



Watercolor by Tzagaye Barihun

The back cover of a new Haggadah depicts Ethiopian Jews ascending a mountain to reaffirm the Covenant.

For more from this Haggadah, see page 13.

JFRI slate for 2000-01 and recommended by-laws changes.

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Postmaster: Dated Material.
Please Expedite!

Yom Ha Shoah

Providence College mounts an extensive program of arts and the Holocaust, including an exhibition by Alice Lok Cahana.

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The Jewish Federation to present Never Again Award to Lea Eliash, a survivor who tirelessly tells her story to schoolchildren.

See page 19

*Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knishes
Fish that's gefilte-d, horseradish that stings
These are a few of our Passover things*

Where to find more to this ditty, plus some on-line Passover hints and greetings?

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Two books by Rhode Island authors have won National Jewish Book Awards.

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Review of Carol Ingall's book on moral education.

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Passover recipe from "Drizzle of Honey" by David Gitlitz and Linda Davidson.

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The Jewish Voice of RI

The Jewish Voice of Rhode Island (465-7110) is printed monthly, except Aug., in Sept., Oct., Nov., Dec., Jan., Feb., Mar., Apr., May, June and July by the Jewish Federation of Rhode Island, 130 Sessions St., Providence, RI 02906. Telephone 401-421-4111, FAX 401-331-7961, e-mail JVoice@aol.com. ISSN number 1078-7232.

National and international news is gathered from Jewish Telegraphic Agency, World Zionist Press Office, general media, etc. Member: American Jewish Press Assoc., International Jewish Media Assoc.

Publisher: Jewish Federation of RI
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Copy Deadlines: All news releases, photographs, etc. must be received by the 15th of the month. Letters to the Editor are due by the 20th. You may send them by e-mail to JVoice@aol.com.

By-lined articles reflect the opinions of the writers, not necessarily those of the Federation.

Visit the Federation's web site at www.jfri.org.
Subscription price \$1.00. Periodicals postage paid at Providence, RI.
Postmaster: Send address changes to: Jewish Federation of RI 130 Sessions St., Providence, RI 02906.

The words from Yad Vashem

Editor's Note: We present here the full texts of the speeches made at Yad Vashem by Pope John Paul II and Prime Minister Ehud Barak.

"It makes us cry out" — John Paul

The words of the ancient Psalm rise from our hearts:

*I have become like a broken vessel,
I hear the whispering of many "terror on every side!"
As they scheme together against me, as they plot to take my life.
But I trust in you, O Lord; I say, "You are my God." (Ps 31:13-15).*

In this place of memories, the mind and heart and soul feel an extreme need for silence. Silence in which to remember. Silence in which to try to make some sense of the memories which come flooding back. Silence because there are no words strong enough to deplore the terrible tragedy of the Shoah. My own personal memories are of all that happened when the Nazis occupied Poland during the War. I remember my Jewish friends and neighbors, some of whom perished, while others survived.

I have come to Yad Vashem to pay homage to the millions of Jewish people who, stripped of everything, especially of their human dignity, were murdered in the Holocaust. More than half a century has passed, but the memories remain.

Here, as at Auschwitz and many other places in Europe, we are overcome by the echo of the heart-rending laments of so many. Men, women and children cry out to us from the depths of the horror that they knew. How can we fail to heed their cry? No one can forget or ignore what happened. No one can diminish its scale.

We wish to remember. But we wish to remember for a purpose, namely to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism.

How could man have such utter contempt for man? Because he had reached the point of contempt for God. Only a godless ideology could plan and carry out the extermination of a whole people.

The honor given to the "just gentiles" by the State of Israel at Yad Vashem for having acted heroically to save Jews, sometimes to the point of giving their own lives, is a recognition that not even in the darkest hour is

every light extinguished. That is why the Psalms, and the entire Bible, though well aware of the human capacity for evil, also proclaim that evil will not have the last word. Out of the depths of pain and sorrow, the believer's heart cries out: *I trust in you, O Lord; I say, "You are my God." (Ps 31:14).*

Jews and Christians share an immense spiritual patrimony, flowing from God's self-revelation. Our religious teachings and our spiritual experience demand that we overcome evil with good. We remember, but not with any desire for vengeance or as an incentive to hatred. For us, to remember is to pray for peace and justice, and to commit ourselves to their cause. Only a world at peace, with justice for all, can avoid repeating the mistakes and terrible crimes of the past.

As Bishop of Rome and Successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-semitism directed against the Jews by Christians at any time and in any place. The Church rejects racism in any form as a denial of the image of the Creator inherent in every human being.

In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish people suffered in the 20th century will lead to a new relationship between Christians and Jews. Let us build a new future in which there will be no more anti-Jewish feeling among Christians or anti-Christian feeling among Jews, but rather the mutual respect required of those who adore the one Creator and Lord, and look to Abraham as our common father in faith.

The world must heed the warning that comes to us from the victims of the Holocaust and from the testimony of the survivors. Here at Yad Vashem the memory lives on, and burns itself onto our souls. It makes us cry out:

*I hear the whispering of many "terror on every side!"
But I trust in you, O Lord; I say, "You are my God." (Ps 31:13-15).*

"You are blessed in Israel" — Barak

Your Holiness, Pope John Paul II, allow me to open with a few words in our language, the language of Abraham, Moses and the Covenant, which has once again become the native language of the land of Israel.

A 2,000-year-old historical cycle is returning here to its beginning, bearing the weight of remembrance — its richness and pain, its light and shadows, its song and laments. The wounds of time will not be healed in a day, but the path which brought you here leads to a new horizon. This hour will go down in history as a propitious hour, a moment of truth, the victory of justice and hope.

Your Holiness, in the name of the Jewish people, in the name of the State of Israel and all of its citizens — Christians, Muslims, Druze and Jews — I welcome you, in friendship, in brotherhood and in peace, here in Jerusalem, the capital of Israel, the eternal city of faith.

Your Holiness, we meet today in this sanctuary of memory, for the Jewish people and for all humanity. "Yad Vashem" — literally "a place and a name" — for the six million of our brothers and sisters, for one and a half million children, victims of the barbarian evil of Nazism.

When the darkness of Nazism descended, and my people were led from all over Christian Europe to the crematoria and the gas chambers, it seemed that no longer could one place any hope in God or man. That in the words of the prophet Joel, "The sun and the moon darkened and the stars withdrew their luster." And the silence was not only from the heavens. During that time, here in the land of Israel, the poet Natan Alterman wrote these searing, tormented verses:

As our children cried underneath the gallows, the wrath of the world we did not hear...

Your Holiness, From the depths of that "long night of the Shoah", as you have called it, we saw flickers of light, shining like beacons against the utter darkness around them. These were the righteous gentiles, mostly children of your faith, who secretly risked their lives to save the lives of others. Their names are inscribed on the walls around us here at "Yad

Vashem"; they are forever inscribed on the tablets of our hearts.

You, Your Holiness, were a young witness to the tragedy. And as you wrote to your Jewish childhood friend, you felt, in some sense, as if you yourself experienced the fate of Polish Jewry. When my grandparents, Elka and Shmuel Godin, mounted the death trains at Umschlagplatz near their home in Warsaw, headed towards their fate at Treblinka — the fate of three million Jews from your homeland — you were there, and you remembered.

You have done more than anyone else to bring about the historic change in the attitude of the Church towards the Jewish people, initiated by the good Pope John XXIII, and to dress the gaping wounds that festered over many bitter centuries.

And I think I can say, Your Holiness, that your coming here today, to the Tent of Remembrance at Yad Vashem, is a climax of this historic journey of healing. Here, right now, time itself has come to a standstill. This very moment holds within it two thousand years of history. And their weight is almost too much to bear.

