nd Place: Michelle Smoller, 6
3rd Place: Ilan Michel, 6
Honorable Mention: Daniel Edelman, 6

Also chosen for display:

Rafil Gerber, Jolie Steinman, Alana Mendelsohn

AGES 7 - 9

1st Place: Ari Heckman, 8
2nd Place: Jessica Fain, 9
3rd Place: Danny Newman, 7
Honorable Mention: Joshua Konoff, 9

Also chosen for display:

Michael Furman, Benjamin Konoff, Meryl Segal, Rachel Lieberman

AGES 10 - 13

1st Place: Agness Sardi, 8th Gr.
2nd Place: Seth Konoff, 10
3rd Place: David Dudek, 13
Honorable Mention: Sanya Kantarovsky, 10

Also chosen for display:

Roman Altshuler, Esther Shafran, Freda Winkleman, Chana Shafran

OTHER ENTRANTS

David Radpavar, 6
 Esther Sara Feldblum
 Becky, Grade 1A
 Asher, Grade 1A
 Thero, Grade 1A
 Hasyall, Grade 1A
 Valerie, Grade 1A
 Marina, Grade 1A
 Miriam Pliskin
 Haggar Zachor
 Abigail Weisman
 Sasha Bohan
 Eva Gliberman
 Nina Gammar
 Hillel Shafner
 Zehava Donowitz
 Rachel Smith
 Ari Schreiber
 Ella Shtyman
 Rivka Saklad
 Elisheva Klausner
 Jacob Edelman
 Chananya
 Laurie Pultman
 Regina Goldenberg
 Rachel Secunda
 Aaron Gliberman
 Roben Halpern
 Menachem Gibber, 7
 Mandeline Yaffe, 9 1/2
 Chanina Szendro, 9
 Tzipora Jakubowicz, 7
 Noah Bassel, 8
 Rachelle Mocos, 7
 Adam Cusner, 7
 Peter Ziegler, 8
 Rina, 7
 Moshe Rabbging, 8
 Inna Gorkin, 9
 Esther Donowitz, 8
 Jordan Cusner, 9
 Shayna Schafer, 9
 Ari Shafner, 8
 Aryeh Pliskin, 8
 Abigail Mintz, 8
 Yehudah Lipson, 7
 Yisroel Weiner, 7
 Yisroel Meir Raskin, 7

Moshe Prescott, 8
 Judy Massouda, 8
 Yeri, 7
 Ben Halper, 7 1/4
 Shmuel Gold, 8
 Stacy Berma, 7
 Shayna D'Aliora, 8
 Chedua Shafran, 8
 Jeff Lurie, 7
 Jamie Finkelman, 8
 Lauren Friedman, 7
 Branden Boucher, 8
 Adina Shafner, 9
 Michelle Levinson, 7
 Lena Utina, 7
 Meir Weinberg, 9
 Tova Smith, 8
 Dov Krakowski, 8
 Natania Raskin, 9
 Shira Hirschberg, 8
 Abigail Levine, 9 1/2
 Jacob Feldman, 12
 Michael Roseman, 12
 Jeff Rakitt, 11
 Ben Rotenberg, 10
 Lee LaMarche, 11
 Norman Harnick, 10
 Arkady Yerukhimovich, 11
 Lisa Wolk, 10
 Rachel Steiman, 12
 Ilana Feinberg, 13
 Adena Jurkowitz, 13
 Penina Strajcher, 13
 Andrew Sorkin, 10
 Josh Beraha, 10
 Agnes Sard, Grade 8
 Rachel Isenberg, 13
 Becky Norris, 11
 Bashi Lipson, 10
 Ary Ronowitz, 11 1/2
 Aviva Jakubowicz, 12
 Rena Silberberg, Grade 7
 Lena Vinnitsky, Grade 7
 Raphael Szendro, 11
 Sarah Pliskin, 10
 Yehoshua Hartman, 11
 Sarah Baron, Grade 7
 Yoni Weinberg, Grade 7
 Shulamith Jurkowitz, Grade 7
 Shai Secuada, Grade 7

Pesach Puzzle

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Q S R O G E X O D U S Y O M K A
R O U H D G L W F F D Z N A I P
H N I A A Y C H X R D L J N N E
F V C I H P A V E I O N G D G R
G R P L B T M E K B N G O M D B
L Z L N C B W B C I R L S E O A
I T A S M O S E S P M E P N M Q
H U G Z R P U L W X Y A W T Z P
S P U A E S L H X T E D O S T N
R Z E Y L C O I A H N E M T N B
J T S A F A C J C B K R R A I O
L F V E I T U H D E M A N D L I
D E G B G T S Q K G P L M Q E L
S P T C S L T D B L O O D O U S
G O D S T E S K L N T O Q S V W
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WORDS

Aaron	demand	hail	Moses
blood	Egypt	Hebrews	Nile
boils	escape	kingdom	Pharaoh
cattle	exodus	leader	plagues
commandments	frogs	lice	slaves
	God	locusts	slaying



David Sarolt, Grade 7
 Amir Afsai, Grade 7
 Zachari Byrack, Grade 7
 Dov Winkleman, Grade 7
 Yisroel Dubovick, 10 1/2

Rochel Dena Jakubowicz, 10
 Avrohom, 11
 Yair Smith, 10
 Avi Pultman, 10
 Riuka Gibber, 10

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FIRST PESACH IN ISRAEL



Getting Close to Passover

New immigrant Feuter Viniotsky helps Israel prepare for Passover at a matzah factory in Jerusalem. Thanks to Operation Exodus, he is celebrating his first Passover in Israel.

Photo: UJA Press Service/David Haas



Why Is This Matzah Different From All Other Matzah?

The matzah at this Jerusalem matzah factory is being packed by new immigrants Simon and Roman Chototzki. The brothers are celebrating their first Passover in Israel thanks to Operation Exodus.

Photo: UJA Press Service/David Haas



This Year in Jerusalem

New immigrants from Ethiopia and the former Soviet Union get their first taste of an Israeli Passover at the model seder at Ulpan Etzion. Funds from Operation Exodus brought them to Israel and are speeding their adjustment to Israeli life.

Photo: UJA Press Service/David Haas

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FIRST PESACH IN ISRAEL



From Moldavia With Love
Larissa Grushkova, who was a nurse in Moldavia, is helping pack matzah at the Rishon Lezion matzah factory. She is celebrating her first Passover in Israel thanks to Operation Exodus.
Photo: UJA Press Service/M. Dekel



First Taste of Passover
Russian newcomers in Jerusalem get their first introduction to Passover at a model seder at Ulpan Etzion. Funds from Operation Exodus brought them to Israel and are helping them become Israelis.
Photo: UJA Press Service/David Haas



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JOYOUS PESACH

Four Glasses

by Mike Fink
Herald Contributing Reporter

Mr. Edward O. Adler and I went over to Town Liquor for a Passover wine taste. We made quite a team. As ritual director of Temple Emanu-El, he spelled out the rules of kashrut. I tested my palate, trained during my undergraduate days in Paris and my graduate seasons at Brown in the winetaste club. The Fishbeins, *pere et fils*, senior and junior, set out rows of stemware around a silver bucket and a fancy corkscrew. This wineshop

started with the happy days of Repeal, at the corner of Doyle and Camp. The store moved on east and Elliott Fishbein took it over here on Newport Avenue, nearly 20 years ago.

We started out talking about wine as a general topic. Everyone agreed, "Jews don't drink much wine." Mr. Adler pontificated a bit, "The table is an altar to G-d." But Elliott countered, "I take a glass with every supper. Good for the health and the mood." I put in my own 2 cents worth, "Let's not talk about Wine, but about these wines.

Let's go."

Mr. Adler said a quick kiddush, and Elliott decorked a pair of Chardonnays kosher-for-Pesach, one from Gan Eden, and one from Weinstock. "These guys from California, they're about my age, and they want to keep kosher, and also drink a fine wine."

"You have to get all the foil off the lid," he muttered as he used the corkscrew. He swished the brew in the glass and sniffed. He sipped and then, he spat it out in the bucket. We were not there to get *shiker*, high, but to render judgement. We considered the flavor, the bouquet, the body, the finish. The Chardonnay from a stainless steel cask was light, crisp and clean. The vintage from an oaken barrel kept a vanilla-like aroma and carried more substance.

We moved along to a Zinfandel rose. This wine began its heritage in Italy, but it caught on in America. "I'll sell a lot of it mentioned Elliot. I sneered, "It feels like candy in my mouth." Mr. Adler smirked. We waged one of our battles about sweets. "It kills your taste buds," I threw out. "Kids love it," he socks back with a strong smile of scorn.

We sampled a Gamay Beaujolais. Eyebrows were raised, as the Fishbeins called it, "simple, youthful, not complex."

Elliot reached over for fresh glasses and a Cabernet Sauvignon and a Pinot Noir. We agreed, "Still a bit young, let it lie for another season." How about a group of Israeli or French wines fit and fitting for Passover? Well, according to the mavens of Town Liquor, the imported lines have been uneven in quality, and late in shipments.

This story doesn't set out to tell you what to drink. Only to remind the reader of a law and a lore. Mr. Adler brought along a xerox copy of the right way to go with the fruit of the vine. "Wine at the seder must be intoxicating. It should not be boiled or pasteurized. No added sugar. Drink four glasses of real wine, don't cheat yourself and the Maker of the Wine."

Jews are not commanded to drink junk food. Enjoy the subtle delights of the best four glasses you can get. On the way out of the Fishbein establishment, we were shown the proud wine cellars and storerooms. They want to do a good job. They have earned a top reputation as vintners. "The Portuguese corks aren't up to par these days," says Elliott.

I query, "How's business?" "Not bad. In hard times, people stay home. They want to make the most of it. They drink the highest quality wines they can get their hands on."

Passover Food Shipped To Cuba, Former Soviet Union

NEW YORK (JTA) — Sharing the first holiday of liberation since the collapse of communism, Manhattan's Park East Synagogue has shipped two tons of Passover foods to the former Soviet Union, destined for the Jewish communities in Moscow, St. Petersburg and Kiev.