Shortly before setting out on your pilgrimage here, you raised the flag of fraternity to full mast, setting into church liturgy a request for forgiveness, for wrongs committed by members of your faith against others, especially against the Jewish people.

We appreciate this noble act most profoundly.

Naturally, it is impossible to overcome all the pains of the past overnight. Your Holiness has frequently commented on problems regarding past relations between Christianity and the Jews. It is our wish to continue productive dialogue on this issue, to work together to eliminate the scourge of racism and anti-semitism.

Your Holiness, mine is a nation that remembers. However onerous the burden of memory, we may not avoid it, because without memory there can be neither culture nor conscience.

The establishment of the State of Israel against all odds, and the ingathering of the exiles not only has restored to the Jewish people its honor and mastery over its fate; it is the definitive, permanent answer to Auschwitz. Please turn to page 6.

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Special Features

From "Ladies' & Gents' Furnishings" to rubber dummies; potbellied stoves to turkey on the bar-b

by Jane S. Sprague

Sam Salk used to tell his grandson, Jeff, about the days when he'd fire up the potbellied stove in the center of his store at Oakland Beach in Warwick. As he waited for his lunch to heat up, neighborhood men would wander in, pull out the board of red and black squares and begin their daily game of checkers.

In those days, the signs painted on the windows and awnings of Salk's General Store read, "Ladies' & Gents' Furnishings • Shoes • Sporting Goods • Toys."

An advertisement from 1932 promotes a broad mix of merchandise: beach toys, window shades, pillow cases, union suits, all-wool bathing suits.

This year, Jeff Salk, who heads the 100-year-old, four-generation business, will fire up the latest versions of Webber grills and invite the neighbors by for cooking demonstrations.

One will feature local cooking maven and Martha Stewart guest, Don Hysko from Cumberland. In June an expert from the manufacturer will whet palates with outdoor culinary creations, but in November it's Jeff's show as he roasts turkeys in the parking lot.

There probably won't be any checker boards, though.

Salk's General Store is now Salk Hardware and Marine, a True Value affiliated business that stretches along a short block on Route 117, almost precisely four miles east of Route 95.

Gone are threads and notions, clothes and shoes, toys and souvenirs. In their places are full-service plumbing and heating supplies, a broad inventory of heavy power tool accessories, rows of paint and varnish, small riding tractors, simple to elaborate grills, and heavy-duty inflatable rubber boats right near shelves of marine goods, including supplies for "on-shore" fishermen.

And, then, a few things his grandfather and great-grandparents, Hyman and Elizabeth, would recognize: now hard-to-find housewares such as cast-iron pots and skillets, hand-cranked food mills, paper sacks full of assorted sizes of peg-board holders for \$1.00, and, sweetest of all, right near the snazzy turbo-powered tractors, a little red wagon.

Hyman Salk's father and mother had been enticed to move to Providence from New Jersey by a relative who, in the late 1890s, touted the good economy in Rhode Island. She knew of a tailoring business for sale at Bullet Avenue and Plain Street in South Providence. "You could make a good living,"

she must have told the young couple on the cusp of the new century. They were convinced.

Jeff's dad, Harold Salk, isn't too sure that his great-grandfather was much of a tailor. It was his son, Hyman, who saw opportunities in 1916 with the summer crowd at Oakland Beach. Hyman would fill a backpack with sewing notions, take the trolley to Oakland Beach, and walk up and down selling his wares. Demand for "city" goods by the summer crowd was great enough that Sam graduated to using a baby carriage to tote his expanded inventory.

Not wanting to miss a good opportunity, he opened Salk's General Store at Oakland Beach the next summer, 1917, when he was still a teenager. Life was financially strapped enough for the Salk family then that Hyman had quit school at age 15 to supplement the family income and help his siblings stay in school.

Always a year-round business, the Oakland Beach store serviced the summer crowd for several months but fishermen and farmers most of the year, "keeping everything the community needed in stock," Harold says.

Hyman's two sons, Sam and Louis, grew into the business, with Louis running a branch store. Salk's at Oakland Beach survived the depression, despite price controls, and rebuilt twice after being completely washed out by the 1938 and '54 hurricanes. The site on Route 117 seems flood-proof.

Harold says that, "as a kid I'd come work in the store after school, and my grandfather would chase me around and yell at me for not doing things the right way." Harold wasn't so sure life in retail was what he wanted. "But, in the Army I decided. I grew up and made up my mind and wrote home to tell my folks. I still enjoy doing it," the semi-retired Harold says.

His wife, Carolyn, the company comptroller, knew what a demanding life retail can be and encouraged their son, Jeff, to explore other avenues for a livelihood. Jeff took



Every year, Jeff Salk, the 4th generation to head the family business, fires up the Webbers in the parking lot at Salk's Hardware and Marine to show customers how to do turkey.

his mother's advice and earned undergraduate and graduate degrees in industrial engineering.

"I worked for about two and a half years as an engineer. Didn't like the politics," the younger Salk says. He joined the business in 1983 and now is its president. "I carry his briefcase when we go on buying trips," quips his Dad.

They are able to track trends and adjust inventory through those semi-annual buying expeditions and by mixing with customers on the floor, by keeping the conversations flowing with their 20, 15, and 10-year employees, who share in the company profits.

Father and son both remark on that "certain personal satisfaction you get putting your own imprint" on a business, by "succeeding or failing by your own abilities," enjoying the people contact, knowing customers by name, abiding by the company philosophy of "being fair to both sides of the counter — good value for our customers, a reasonable profit for us," and by being good community citizens.

The company sponsors Little League teams, is active in the Chamber of Commerce and hires "at-risk" high school kids who need some structure and mentoring. "One boy had worked for us for a while," Harold says. "He was leaving just about the time of his birthday. We got him a cake and a watch. He was overwhelmed. He said it was the first time he'd had a birthday party or gotten a gift."

Salk's Hardware and Marine is not small potatoes, as independently-owned stores go. The True Value organization is a \$15 billion buying cooperative of hardware stores all over the country. The Salks estimate that their annual gross receipts are more than twice the national average for True Value stores.

Salk's is modernized, everything computerized, and a website under reconstruction (www.salkshardware.com) that eventually will help customers order on-line.

In the meantime... or even some distant future time... if you need your lamp fixed, bring it to Salk's. Depending on the part, it might cost you only 50¢.



Salk's always has served the local fishing population. Proud of their "rubber dummies" are Harold and Carolyn Salk and their son and company president Jeff Salk. Dad says he carries Jeff's briefcase when they go to trade shows.



Several of the founders — Hyman Salk, his mother and his wife, Elizabeth — stand in the doorway of the Oakland Beach store for this 1927 photograph.

The pictures were startling: Pope John Paul II kneeling in his purple robes of penitence, hands grasping the feet of a sculpture of Jesus on the cross, a seven-branched candelabrum burning on the altar. By his side Cardinals confessed the sins of Christians against other peoples, and Pope John Paul begged God's forgiveness.

Less than two weeks later, a frail and bent John Paul slowly crossed the Tent of Remembrance at Yad Vashem to embrace Holocaust survivors known to him from his childhood.

Accompanying the first scene on March 12 was a remarkable, unprecedented admission of culpability for a sweeping array of betrayals of Christian principles and immoral acts. Specifics were not enumerated. Wrecked peoples were not identified. . . with one exception: Us.

Cardinal Edward Cassidy confessed: *Let us pray that, in recalling the sufferings endured by the people of Israel throughout history, Christians will acknowledge the sins committed by not a few of their number against the people of the Covenant and the blessings, and in this way will purify their hearts.*

Pope John Paul then prayed: *God of our fathers, you chose Abraham and his descendants to bring your Name to the Nations: we are deeply saddened by the behavior of those who in the course of history have caused these children*

These wonderful words

of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant.