Rabbi Arthur Schneier, senior rabbi of the congregation, was also responsible for getting the U.S. State Department once again to lift temporarily its 30-year embargo on Cuba to permit a 765-pound shipment of Passover food for the island's 1,200 Jews.

Schneier acted in his capacity as president of the Appeal of Conscience Foundation, an ecumenical group advancing religious freedom worldwide.

"The liberation from slavery in Egypt that Passover celebrates has a special resonance this year as the Jews of what was once the Soviet Union observe their first Passover free of the yoke of communism," Schneier said.

Park East Synagogue first shipped Passover supplies to the Moscow Choral Synagogue in 1988, the first time kosher food was sent directly to the Soviet Union from the United States.

The latest shipment is especially important because of the deteriorating economic situation in the former Soviet Union, Schneier said.

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JOYOUS PESACH

Passover Schedules

Congregation Ohawe Sholam

Congregation Ohawe Sholam, the Young Israel of Pawtucket announces the following schedule for Pesach 1992:

Thursday, April 16, 1992 — the search for chametz cannot take place before 8:13 p.m.

Friday, April 17, 1992 — Shacharis at 6:45 a.m. followed by a Siyum taught by Ephraim Gerber. Attendance of firstborn sons at the Siyum allows them to eat otherwise they must fast until the Seder. No chametz can be eaten after 10:30 a.m. and chametz not sold must be burned by 11:38 a.m. based on the Vilna Gaon. **Candlelighting is 7:11 p.m.** Don't forget to say shel shabbos v' shel yom tov in the first brocha and to add the brocha shehechayanu. Mincha will be at 7:15 p.m. followed by Maariv for Shabbos and Yom Tov. Please note the Seder cannot begin before 8:15 p.m.

Saturday, April 18, 1992 — Shachris at 9:00 a.m. Mincha will be at 7:10 p.m. followed by learning until 8:15 p.m. **candlelighting time.** Don't forget to say the second brocha of shehechayanu when lighting candles. Maariv will be at candlelighting time. Remember that no preparation for the second seder can take place until after 8:15 p.m., candle lighting time, in order not to violate Shabbos or to prepare for one

day of Yom Tov on another day of Yom Tov. The Havdalah blessings are added as part of Kiddush.

Sunday, April 19, 1992 — Shacharis at 9:00 a.m. Mincha at 7:15 p.m. followed by learning and Maariv.

Monday, April 20, 1992 through Thursday, April 23, 1992 — Shacharis at 6:45 a.m.

Thursday, April 23, 1992 — During preparations for the last days of Pesach on Thursday, April 23, 1992 an **eruv tavshilin** must be made in order to allow preparation of food on Yom Tov for Shabbos. **Candlelighting is 7:18 p.m.** Mincha followed by Maariv is at 7:20 p.m.

Friday, April 24, 1992 — Shacharis at 9:00 a.m. **Candle lighting at 7:19 p.m.** Don't forget to say shel shabbos v' shel Yom Tov in the brocha over chandle lighting. The Yizkor memorial candle must be lit before 7:19 p.m. from an existing flame. Mincha at 7:20 p.m. followed by Maariv.

Saturday, April 25, 1992 — Shacharis at 9:00 a.m. Shir Ha Shirim is chanted. **Yizkor at approx. 10:30 a.m.** Mincha will be at 7:15 p.m. followed by learning, Maariv and Havdalah. Pesach is over at 8:23 p.m., but do not touch chametz you sold before 9:30 p.m. in order to allow time for its repurchase.

Congregation Mishkon Tfiloh

Friday, April 17 — Shacharis is at 6:15 a.m. followed by Siyum. We may eat chometz until 10:07 a.m. Burn chometz by 11:26 a.m. Mincha is at 7:10 p.m. Maariv is 7:50 p.m., earliest Seder is 8:10 p.m.

Shabbos, April 18 — Yom Tov. Shacharis—9 a.m. Mincha is 7:15 p.m. Maariv is 8 p.m. Earliest seder and candles is 8:14 p.m.

Sunday, April 19 — Yom Tov. Shacharis is 9 a.m. Mincha is 7:15 p.m. Maariv is 8:05 p.m. Havdalah is 8:15 p.m. Yom Tov ends at 8:12 p.m.

April 20-23 — Chol Hamoed. Shacharis is 6:15 p.m. Mincha is 7:15 p.m.

Thursday, April 23 — Erev Yom Tov. Remember to prepare Eruv Tavshilin. Mincha is 7:20 p.m. followed by Maariv.

Seder Hosts Requested

If you can provide home hospitality for Brown or RISD students who cannot go home for the seder, please call Hillel House at 863-2805.

New Judaica Section At Barrington Book Store

It was recently announced that *The Little Professor Book Store* of Barrington has completed a new Judaica section, which will include variety of Judaic books specifically for Passover, and for other times of the year. For more information, call 245-7925.