Though not mentioned specifically in the next confession, delivered by Archbishop Stephen Fumio Hamao, Jews certainly were included, as he asked that *Christians will be able to repent of the words and attitudes caused by pride, by hatred, by the desire to dominate others, by enmity towards members of other religions and towards the weakest groups in society, such as immigrants and itinerants.*

Pope John Paul responded that Christians often "have violated the rights of ethnic groups and peoples, and shown contempt for their cultures and religious traditions."

Then, at Yad Vashem on March 23, he said, haltingly: *As Bishop of Rome and Successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-semitism directed against the Jews by Christians at any time and in any place.*

These are wonderful words.

Nor are these the first occasions that this Pope has addressed the "anguish of the Jews," as expressed in the book of that name by the late Father Edward H. Flannery, of the Dio-

cese of Providence.

Pope John Paul had already labeled anti-semitism a "sin," and in 1998 issued the paper, "We Remember," which began to address the responsibility of Catholics in perpetuating centuries-old, anti-semitic attitudes. In its troubled aftermath, he created a committee of Catholic and Jewish scholars to study World War II documents, including those of Pope Pius XII, and to report more fully on the acts and omissions of the Church and its leaders during that wretched time. We await their work.

These steps establish a masterful foundation for understanding and reconciliation. Reaching this point has been painful for John Paul and his Cardinals, and we laud the Pope for persevering toward his goals. Now, we ask the Roman Catholic Church to go beyond these wonderful words. Now, the seminary curricula, the liturgy, the school textbooks must address the details behind the words. Now, the dioceses and their priests must teach their flocks this sad history.

For our part, we must try to understand how difficult and delicate these steps are for the Roman Catholic Church. Its statements may always be couched in vague words, because the doctrine of infallibility, on which the authority of the Church and its temporal head, the Pope, rests, cannot admit culpabil-

ity for grievous, immoral behavior without shaking the Church to its very foundations.

Infallibility is a foreign concept to us. We have no structure that supports such doctrine. We wrestle with God and with each other as we try to discern just what God wants of us in our own time. In "Night," Eli Wiesel's personal account of the Holocaust, he recounts the Friday night when desperate men interrupted their prayers in order to put God on trial. To those Jews, even God was not infallible. They convicted Him. And then they returned to davening.

Catholics may better appreciate our wish for more than generalities if they understand Judaism's concept of confession and forgiveness. We recognize sins against people and sins against God. One cannot forgive the sins committed by the other. Thus, at the High Holy Days, Jews beg forgiveness of the individuals they may personally have harmed. We beg God to forgive our collective sins, our sins against Him. Pope John Paul has asked God to forgive the collective sins of Christians for a plethora of general actions spread over 2,000 years. We await the admission, made to us, of specific abuses — the Crusades, the Inquisition, the silence of the Holocaust.

Perhaps then we, "the people of the Covenant," can join in helping to fulfill John Paul's wish for "genuine brotherhood" with the people of the New Testament.

On the Ides of March, beware the David Irvings

by Rela Mintz Geffen

LONDON (JTA) — As an FOD (Friend of Deborah Lipstadt), I sit in the British courtroom on the Ides of March and watch the expressions on her face as her career and her scholarship are taken apart by David Irving.

She is described both as a powerful Queen Bee manipulating drones all over the world — including JTA, the ADL, the Board of Deputies of British Jews and the governments of several countries — and in the next moment as a little lamb who was "led astray" by Yehuda Bauer, director of Yad Vashem.

I have checked, and David Irving is mentioned on just 16 of the 278 pages of Lipstadt's "Denying the Holocaust: The Growing Assault on Truth and Memory," the book that prompted his lawsuit. If one never looked at the book and just listened to his ranting, one would think that a personal critique of his oeuvre and the destruction of his livelihood is the main focus of Lipstadt's endeavors.

Deborah is by turns incredulous, amused, angry and impassive. From time to time, she taps the keys of her laptop, eyes intent on the small screen. As always during the formal proceedings, she is silent. Her voice is not heard and her name is not mentioned in the official trial listings.

The case is labeled Irving vs. Penguin & ant. She has been reduced to "another" or, at other times, "the second defendant." This silence is very difficult for her and it is infu-

riating to Irving, who constantly berates her for not appearing in the witness box in her own defense.

But Deborah will not even give the appearance of debating a denier. Cross-examination by Irving would have put her in the position of responding to him on a one-to-one basis, suggesting that they have differing but equally legitimate versions of history. Her scholarship will have to stand on its own.

Richard Rampton, Deborah's attorney, speaks eloquently for just about an hour before midday. Then, before the lunch break, Irving begins what is to be a nearly five-hour presentation.

After lunch, he resumes reading his 100-plus page closing argument. The judge had urged him to summarize, but Irving hews closely to the text that was distributed — only skipping a paragraph here and there.

Then, nearly two hours into Irving's presentation comes the most dramatic moment of the day. Irving departs from his prepared speech. In the midst of refuting the defense contention that he is a neo-Nazi, illustrated early on in the trial by a video in which he is shown addressing a rally where young men begin to chant "Sieg Heil," Irving turns to the judge, addressing him directly.

He says, "They shouted, 'Sieg Heil, Sieg Heil' — and then instead of saying 'my Lord,' he calls the judge 'Mein Fuhrer.'"

There is a collective gasp, then a ripple of laughter. Someone tells us later that the judge laughed out loud. I happened to be watching Rampton, Deborah's attorney. His face rapidly registered incredulity, astonishment, wry amusement and finally satisfaction.

No one could believe what had just happened. Had we imagined it? Could he actually have addressed a British judge as "Mein Fuhrer?" Without a pause or change of inflection, Irving goes on with his speech as though nothing untoward has happened.

Later, Anthony Julius, Deborah's brilliant solicitor, believes that either Irving wasn't even aware of what he had said or just held himself under rigid control.

Irving has contended all along that he does not deny the Holocaust. But he spends the last hour and a half of his peroration "proving" in excruciating detail that the gas chambers at Auschwitz were air raid shelters for the SS that happened to be built over a mortuary. He even repeats his horrifying statement that more women died in the back seat of Kennedy's car at Chappaquiddick than in gas chambers at Auschwitz. In other words, he repeats the denial in its crudest form. Doesn't he realize what he is saying?

It is over. I agree to meet Deborah and close friends of hers from Atlanta at a dinner sponsored by a Jewish organization at a kosher restaurant in Golders Green where Anthony Julius will speak about Holocaust denial. Feeling like a very official FOD, I find

myself at a table with Deborah, Anthony Julius and his family, and others.

Asked about the importance of the trial, Anthony Julius declines to speculate on the view of history. After all, he notes, if one had asked about the most difficult place for Jews at the end of the 19th century, one would have cited France after Alfred Dreyfus, the military officer wrongly convicted of treason.

As to more immediate gains, he clearly takes pride in having defended Deborah Lipstadt and her work; the honor of historians from those who besmirch it; and litigating the Holocaust for the first time in England as first generation witnesses fade away and there is a resurgence of neo-Nazi activity in Europe. Finally, he says, it shows a side of British Jewry that is often hidden. As he puts it, "We don't look for a fight but if it comes to us, we will do it."

The whole extraordinary defense team has "done it" for four years. Now their work is completed and the decision is up to the judge, who has promised a speedy opinion. Deborah Lipstadt's work reminds us, as the Torah does in its passage about Amalek, of the importance of memory.

In my opinion, it is David Irving and his ilk who should beware.

Rela Mintz Geffen, a professor of sociology at Gratz College in Melrose Park, Pa., attended much of the London trial as a show of support for her friend.

Abe Foxman, conciliatory here, unyielding there

by J.J. Goldberg

Not long after he took over as national director of the Anti-Defamation League, Abraham Foxman was asked to fly to Geneva and head off an international crisis. It set the tone for what's come since.

It was June 1990. Nelson Mandela, newly released after 27 years in a South African prison, was headed to New York for an expected hero's welcome. A group of Jewish militants planned a rally, protesting Mandela's links to Moammar Khadafy and Yasser Arafat. Fearing a black-Jewish flareup, civil rights leaders convinced a Jewish delegation to meet Mandela en route and hear him out.

Just before takeoff, Abe Foxman agreed to join the mission. A veteran ADL staffer, he had a reputation as a staunch opponent of racial pandering and an Israeli security hardliner. If he found Mandela kosher, the opposition would dissolve. Indeed, Mandela went on to a triumphal American reception that helped cement South Africa's peaceful transformation.

A decade later, it's hard to imagine the episode repeating itself the same way. Not that Foxman no longer shakes hands with former foes. No, he's accepted apologies from Pat Robertson, Jesse Jackson, Michael Jackson (for an anti-semitic song lyric) and George

W. Bush, for saying Jews can't enter heaven. Along the way, he's all but lost his hardline reputation.

Lately Foxman is displaying his conciliatory side more and more. He's still a hardliner by temperament, particularly around Israel. But he seems increasingly concerned not just with how others treat Jews, but how Jews appear to treat others.

"If you want people to change their minds and hearts," he says, "you have to be ready to accept it when they do change."

Last month he raised hackles by opposing isolation of Austria, after Jorg Haider's far-right Freedom Party entered the government. "Three quarters of the Austrian people didn't vote for him," Foxman says. "What are we telling them?"

Last year he caused shockwaves by speaking out against what he saw as overemphasis on Holocaust restitution. If things continued, he said, "the last Holocaust soundbite of the 20th century could be about money."

Attitudes like that infuriate Foxman's one-time admirers on the right. One militant group has a website called "Foxman's Follies," detailing the treasons of "Dishonest Abe." He's repeatedly attacked by supporters of Jonathan Pollard, the American Jew im-

prisoned for spying for Israel. Foxman refuses to lobby for Pollard's release, insisting there's "no evidence that anti-semitism played a role" in his draconian life sentence. Some critics say Foxman was "bought by the CIA."

Foxman says he's used to being attacked. Louis Farrakhan, David Duke and "pontifex" Matthew Hale of the World Church of the Creator routinely single him out as Public Enemy Number One. Militia websites and chat groups brim with curses and threats. "I guess you can measure the seriousness and effectiveness of ADL by how much we're attacked," he says.

Attacks by fellow Jews are something else. "They hurt," Foxman says. "I'd like to think we're a little different. I guess we're not."

After Yitzhak Rabin's assassination in 1995, Foxman helped push for a code of civility among Jewish groups. It was adopted in 1996 by the Conference of Presidents of Major American Jewish Organizations. So far it's been invoked once — against Foxman. He had lashed out in 1998 against a rightist who was accusing the ADL of softness on Israel. Foxman was forced to apologize.

Born in Warsaw in 1940, Foxman was taken by his nanny and baptized at age one, after his parents were sent to Auschwitz. His parents, leaders in Vladimir Jabotinsky's Zionist

Revisionist movement, survived the war and retrieved him afterward by court order. In 1950 they moved to New York, where Abe attended a series of Orthodox day schools and joined a series of Zionist youth groups — the right-wing Betar, then the left-wing Hahonim, then the apolitical Young Judea. "I wasn't bothered by the severities of the ideology," he recalls.

He went to work for ADL in 1965, after receiving a law degree from New York University. His first case was suing Aramco, the Arab-American Oil Company. A Jewish job applicant had been warned by the job interviewer that he wouldn't fit in at Aramco. Ironically, Foxman recalls, "he was trying to be nice to him. But the young man felt it was discriminatory and came to ADL."

Blunt-speaking and unreflective, Foxman rarely tries to articulate a seamless philosophy. There are common threads, though. They start with support for Israel and opposition to anti-semitism. They're framed by a rare pragmatism. He's always ready for a fight. He's usually ready to patch things up.

In March, he was quick to reject the pope's "apology" for sins, because it did not mention the Holocaust. Later he reminded reporters that John Paul II had the Church's "unparalleled" record on Catholic-Jewish relations.

He's a firm supporter of the Israeli-Palestinian peace process, reversing ADL's staunchly pro-Likud policies during the 1980s. Yet he defends Israel's West Bank settlements against Arab-American efforts at economic boycott.

Consistent or not, his formulas have vast appeal. In 13 years as ADL's national director, he's turned the league, traditionally the biggest Jewish defense agency, into a colossus dwarfing every other Jewish advocacy group. Its \$50 million budget is bigger than the budgets of AIPAC, the American Jewish Congress, the World Jewish Congress and the Simon Wiesenthal Center combined. It runs diversity training for the CIA and the German government. Its intelligence on extremists often rivals the FBI's.

Foxman himself has emerged as one of the few figures who can speak authoritatively for American Jewry and be sure that others — Jewish and non-Jewish — are listening. He's one of just a handful of Jewish leaders recognizable outside their own office suites.

That unique stature was thrown into sharp relief in late March, as Foxman's ADL prepared to honor him with an unusual fundraising dinner, featuring Henry Kissinger as master of ceremonies and an all-star speakers' list including CIA director George Tenet and sex guru Dr. Ruth Westheimer. Celebrities aren't unusual at fancy Jewish dinners, of course. What's almost unheard of is a Jewish organization throwing a fancy dinner to honor one of its own employees.

"I'm a product of the worst and the best," he says. "The worst being anti-semitism at its nadir, which killed people, and the best being a woman who risked her life to save me. How do you blend the two?"

A majority of one

Dance of the season: An out-of-step two-step

by Yehuda Lev

American Jews, or at least their leaders (few of whom, I remind you, are elected to that high position), are about to go into a little political dance they engage in every two years, a dance that is out of step with the political realities of our day and should be retired, together, perhaps with some of those same leaders.

This is the tricky two-step that defines "Jewish interest" in a presidential or congressional election as being whatever a Jewish leader thinks it should be, especially regarding Israel. Thus, for example, political candidates tend to be measured in part by the facility with which they state that the American embassy, currently located in Tel Aviv, should be moved, forthwith, to Jerusalem.

Every candidate looking for Jewish votes and Jewish financial help eagerly recites this shibboleth as a cherished political objective, second only to an undying love for whatever collection of political jobniks is running what passes for a government in Jerusalem. (I am sorry to seem unnaturally harsh this month, but have you been following the circus regarding the peace process? I am all for the peace process but, Lord, please grant the people of Israel at least one prime minister who can make a commitment and stick to it.)

Anyway, one can excuse ignorance about Israel's problems on the part of a candidate who, after all, has to worry about where the campaign's next million dollars are coming from. But the American Jewish leaders who coach the candidates to say what they insist

Jews want to hear, know full well that Mr. Barak, the Israel Prime minister, *does not want* the American embassy moved to Jerusalem at this time and has said so, loud and clear.

Consider the possibility that if Chairman Arafat finally concludes that he will never get a straight answer from Barak, he may declare, unilaterally, a Palestinian state with its capital on whatever land he controls that is nearest to Jerusalem. (This would be no less a miracle than one that took place recently on our side of the fence when the ultra-orthodox Council of Sages suddenly discovered that the Golan Heights are actually a part of the Sacred Land of Israel and thus cannot be returned to Syria, a fact of which the rest of the world was hitherto unaware.)

You can't really blame candidates for saying what they think American Jews want to hear. They may be conversant with Middle East issues but our internal Jewish disagreements are too complicated for even most Jews to comprehend. J.J. Goldberg, one of the most perceptive writers on the Jewish scene, described an appearance by John McCain before the conference of Presidents of Major Jewish Organizations. McCain was looking for Jewish support for his maverick campaign for the presidential nomination. Read it and weep.