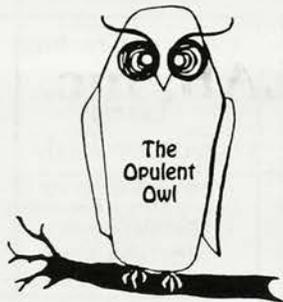
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Brown/RISD Hillel Seder And Meals

Just a friendly reminder that, while the formal deadline for signing up for Passover meals has passed, you may still sign up for meals. Hillel serves lunch and dinner daily throughout the holiday. A late fee will now be assessed on all meals reserved.

- First seder, April 17; 6:30 p.m.
 - Second seder, April 18; 7:15 p.m.
- Brown/RISD Hillel
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JOYOUS PESACH

Passover Schedules

Studying The Haggadah



Russian immigrant school children Alena Rinsky and Alec Bunin study a Russian-Hebrew haggadah they received from the American Jewish Joint Distribution Committee. JDC provided translations of the colorful "Animated Haggadah" to Russian olim throughout Israel. Alena's mother Nellir looks on. Photo: JDC-Israel

Temple Shalom Seder

The Congregation of Temple Shalom, the Conservative Congregation of Newport County, will usher in the Festival of Passover with their 11th annual Seder on Friday evening, April 17, at 6:30 p.m. Rabbi Marc S. Jagolinzer will conduct the Seder with emphasis on congregational participation.

Services for the Sabbath and the First Day of Passover will commence on Saturday morning, April 18, at 10:00 a.m.

Services for the Sabbath and Eighth Day of Passover will begin on Friday evening, April 24, at 6:00 p.m. and continue on Saturday morning, April 25, at 10:00 a.m. During the course of this service, Yizkor will be recited and memorial plaques will be dedicated in loving memory of: Ethel Brant, Edward Friedberg, Esther Friedberg, Philip M. Goldberg, William D.

Newman and Samuel A. Kusnitz.

Temple Shalom will hold their annual Day of the Holocaust observance on Thursday evening, April 30, at 7:00 p.m. in the Main Sanctuary. Seven memorial candles will be kindled in memory of all those who perished during this tragic era in world history. Special prayers and readings will be offered by an interfaith group of clergy and lay leaders.

The Temple will also sponsor their first Shabbaton during the weekend of May 15 and 16. Guest for this evening will be Dr. Moshe Waldoks, editor of *The Big Book of Jewish Humor*. Dr. Waldoks will speak on both Friday evening and Saturday morning.

For further information, contact the Temple office at 846-9002.

Congregation Sons of Jacob

Passover Schedule 1992-5752
Thursday Night, April 16
Search for Chometz 8:10 p.m.

Friday, April 17 Erev Pesach

Shacharis followed by Siyum for First Born 6:30 a.m.
Last chance to arrange for selling of Chometz — Chometz may be eaten till 10:07 a.m.
Burning of Chometz 11:25 a.m.
Candlelighting 7:11 p.m.
Mincha 7:15 p.m.
Maariv 8:15 p.m.
Seder begins no earlier than 8:15 p.m.

Saturday, April 18 First Day Pesach

Shacharis 8:30 a.m.
Prayer of Tal recited —Candlelighting 8:14 p.m.
Mincha 7:15 p.m.
Maariv 8:15 p.m.
Preparations for Seder may not start earlier than 8:15 p.m.
Counting of Omer begins

Sunday, April 19 Second Day Pesach

Shacharis 8:30 a.m.
Mincha 7:15 p.m.
Maariv 8:15 p.m.
Yom Tov ends 8:15 p.m.

Monday, April 20 through Thursday, April 23 Chol Hamoed Pesach

Shacharis 6:15 a.m.

Thursday Evening, April 23 Seventh Day Pesach

Eruv Tavshillin —Candlelighting 7:18 p.m.
Mincha 7:20 p.m.
Maariv 8:20 p.m.

Friday, April 24 Seventh Day Pesach

Shacharis 8:30 a.m.
Candlelighting 7:19 p.m.
Mincha 7:25 p.m.
Maariv 8:25 p.m.

Saturday, April 25 Eighth Day Pesach

Shacharis 8:30 a.m.
Yizkor 10:00 a.m.
Mincha 7:25 p.m.
Maariv 8:25 p.m.
Havdalah —End of Pesach 8:25 p.m.
Chometz may be eaten no earlier than 9:30 p.m.

Congregation Sons of Jacob is located at 24 Douglas Avenue, Providence.

Chag Kasher V'Sameach — A Kosher and Joyous Passover

Temple Beth-El Services

Festival of Passover
April 18-April 24

Friday, April 17, 5:45 p.m.

A brief service of prayer and meditation will usher in the holiday before people return home to retell freedom's wondrous story at the Seder table. Enjoy a healthy, fulfilling Yom Tov.

Saturday, April 18, 10:00 a.m.

Rabbi Gutterman will deliver a Passover Sermonette.

Concluding Day Of Festival
Friday, April 24, 10:00 a.m.

YIZKOR

The Temple's main Yizkor service honoring the memories of loved ones is an integral part of this concluding Passover observance. There also will be brief memorial payers appended to the conclusion of the 5:45 p.m. service on this day.