"Like most Republicans who address Jewish audiences, McCain talked about foreign policy. He knew his domestic ideas wouldn't win friends there. So he hammered a pet

theme, that the Clinton administration had pursued a 'feckless, photo-op driven foreign policy.'" Goldberg writes that McCain gave credit to Clinton for two foreign policy successes, in Northern Ireland and in the Middle East where, he said, "all of us are proud of the progress made," and then waited for applause.

There was no applause. Instead, of the eleven questions posed by our assembled Jewish leaders, eight "offered thinly veiled attacks on the peace process." Poor McCain. He walked in thinking that the Jewish leadership supported the Israeli government in its pursuit of peace only to discover that most of our leaders don't.

McCain is out of the running now but if he had pursued the Mid-East matter further he would have discovered something equally surprising. There is a second mantra concerning Jerusalem which is dutifully recited by all candidates come election time, the famous phrase "Jerusalem, the eternal and indivisible capital of the Jewish people."

That may remain the case, but if it does, it will be at the expense of a peace treaty with the Palestinians. They, too, have a claim on Jerusalem and one of the dirty little secrets surrounding the "on-again, off-again" peace talks is the knowledge on both sides that there will have to be a compromise on Jerusalem if there is to be any treaty at all.

One suspects that John McCain now appreciates the upside of not running for president.

The Prime Minister to the Pope. . .

We have returned home, and since then no Jew will ever remain helpless or be stripped of the last shred of human dignity. Here, at the cradle of our civilization, we have rebuilt our home, so that it may thrive in peace and security. Defending our state has claimed a heavy toll.

We are now resolved to find paths to historical reconciliation. We are in the midst of an enormous effort to secure comprehensive peace with our Palestinian neighbors, with Syria and Lebanon, and with the entire Arab world.

Your Holiness, We have noted with appreciation your words about the unique bond of the Jewish people to Jerusalem, that, and I quote you: "Jews love Jerusalem with a passion... from the days of David who chose it as a capital, and from the days of Solomon who built the temple there; therefore they turn to it in their prayers every day, and point to it as a symbol of their nation."

I would like to reiterate our absolute commitment to protect all rights and properties of the Catholic Church, as well as those of the other Christian and Muslim institutions; to continue to ensure full freedom of worship to members of all faiths equally; and to keep united Jerusalem open and free, as never before, to all who love her. I know that you pray, as we do, for the unity and peace of Jerusalem:

"Pray for the peace of Jerusalem... Peace be within thy walls and prosperity within thy palaces, for my brethren and companions' sake I will now say, peace be within thee."

Your Holiness, You have come on a mission of brotherhood, of remembrance and of peace. And we say to you:

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Arabs baffle Israelis on Lebanon pullout

by Naomi Segal

JERUSALEM (JTA) — The Israeli government unanimously endorsed a decision to pull Israeli troops out of southern Lebanon by July 2000, hinting this could be done even without an agreement with Syria.

After 18 years, "it is the end of the tragedy. It is the return of the boys home and the end of bleeding in Lebanon," Prime Minister Ehud Barak said on Israel Television following a March 5 Cabinet session.

Barak said Israel would prefer the troop redeployment as part of an arrangement, but if it becomes evident that a deal with Syria — the main power broker in Lebanon — is not in the offing, "the Cabinet will convene to discuss how to implement the decision."

A week later, the Arab League foreign ministers, meeting in Beirut, baffled Israelis and western observers when their concluding resolution warned of the possibility of war if Israel unilaterally pulls out of Lebanon and backed Damascus' demand that a withdrawal only be part of a comprehensive agreement.

"The first rule of a comprehensive and just peace lies in full Israeli withdrawal from south Lebanon," the statement said, "and from the Golan until the June 4, 1967, line and from the Palestinian occupied land, including Jerusalem."

Syria has criticized the Israeli government's March 5 decision to pull Israeli troops out of Lebanon by July with or without an agreement. From Damascus' perspective, a unilateral Israeli pullback



Daily Star cartoon

would deprive Syria of one of its bargaining cards with Israel.

The Israeli Cabinet March 5 statement said that in the absence of an accord with Syria, the government would reconvene to discuss how to carry out the decision.

Even opposition leader Ariel Sharon, who had spearheaded the military operation that got Israel involved in Lebanon 18 years ago, urged Barak to begin the troop pullback "immediately — do not wait for an agreement." However, a unilateral pullback has also raised concerns that northern settlements will be left more vulnerable to cross-border attacks.

The IDF chief of staff, Lt. Gen. Shaul Mofaz, said Israel must be prepared for continued violence on the border if a withdrawal is carried out unilaterally.

At the same time, observers have suggested that a unilateral pullback could put pressure on Syria by removing the Lebanon issue as a bargaining chip. It could also put

further pressure on Syria over its presence in Lebanon.

Israeli Prime Minister Ehud Barak was quoted as telling his Cabinet on March 13 that the Arab League declaration was "of the sort that does nothing to advance peace in the region."

Foreign Minister David Levy said the "peace-war double talk" used by some Arab League representatives cast a "heavy shadow" over the Arab states' true intentions regarding the peace process.

Israeli officials said it is absurd that the Arab League would condemn an Israeli decision to pull out of Lebanon. Levy said the outcome of the Arab League meeting revealed that "hard-line opposition" to the peace process still dominates the organization.

"In the face of these threats, Israel will take decisive action in order to protect the welfare of its citizens and soldiers, and that of the SLA and the residents of southern Lebanon," Levy said.

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High court says "No" to discriminating against Arab citizens in land allocations

by Naomi Segal

JERUSALEM 8 (JTA) — In a landmark decision, Israel's High Court of Justice has prohibited the state from discriminating against citizens by allocating land for the exclusive use of Jews or other groups.

The ruling came in response to a petition filed on behalf of an Israeli Arab couple whose application to live in the northern settlement of Katzir had been refused because they are Arab.

In its decision March 8, the court ruled 4-1 that as a Jewish, democratic state, Israel could not promote policy that discriminates against any of its citizens based on their religion or nationality.

"This is perhaps the most important ruling the High Court has made in the past 50 years regarding equality for citizens," said attorney Dan Yakir of the Association for Civil Rights in Israel, which filed the petition.

The settlement was established on state land in 1982 by the Jewish Agency for Israel in cooperation with the Katzir Cooperative Society, which accepts only Jewish members. The chairman of the Jewish Agency, Sallai Meridor, said in the wake of the court decision that the agency is "for equal rights for Arabs and we feel that an effort must be made to allocate land for this sector in order to substantially improve their quality of life."

At the same time, he noted that there are three areas in Israel with high Arab populations — the Triangle in northern Israel, the Negev and the Galilee — and that the government should hold "urgent talks to ensure a Jewish hold

on these areas."

In a statement, Meridor warned that "especially during this period, when an independent Palestinian entity is being formed, a real danger arises for the future of the Triangle, the Galilee and the Negev as integral parts of the State of Israel."

The high court's ruling "did not relate," the statement said, "to the reality that in the Triangle it is the Jews who are in fact the minority." As a result a situation could arise "which would discriminate negatively against Jews."

The legal battle began more

200 Jordanians to work in Eilat

JERUSALEM — About 200 Jordanians are about to get new jobs in Israel according to information released from the Israeli Foreign Ministry.

Under an agreement signed on March 7 between Israel Minister of Labor and Social Affairs, Eli Yishai, and the Jordanian Minister of Labor, Eid Al-Fayez, the project is designed to advance cooperation between the towns of Eilat and Aqaba, and to serve as a model for cooperation between the two people.

The implementation of the project will be facilitated with the assistance of the Israel Airports Authority, the Ministry of the Interior and other parties.

The two governments have said they hope that the Jordanians employed in Eilat on a daily basis will serve as Ambassadors of Goodwill between the towns.

than four years ago, after Adel and Iman Ka'adan, of the Arab village of Baqa al-Garbiyeh, were told they could not purchase land and build a home in the community of Katzir, near Hadera, because the land was earmarked for Jews alone.

Iman Ka'adan, a school-teacher, said she and her husband, a hospital worker, had hoped to improve the standard of living for themselves and their three daughters. "The situation in Baqa al-Garbiyeh is intolerable," she told Israel Radio. "There is no infrastructure, sewage flows in the streets." In Katzir, she added, "they have air conditioning, new facilities, and every possible advancement."

Meanwhile, right-wing legislators have vowed to initiate legislation to circumvent the ruling.

"I am convinced that most of the nation will open its eyes and stop and say, 'We are crazy, destroying ourselves with our own hands,'" said Zvi Hendel, a member of the right-wing National Unity Party.

Arab Israeli legislators hailed the decision as a breakthrough.

"There will no longer be a division of settlements based on being Jewish," said Taleb a-Sana'a of the United Arab List.

Knesset speaker Avraham Burg, a former chairman of the

Jewish Agency, welcomed the ruling. Burg said the agency should not be put in the position of holding lands for Jewish use only. "In general, I think that the state of Israel does not do enough for providing equal opportunity in the Arab sector," he said, adding that as a result of the ruling, "we will find ourselves in a slightly better position socially."

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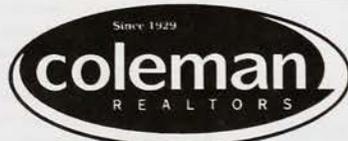
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Happy Passover!

Swiss untroubled by Nazi collaboration

NEW YORK (JTA) — A large percentage of the Swiss are not troubled by their nation's treatment of Jews during World War II, according to a recent poll.

The survey's results appear to indicate that despite several years of accusations about Switzerland's wartime record — as well as the critical findings of two highly respected commissions dealing with the issue — many Swiss stolidly adhere to the notion that their na-

tion has nothing to be embarrassed about.

The survey, conducted for the American Jewish Committee and released March 14, found that 45% of the 1,210 Swiss interviewed in January agreed with the statement, "Switzerland has nothing to apologize about for its behavior toward Jews during World War II." 39% disagreed, 16% didn't know.

Kenneth Bandler, AJCommittee spokesman, said the Commit-

tee plans to present the poll's findings to the Swiss Ministry of Education with the goal of having Holocaust studies included in school curricula.

The survey came a month after the Bergier Commission, concluded that Switzerland "declined to help people in mortal danger." Many of those turned away were given directly to the Nazis, making Switzerland an accomplice in the Holocaust, the panel said.

Kiev synagogue reopens

By Sergei Shargorodsky
The Associated Press

KIEV, Ukraine (AP) — The Jewish community of Kiev reopened the 102-year-old Central Synagogue — an imposing building which served as a puppet theater during decades of Soviet rule — on March 22.

Hundreds of Kiev Jews, state representatives and foreign dignitaries attended the reopening of Ukraine's largest synagogue, with

some calling the event a symbol of Jewish resurrection in independent Ukraine.

"This event signifies not only a restoration of historical justice," Deputy Premier Mykola Zhulinskiy told the crowd, "but also a restoration of the spiritual climate of our capital ... and the art of living together."

Ukraine's chief rabbi, Moshe Reuven Azman, praised the government and Kiev city authorities for returning the building to Kiev's 100,000 Jews.

"Once, it seemed that the Soviet authorities had achieved their goal. A whole generation emerged which was removed from its roots, its religion," he said. "But everything comes full circle."

The Orthodox synagogue, commonly known as the Brodsky Synagogue, will become the second working synagogue in Kiev since Soviet times. It was built in 1898 by sugar magnate Lazar Brodsky, one of the wealthiest Jewish businessmen in czarist Russia.

The synagogue was closed in 1926 by the officially atheist Communist authorities. It served then as a children's theater and later as the Kiev State Puppet Theater until after the 1991 Soviet collapse.

In 1992, then-President Leonid Kravchuk issued a decree on returning confiscated properties to religious organizations.

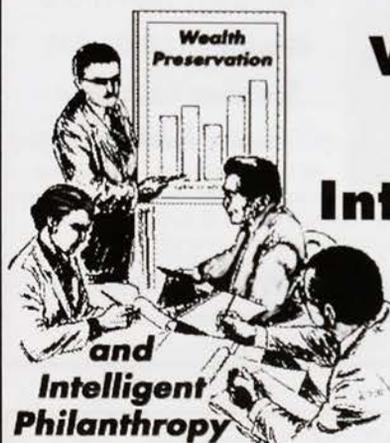
The building's renovation began in 1997, funded mainly by Vadym Rabinovich, a Ukrainian-Israeli business tycoon who heads an umbrella group of Ukrainian Jews.

"I'm not proud of giving the money, but of the fact that it was accepted," said Rabinovich. No estimate was given of the restoration cost.

The dignitaries used a large gold key to open the synagogue doors and held prayers inside, bringing in Torah scrolls and a Torah Crown presented by US Rep. Marcy Kaptur, D-Ohio, whose ancestors emigrated to the United States from Ukraine.

"I hope this event will give an impetus to further development of Ukraine's Jewish community and our good relations with Ukraine," said Israeli Ambassador Anna Azari said.

Ukraine's 500,000-strong Jewish community is one of the world's largest. But despite new religious and cultural freedoms, the Jewish community is steadily shrinking due to emigration to Israel and elsewhere and to intermarriage.



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Rome's Jewish day school attracts 50% of community's youths

by Joshua Stein

Not all tourists in Rome get to spend an hour or so at the Vittorio Polacco Jewish Elementary Day School in Rome, but to those of us lucky enough to be married to Penney Stein, the opportunity comes knocking. My friend, Franco Pavoncello arranged for the visit. Penney, of course, is Director of the Alperin Schechter Day School in Providence. I was the accompanying spouse, smiling politely, looking innocuously cute (or trying to) as she compared notes and points of pride with her Italian colleague.

The current school building was erected in the mid 1950s, designed by Angelo Di Castro, the leading post-war architect of Rome. It sits in Trastevere on the banks of the Tiber. As with all other Jewish institutional buildings I've seen so far, it's protected by armed policemen, polite but determined.

(When, the other day, I went to transcribe the words on the wall plaque, a policeman came up to me and said, "Prego?" What are you doing? I indicated that I wanted to copy down the words on the plaque. "It is impossible," he said. I shrugged and put away my pad and pen. As I was doing so, he glanced into my briefcase. No bomb or pistol. I probably was merely the eccentric American I appeared to be. But he followed at a discreet distance until I had left the school's precincts. The plaque, by the way, quotes Lamentations 1:18 in Hebrew and Italian: "But hear, all you peoples, and behold my suffering; my maidens and my young men have gone into captivity." This in commemoration of the 112 Roman Jewish children taken away and killed by the Nazis in 1943.)

Security cameras sweep the street adjacent, metal posts sit in the sidewalk to prevent cars with bombs parking next to the school (or, this being Rome, it may be that these posts are to protect the children from Romans driving on the sidewalk which they are known to do if other people's cars and motor scooters are clogging their roads.)

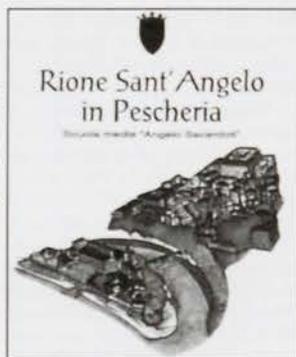
The front of the school building is austere, uninviting, intimidating. There are no windows on the ground level and the ones above are guarded with thick wire mesh. It's as though the community, when deciding to address the world, had opted to turn its back on it, saying, "You have done us enough harm. We will protect our children, presenting you with our back."