5:45 p.m.—Minyan in the Bennett Chapel

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JOYOUS PESACH



The Gourmet Touch for Passover

by Naomi Arbit

MILWAUKEE (JTA) — The Passover holiday presents a real challenge for the creative cook who wants to serve varied, delicious and nutritious meals during the eight-day period.

The recipes cannot include any form of leavening, such as yeast, baking powder, baking soda, grain or legumes — vegetables of the pea and bean family. Recipes served at the Seder and the days following may have been passed on from generation to generation, but there is always room for new dishes to carry on the traditions.

For those who are eating less beef and a lot of turkey and chicken, the following could be a welcome change.

ROAST CAPON WITH APRICOT STUFFING

Ingredients

- 6-8 pound capon
- 4 cups matzo farfel
- 1 cup orange juice
- 2-3 tablespoons vegetable oil
- 1/3 cup chopped onion
- 1/3 cup chopped celery
- 1/3 cup chopped red pepper
- 1 egg lightly beaten
- 1/2 teaspoon salt
- 1/4 cup golden raisins
- 1/2 cup diced dried apricots
- 1 teaspoon grated orange rind
- 2 cups chicken broth
- 3 tablespoons potato starch
- 3/4 cup apricot preserves or jam
- 6 tablespoons orange juice
- 2 tablespoons brandy

Directions

1. In a large bowl soak farfel in orange juice.
2. In a skillet heat oil; saute onions, celery and red pepper until soft. Add sauteed vegetables to the farfel. Stir in egg, salt, raisins, apricots and orange rind; mix well.
3. Wash capon inside and out; pat dry with paper towels. Spoon stuffing loosely into neck and body cavities. Pull excess skin over opening; secure with poultry pins. With kitchen string, tie legs together. Place extra stuffing in a small greased casserole; bake last 30 minutes that capon is in oven. Place capon on a rack in a roasting pan, breast side up.
4. Combine glaze ingredients; mix well. Brush capon with glaze. Roast in a 350-degree oven for about 2 1/2 hours, basting with glaze every half-hour.
5. Place capon on warm serving platter. Remove poultry pins

and string. Let stand 15 minutes for easier carving. Skim all fat from pan juices. Blend chicken broth, and potato starch; add to pan juices. Bring to boil over medium heat, stirring constantly to loosen brown bits from bottom of pan. Reduce heat, add remaining glaze and simmer until thickened. Serve capon with gravy. (6-8 servings)

MATZO BALLS

Cholesterol Free

Ingredients

- 1 cup matzo meal
- 1 teaspoon salt
- 1 carton egg substitute (defrosted) or 8 egg whites, beaten until frothy
- 4 tablespoons melted margarine
- 4 tablespoons cold water

Directions

1. In a small mixing bowl, combine matzo meal, salt and egg substitute and mix well. Add margarine and water stirring into batter. Cover bowl and refrigerate several hours or overnight.
2. Moisten hands in cold water and shape mixture into walnut-sized balls. Drop into gently boiling water flavored with instant chicken bouillon. Reduce heat, cover and simmer 30-45 minutes. Transfer to warm chicken soup. Heat and serve. (20-24 balls)

CHOCOLATE WALNUT TORTE

Ingredients

- 1/2 pound walnuts (about 1 2/3 cups)
- 2/3 cup sugar
- 6 ounces good quality bitter-sweet chocolate
- 1/4 cup rind from orange marmalade candy slices, diced
- 1 tablespoon brandy or orange liqueur
- 5 large egg yolks
- 6 large egg whites
- nondairy whipped topping

Directions

1. Dust nonstick sprayed 9" spring-form with matzo meal.
2. In a food processor, grind the walnuts with 1/3 cup sugar until fine. Add chocolate and chop almost fine. Stir in the candied orange rind and orange liqueur.
3. In a large mixer bowl with an electric mixer, beat the egg whites until stiff peaks form. Set aside.
4. In another mixer bowl, with the electric mixer, beat the egg yolks with remaining 1/3 cup sugar until the mixture is thick and a light lemon color.
5. Stir the walnut mixture and 1/3 of the egg whites into the egg yolk mixture. Then fold in the remaining whites gently.
6. Spoon the batter into the spring-form and bake in a 375° oven for 30-35 minutes, or until a toothpick inserted in center comes out clean. Place pan on a wire rack to cool. Remove rim. Serve torte with whipped topping and slivers of orange marmalade candy slices.

MANDELBROT

Ingredients

- 3/4 cup sugar
- 1/2 cup margarine
- 3 eggs
- 1 cup and 6 tablespoons matzo cake meal
- 6 tablespoons potato starch
- 1/2 cup slivered almonds
- 1/2 teaspoon orange juice
- 1/2 teaspoon lemon rind
- 1/2 teaspoon each: lemon and orange rind
- 1 tablespoon cinnamon
- 2 tablespoons sugar

Directions

1. Cream margarine and sugar until light and fluffy. Add eggs one at a time.
2. Combine cake meal, potato starch, nuts. Add to egg mixture along with juices and rind. Shape mixture into a 2-inch-wide loaf on a greased or nonstick baking sheet.