The back of the building presents a more open feeling. There are still armed policemen, but at least on the day we arrived they looked more relaxed than their comrades in front. In the back you can see the outdoor basketball court on an arm of an upper floor amidst the tops of palm fronds. Although our visit was in the morning and this side of the building faces west, it seemed sunnier and more inviting than the Tiber front.

Our tour began with the middle school. As we entered it was 10:45 am, time to change classes. The children were going from room to room, gibber-jabbering away, just like American students — though these kids were also munching on pizzas. Snack time in Rome. We looked in at the occasional classroom, and when we entered, the children stood up at a sort of relaxed attention. Penney was introduced (in Italian, so I may have gotten this wrong) as the President of the Jewish school in America. I'm sure the word was "the" and not "a". Some of the kids tried their English on us (they begin in third grade), others gawked at us shyly as though we were visitors from another planet. I think a few didn't know or care who we were; they were either grateful or annoyed at the momentary interruption of their daily routine.

Then on through the ochre-colored halls to the elementary school guided by the *menahelot*. Here the

The cover of a book illustrated by children in the Jewish day school in Rome, given as a souvenir to the writer.



children were all dressed in smocks — the boys in blue, the girls in white. Again, the braver ones tried their English, one boy confusing "hello" and "good-bye." I responded with the all-purpose, can't be wrong, "Ciao". We toured the art and computer rooms and talked to the English teacher, a British woman who rotates through the school day giving the various classes two hours of English instruction a week. We all agreed that it was insufficient time, but it was all that could be spared. The blessing and curse of the double curriculum of Jewish day schools here, and in America.

About 50% of Rome's Jewish children attend the school, the community paying part of the fees, parents the rest. When Penney asked what the biggest problem was the answer was, "Getting the children here." There is no locus of Jewish living in Rome. The ghetto is no more. Because Jews can live anywhere, they do. Either parents bring them or they car pool or take public transportation.

One thing that is no problem is finding capable teachers. Most come from Rome's Jewish teachers' training school and are qualified to teach Judaic and general studies. Students attend school 30 hours a week; from 8:30-4:30 three days a week, from 8:30 to 1:30 twice a week (Alperin Schechter offers 35 hours a week). The school teaches about 700 pupils from nursery school through high school. While the school, like all Italy's Jewish institutions, is nominally Orthodox, classes in the elementary school were mixed and boys were allowed to wear any head covering, or none at all. It seems a very relaxed Orthodoxy.

Hebrew is stressed. Penney was impressed with the level of Hebrew language. While she couldn't speak Italian, and most of the people we met were marginal in English, she could converse on a fairly sophisticated level with students in Hebrew, the *lingua franca* of the Jewish people.

Of all the readers of this column I'm the only one lucky enough to be married to Penney Stein, so if in Rome you want to visit the Jewish school, you may not be permitted to unless you make your plans well in advance and know someone the Roman Jews trust. But if you get a chance, walk by, read the plaque and think of the Jewish children of Rome, those who have studied in this city for 2,200 years, those who perished under the Nazis, those who have studied in the day schools of Rome for the past 80 years and those who today are in attendance, learning the ancient languages and texts and about the modern world in which they live.

The children may munch pizza at 10:45 class break, but they are in all other ways like our own — except that their Italian is a lot better than our kids'. It's comforting to know that Jewish education is valued here, as it is in America, and that Hebrew and the feeling of 'Am Yisra'el still unites us regardless of native language.

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Iranian Jews without lawyers

NEW YORK (JTA) — Ten of the 13 Iranian Jews facing trial on charges of spying for Israel and the United States are not being allowed to select their own lawyers. Instead, the judge is insisting the prisoners take court-appointed attorneys, claiming that the lawyers selected by the 10 prisoners do not have signed retainers indicating that the lawyers are their chosen counsel. However, the lawyers are unable to obtain the necessary signatures from the defendants because the judge has denied them access to the prisoners.

Three of the 13 were released on bail in February and did sign the documents enabling them to choose their lawyers, but the other 10 remain in jail in the southern city of Shiraz.

All could face the death penalty if convicted at this month's trial.

Few Iranian lawyers were willing to take the case because most Iranians believe the defendants are guilty. Advocates for the 13, who have been hoping the defendants would receive a fair trial open to foreign observers and the media, consider the judge's latest move an ominous development.

Many believe the arrest of the 13 is part of a larger struggle between reformers and hard-liners in the Iranian government.

Chechens preference Jews as hostages

by Lev Gorodetsky

MOSCOW (JTA) — Chechen captors bear a Jewish hostage to death in mid-March in the latest report of brutality against kidnap victims in the North Caucasus.

Vyacheslav Izmailov, a retired Russian major who has arranged the release of dozens of hostages in Chechnya, told JTA he had recently tried to rescue Michail Kurnosov, 36, the son of a prominent Russian nuclear researcher. Kurnosov was kidnapped in January, 1999 from a ski resort in the North Caucasus and held for ransom in Chechnya.

The Chechen guerrillas who have been fighting the Russian army for nearly a year are eager to get rid of their hostages, including several Jewish hostages. Anti-semitism has been a feature throughout the Muslim fighters' campaign to break away from Russia.

"We are going to help the people of Dagestan overthrow the pro-Zionist Moscow regime," said one of the top Chechen warlords, Shamil Basayev, last August. The same anti-Zionist rhetoric was used by Chechen President Aslan Maskhadov last summer.

Last summer was marked, according to the Moscow office of the Anti-Defamation League, by intensified anti-semitic propaganda in Chechnya, including the mass distribution of leaflets and booklets such as the notorious tract "The Protocols of the Elders of Zion."

The materials were reportedly edited and printed in the former Soviet republic of Azerbaijan.

In recent weeks, Russian Federal Security Bureau squads have freed more and more hostages, who are reporting the anti-Jewish bias of their Chechen captors.

"They treat Federal Security Service people and Jews the worst," said Alisher Orzaliyev, 22, an ethnic Khazakh from Central Asia, at a news conference in Moscow. Orzaliyev was held hostage for nearly a year in the basement of a house in the Chechen town of Urus-Martan.

In the same basement with Orzaliyev lived 15 prisoners from a variety of national and religious backgrounds, including two Polish female biologists, Zofia Fischer-Malanovska and Ewa Marchwinska-Wyrwal, who were kidnapped in Dagestan while observing rare species of mountain goats. The Poles were later transferred by the rebels to the town of Shatoy, where they were eventually freed later last month.

Oleg Yemelyantsev, 42, an Israeli citizen, was recently freed as well. Yemelyantsev, who came from Israel to sell his apartment, was kidnapped in April, 1998 in southern Russia while driving his car. He was brought to the Chechen mountains, transferred from one gang to another and periodically beaten.

"The treatment was very cruel and humiliating," said Yemelyantsev. "Once I was badly beaten

on my back with sticks" and "my leg became paralyzed."

He considers himself relatively lucky. He only lost one finger, which was chopped off last August. The footage of the "operation" was sent to his wife in Israel to support the ransom demands.

Even hostages who are freed can run into problems.

Roman Ashurov, 61, a Mountain Jew from the city of Nalchik, was released recently after a year in captivity. Weak and sick after being cruelly tortured by his captors, Ashurov was slowly making his way to Nalchik when he was detained by the Russian security officers and taken to the notorious detention camp of Chernokozovo. There he met Andrei Babitsky, the journalist for the US-funded Radio Liberty who was arrested in January by Russian troops — and disappeared for three weeks in a mysterious prisoner swap.

After learning about Ashurov's case, the journalist talked to the prison authorities. Only then was Ashurov released and allowed to return home.

Izmailov, who brokered Ashurov's release, said there are more than 800 hostages, including several dozen Jews, still held in captivity in Chechnya.