3. Combine sugar and cinnamon and sprinkle on top of loaf. Bake in a 375-degree oven for 45 minutes. Remove from oven and cut into 1-inch-thick slices; lay slices flat down. Toast both sides under the broiler until golden. Remove from baking sheet to rack to cool. (about 40 slices)

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JOYOUS PESACH

Recipes for Pesach

ASHKENAZIC SPRING CHICKEN SOUP

Ingredients
 2 pounds chicken wings
 10 cups cold water
 1 large onion, peeled
 4 large carrots, peeled
 2 large dill sprigs

2 stalks celery, including leafy tops
 salt & freshly ground pepper
 2 green onions, cut into 1-inch pieces
 1 pound medium asparagus, peeled, bases trimmed
 1/3 cup small dill sprigs

Matzo Balls Ingredients
 2 large eggs
 2 tablespoons vegetable oil
 1/2 teaspoon salt

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1/2 cup matzo meal
 2 tablespoons water

Directions

Combine chicken wings, water, onion, 2 carrots, celery, and salt in a large saucepan or pot, and bring to a boil. Skim thoroughly. Add large dill sprigs. Partially cover and simmer for 1-1/2 to 2 hours, skimming occasionally. Skim off excess fat.

Cut asparagus stalks into 1-1/2-inch pieces, leaving tips whole. Cut remaining carrots into 1-1/2-inch lengths, then in lengthwise slices of 1/8-inch thickness, and each slice in lengthwise strips about 1/2 inch wide.

Matzo Balls: Using hand mixer with turbo beaters, lightly beat eggs with oil in a medium (6-cup) bowl at speed 1. Add salt, then matzo meal and beat at speed 1 until well blended. Beat in 2 tablespoons of water. Cover mixture and refrigerate for 20 minutes.

Bring about 2 quarts of salted water to a boil in a large saucepan. With wet hands, take about

1 teaspoon of matzo ball mixture and roll it between both palms, shaping it into a ball; mixture will be soft. Set matzo balls on a plate. Reduce heat to bring water to a simmer. With a rubber spatula, carefully slide matzo balls into the simmering water. Cover and simmer over low heat for about 30 minutes, or until matzo balls are firm. Cover and keep them warm until ready to serve.

Chop green onions in food processor and transfer to a bowl. Finely chop small dill sprigs. Remove chicken wings, onion, carrots, celery and dill from soup. If desired, add meat from wings to soup; discard vegetables. Add carrot strips to soup, bring to a simmer and cook 5 minutes. Add asparagus and simmer 7 minutes or until asparagus is tender. Add green onions and simmer 1 minute. Add pinch of pepper and chopped dill. Taste and adjust seasoning.

When serving soup, use slotted spoon to add 2 to 3 matzo balls to each bowl. 8 servings.

—Courtesy of KRUPS

LEMON ALMOND MACAROONS

Ingredients

1 3/4 cups blanched slivered almonds (about 8 ounces)
 1 cup sugar
 2 large egg whites
 1 teaspoon freshly squeezed lemon juice
 2 teaspoons grated lemon rind
 24 almond slivers (optional garnish)

Directions

Position rack in upper third of oven and preheat to 350F. Line baking sheet with parchment paper or waxed paper, allowing it to extend slightly over sides of baking sheet; grease paper lightly with butter.

Grind half of almonds with 1/4 cup sugar in food processor until mixture forms very fine, even crumbs. Add 1 egg white and another 1/4 cup of sugar and process until smooth. Transfer to a medium (6-cup) bowl. Repeat with remaining almonds and sugar and second egg white.

Transfer to a bowl. Add lemon juice and rind. Using hand mixer, beat with dough hooks at speed 1 until blended.

With moistened hands, roll about 1 tablespoon of mixture between both palms and shape into a smooth ball. Place on prepared baking sheet. Continue with remaining mixture, spacing cookies about 1 inch apart.

With moistened fingers, press to flatten each macaroon slightly until they are about 1/2 inch high. If desired, press an almond sliver into top of each. Bake until very lightly but evenly browned, about 18-20 minutes. Centers should still be soft. Remove from oven.

Lift one end of paper and pour about 2 tablespoons of water under it, onto baking sheet; water will boil on contact with hot baking sheet. Lift other end of paper and pour about 2 tablespoons water under it. When water stops boiling, remove macaroons carefully from paper. Transfer to a rack and cool. Store in an airtight container. About 24 macaroons.

—Courtesy of KRUPS

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SEPHARDIC-STYLE HAROSEL

Ingredients

1 cup pitted dates (4 ounces)
 1/2 cup almonds
 1/2 cup walnuts
 1/4 cup sweet red Passover wine
 1/2 teaspoon ground ginger
 1/2 teaspoon ground cinnamon
 1 medium apple

Directions

Quarter dates and remove any pits or pit fragments. Finely chop almonds in food processor and transfer to a bowl. Repeat chopping with walnuts and add to bowl of almonds.

Process dates with wine and spices in the food processor until fairly smooth, scraping down mixture a few times. Add to bowl of nuts.

Peel and core apple and grate it coarsely. Add to nut mixture and mix by hand well. Add more wine by teaspoons, if necessary, to make a mixture that is spreadable but still thick. Serve as an appetizer spread with matza, or as a condiment with the meal.

Makes 1-1/2 cups (about 8 servings).

—Courtesy of KRUPS

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JOYOUS PESACH

Recipes for Pesach

PASSOVER HAZELNUT-ALMOND CAKE WITH RASPBERRY SAUCE

Ingredients

1 cup hazelnuts
1 cup sugar
2/3 cup whole unblanched almonds
1/4 cup matzo meal
4 large eggs, separated
1 1/2 teaspoons grated lemon rind

Raspberry Sauce & Garnish

3 cups fresh raspberries, or 12-ounce package frozen unsweetened or lightly sweetened raspberries, thawed
6 tablespoons sugar
fresh raspberries or strawberries for garnish
mint springs for garnish (optional)

Directions

Preheat oven to 350F. Toast hazelnuts in a shallow baking pan in oven for about 8 minutes, or until skins begin to split. Transfer hazelnuts to a strainer. Rub hot hazelnuts with a towel against strainer to remove some of the skins. Cool nuts completely. Leave oven on. Grease a 9-inch springform pan with butter.

Grind hazelnuts with 2 tablespoons sugar in food processor until fine. Remove to a bowl. Grind almonds with 2 tablespoons sugar until fine. Add to hazelnut mixture. Add matzo meal and mix well.

Using hand mixer with turbo beaters, beat egg yolks with 1/2

cup sugar at high speed until light and fluffy. Add grated lemon rind and beat at speed 1 until just blended. Rinse and dry beaters.

In a medium bowl (6-cup), whip egg whites with a pinch of salt using hand mixer at medium speed until soft peaks form. Gradually beat in remaining 1/4 cup sugar and continue beating until stiff and shiny.

In three batches, alternately fold egg whites and nut mixture into yolk mixture. Transfer to pan and bake about 35 minutes, or until a cake tester inserted in center of cake comes out dry. Cool 5 minutes. Run a metal spatula gently around cake and remove sides of springform. Cool on rack. Cake will sink slightly.

Raspberry Sauce

Puree berries in food processor in 2 batches, with 2 tablespoons of sugar for each batch. Process until very smooth. Strain into a bowl, pressing pulp in strainer. Use a rubber spatula to scrape mixture from underside of strainer. Add 1 to 2 tablespoons of sugar, to taste. Cover and refrigerate 30 minutes to 1 day.

Serve cake at room temperature with a spoonful of sauce on one side of cake slice and a few fresh berries and mint sprig on the other side. 8 servings.

—Courtesy of KRUPS

YEMENITE SPICY BAKED CHICKEN

Ingredients

1 large onion, peeled and cut in chunks
2 tablespoons olive oil (or vegetable oil)
8 large garlic cloves, peeled
4 teaspoons ground cumin
1 tablespoon tomato paste
1/2 cup water
3/4 pound ripe tomatoes, or a 14-ounce can plum tomatoes, drained
1 teaspoon turmeric
salt and freshly ground black pepper
6 pounds chicken pieces

Directions

Preheat oven to 400F. Chop onion in food processor in two batches. Heat oil in a large skillet over medium-low heat, add onion and saute until golden (about 7 minutes). Remove from heat.

Chop garlic in food processor. Add cumin, tomato paste and 1/4 cup water to garlic and process until blended. Add mixture to skillet.

Coarsely chop tomatoes in food processor and add to skillet. Stir in turmeric. Add pinch of salt and pepper.

Place chicken pieces in a large shallow roasting pan. Season them on both sides with salt and add spice mixture from skillet. Mix to coat chicken thoroughly with spice mixture. Turn chicken pieces skin side down. Cover with foil and bake 30 minutes. Uncover and turn pieces skin side up, and bake 15 minutes.

Add 1/4 cup water to the pan. Continue baking chicken, basting once, about 20 to 30 minutes longer or until chicken is tender and juices run clear when thickest part of thigh is pierced with sharp knife. Serve hot.

Makes 8 servings.

—Courtesy of KRUPS

MOROCCAN HOT AND SWEET PEPPER AND TOMATO SALAD

Ingredients

1/2 cup small cilantro (fresh coriander) sprigs*
6 large garlic cloves, peeled
3 jalapeno peppers, seeds and ribs removed**
5 tablespoons olive oil
2 large green bell peppers, diced (1/2-inch dice)
3 medium-size red bell peppers, diced
3 pounds ripe tomatoes,

peeled, seeded and diced, or three 28-ounce cans plum tomatoes, drained & diced
Salt to taste

Directions

Chop cilantro in food processor. Remove and reserve. Chop garlic in food processor and remove. Quarter jalapeno peppers and chop in food processor.

Heat 4 tablespoons oil in a large, wide, deep pan, such as a Dutch oven, over medium-low heat. Add both types of bell peppers and saute until softened, about 15 minutes. Remove with slotted spoon.

Add tomatoes to oil, sprinkle with salt, and bring to a boil. Cook uncovered over medium

heat about 20 minutes, or until thickened. Add sauteed peppers, chopped jalapeno peppers and garlic and cook over medium heat, stirring often, about 10 to 15 minutes, or until peppers are tender and mixture is thick. Add cilantro and cook 2 minutes. Remove from heat and stir in remaining tablespoon of oil.

Taste and adjust seasoning. Refrigerate 1 hour or up to 3 days. Serve at room temperature. Stir before serving.

Makes 8 servings

*Parsley can be substituted for cilantro if desired.

**Wear rubber gloves when handling hot peppers if your skin is sensitive to them.

—Courtesy of KRUPS

PAPRIKA ROASTED CHICKEN

Ingredients

1 roasting chicken (4 1/2 to 5 pounds*)
1/2 teaspoon coarse salt
1/2 teaspoon pepper
1 bunch fresh sage
1/2 teaspoon paprika

Directions

1. Preheat oven to 350°F. Line roasting pan with foil; set rack in pan.

2. Remove giblets and neck from inside chicken. Rinse chicken under running cold water and drain well. Season cavity with salt and pepper and insert sage. Sprinkle outer surface of chicken with paprika. Set chicken, breast-side up, on rack in pan and roast, uncovered, basting with pan juices. Roast for 1-1/2 hours or until juices run clear when inner thigh is pricked with a fork. Remove and discard skin.

Makes 8 servings

Each serving provides 3 Proteins

*A 4-1/2 to 5-pound chicken will yield about 1-1/2 pounds cooked poultry.

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JOYOUS PESACH

Why is this night different from all other nights?

(1) On all other nights we may eat either leavened or unleavened bread, but on this night, only unleavened bread.

שבקל הלילות אנו
אוקלין חמץ ומצה. הלילה
הזה בלו מצה.

(2) On all other nights we eat all kinds of herbs, but on this night we eat especially bitter herbs.

שבקל הלילות אנו
אוקלין שאר ירקות. הלילה
הזה מרור.

(3) On all other nights, we need not even once dip our herbs in any condiment, but on this night we dip herbs twice: one herb in salt water, and the bitter herbs in HAROSET.

שבקל הלילות אין אנו
מטבילין אפילו פעם אחת.
הלילה הזה שתי פעמים.

(4) On all other nights we eat either sitting or reclining, but on this night we recline.

שבקל הלילות אנו
אוקלין בין יושבין ובין מסבין.
הלילה הזה קלנו מסבין.

A Fifth Question

There is something warm about Pesach. The candles are lit, wine is drunk, horseradish burns the mouth, and everyone laughs. At the family Seder, with all the relatives sitting around the table, or even at a Hillel dinner, with friends, there may be no other Jewish festival which connects generations with so much ritual, song and food.

We are fortunate, in this country, to have what we have. We live in freedom, with abundance and opportunity. For all that we might complain about the price of matzah, for most of us it is very affordable.

At Passover, we celebrate the centuries, the millenia. We link ourselves with those who have lived before us. We were freed from Egypt, we say. And during the Seder, we are again freed from Egypt.

So, what shall we do with this newly-won freedom? Who shall benefit from our wealth and knowledge, besides ourselves?

At the Seder, the youngest one asks four questions. The answer to those questions are known, part of the ceremony.

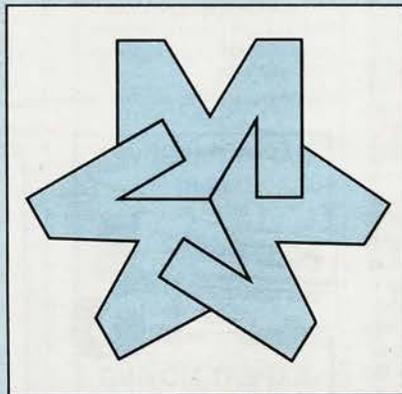
We offer a fifth question, for those who are interested, to debate, discuss, and perhaps take action on...

"What's next?"

L'Chaim and Happy Pesach!

—Mark Binder and Kathy Cohen

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Rhode Island
Jewish Herald
extends its
sincerest
wishes for
a
Joyous Pesach!



The Miriam Hospital
Extends to all our Friends
Warm Wishes
for a Joyous Passover

CLASSIFIED

"Double"

(continued from page 3)

double of art in one of her future pieces.

Dina's husband, Reuven Dar, who works for the U.S. military aerospace program, beamed at us and said "In some ways it is lonely being a Jew Bringing people together is a beautiful and hopeful thing. I would like to go back to Sfad and Kabbalah."

Reuven is something of a mystic, but he understands his wife's work: "It brings together the Holocaust and the Inquisition, the church and the synagogue. She brings things out."

In front of a fire in the parlor, we looked through Dina's scrapbooks and pictures. We pored over John-Paul's album of his father's life.

John-Paul summed up what he came to say to me: "You do the good thing in life. You don't win rewards for it. You just do it. Tell your readers my dad would do the same thing today for anyone in need. In East Timor. Anywhere."

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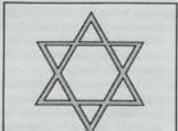
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