"I don't think the kidnappings will stop soon. It has become too profitable of a business in Chechnya, and many police officers across Caucasus cooperate with the kidnapers," he says.

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JCPA reverses stand on exceptions to public aid to private schools

by Alan Axelrod

What struck me most vividly at the recent Plenum of the Jewish Council for Public Affairs was the intensity and passion the delegates brought to the proceedings. In meeting rooms and hallways, during sessions and during breaks, in the early mornings and late at night, delegates explored and debated as if their lives depended on the outcomes. "Small talk" and schmoozing — usually the main fare at such conferences — took a definite second place to serious discussion of issues.

Prominent speakers, addressing plenary sessions, stood out for their eloquence and insight:

Israel's Deputy Defense Minister Ephraim Sneh reaffirmed the government's commitment to the peace process, and predicted the signing of a comprehensive treaty with the Palestinian Authority by year's end.

Archbishop of Baltimore Cardinal William Keeler's remarked on the state of Catholic-Jewish relations. In particular, he defended a controversial clause in the Vatican's pending agreement with the Palestinian Authority — that any unilateral (i.e. Israeli) decision on the status of Jerusalem would be "morally and legally unacceptable." The Cardinal defended this clause on the grounds that the Vatican had gotten the PA to 1) give up its own unilateral claim to Jerusalem, and 2) accept principles of full religious liberty and freedom of conscience in its own society.

NAACP President Kwesi Mfume captivated a packed house with extemporaneous remarks on race relations in America. "Jim Crow Sr. is dead. Jim Crow Jr. is alive," he noted, referring to the widening gap between haves and have-nots, and persisting prejudice.

A breakout session on education attracted me because that is the focus of our CRC's Latino-Jewish Alliance. A speaker from Johns Hopkins University hypothesized: "If parents have not given their children foundations for learning, if a three-year-old does not even know what a book is, can we expect our schools to teach these kids anything?" His message — that efforts to improve public education must include the students' families — speaks directly to the Latino-Jewish Alliance's emerging family literacy program.

Nowhere was the delegates' intensity and passion more pronounced than in public policy formulation — considered by many to be the climax and *raison d'être* of the Plenum. In this three-and-a-half-hour meeting, delegates debated and voted on the propositions and resolutions which will collectively comprise the policy platform of the organized Jewish community. The session was tumultuous, contentious and often confusing. As propositions or resolutions were debated, amendments would be proposed, shifting the debate to the amendment. Then, if the amendment passed, debate would shift back to the original measure as amended. Often it was unclear whether a 'yes' vote or 'no' vote on a certain amendment would favor or oppose the thrust of the original measure.

Contentions debate

The most contentious debate was on public funding of private and parochial schools — an issue directly impacting Jewish day schools. The measure in question was a proposed amendment to JCPA's current position opposing public funding for parochial schools "except in those instances where public funds are used for designated, court-approved non-sectarian benefits" (e.g. computers, building code compliance, transportation, etc.). The proposed amendment would eliminate even that exception.

So the fireworks began. Proponents (for eliminating the exception) argued that even the narrowly-circumscribed allowance in the current policy represented a dangerous first step down the "slippery slope"

of government entanglement in religion. Opponents (favoring the status quo) argued that the Jewish community so woefully underfunds its day schools that we must accept any constitutionally-sanctioned funding it can get. The initial vote, by show of ballots, was close enough that the proponents demanded an actual account of ballots, whereupon they were declared the winners. Consequently, the Jewish community position is now one of unconditional opposition to any public dollars for sectarian schools.

Another heated debate arose over a resolution welcoming the Pope on his visit to Israel. This seemingly innocuous measure called forth an amendment to add language expressing the Jewish community's concern over the controversial clause in the Vatican's pending agreement with the Palestinian Authority. Proponents argued that the clause in question is so offensive that it cannot be ignored in any statement to the Pope. Backers of the original resolution asserted that the Pope's visit is so historic that a warm and untainted statement of greeting is appropriate.

Back and forth went the debate; amendments to the amendment were made and voted down; the original amendment was tabled, and other issues debated. Meanwhile, the leaders of each faction huddled — unbeknownst to most delegates — and came up with compromise language. Suddenly, the original resolution was "untabled," reincarnated with new language, triggering another round of debate, voting and, finally, passage. Hence the Jewish community welcomed the Pope with a statement that respectfully but unambiguously mentions our concern over the Jerusalem clause.

For me, the highlight of the Plenum was the afternoon on Capitol Hill when we visited our Congressional delegation. We met with Senators Reed and Chafee, Congressman Weygand, and a very knowledgeable senior staff member of Congressman Kennedy. We presented the Jewish community's positions on the Middle East peace process, foreign aid, public education, gun control and long-term health care issues.

I see these activities as the wellspring of our existence as a people and as citizens of a larger society — practices we must reassert if we are to succeed in achieving wholeness and repairing a broken world.

Alan Axelrod is associate chair of the JFRI Community Relations Council (CRC) for Intergroup Relations. Axelrod attended as the recipient of the Norman D. And Flo Tilles Community Relations Council Award in 1999. With him at the JCPA Plenum were the CRC's immediate past chair, Maxine Richman, and its director, Amy Gross.

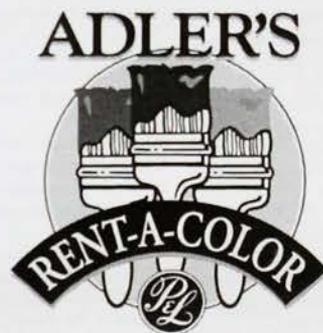
Red Cross says "yes" to Magen David Adon

At its recent meeting in Washington, DC, the American Red Cross reaffirmed its support of admitting the Magen David Adon (MDA) of Israel into the International Red Cross and Red Crescent Movement. The MDA is the equivalent of the Red Cross in Israel.

The American Red Cross has been advocating for full inclusion of MDA for over a decade and its exclusion has been a long-standing point of contention with the decision-making bodies of the International Committee of the Red Cross, the International Federation of Red Cross and the Red Crescent Societies, which comprise 176 societies in sovereign nations.

MDA has had observer-only status since 1949 because it has used the red shield of David as its humanitarian symbol instead of the cross or the crescent. The American Red Cross says that exclusion of MDA "is a betrayal of the Red Cross Fundamental Principles including Humanity, Impartiality, Neutrality, Unity and Universality."

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College students get a taste of activism, DC lobbying

by Aviva Levine

Over 300 Jewish college students, activists from all over the country, gathered in Baltimore on February 27 for the Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum On Public Policy.

Rhode Island sent six students from Brown University and one from the University of Rhode Island. The motto of the Forum was, "Learn It! Build It! Do It!", emphasizing the importance of, first, education and awareness; second, the courage to begin new things, and third, the impetus to act.

The opening session explained the CASE methodology through a panel of professionals working to promote literacy. Hillel highlights four essential components to meaningful service which are: community partnerships, advocacy, service and education. Leonard Fein, the founder of the National Jewish Coalition for Literacy, said one thing the Jewish Community has a surplus of is literacy, and therefore it is something that we can give back to the community.

Rabbi David Rosen, executive

director of AVODAH: The Jewish Service Corps, spoke about Jewish justice, saying this is a key issue because discussions on campus often come up about why students should do community service through Hillel when there are a plethora of other service opportunities on campus. He said Judaism helps us to address the larger questions in life, like why we are here and what we are supposed to be doing with our time here?

Following him, Rabbi Sid Schwartz directed our attention to the famous Michael Jackson song "Man in the Mirror," in which the lyrics read, "If you want to make the world a better place, you better look at yourself and make the change." We can't think that society's problems are too big to be fixed and therefore ignore them, he said. Instead, we must first look at ourselves and decide to make changes.

The Spitzer Forum coincided with the JCPA Plenum, a gathering of professional and volunteer leaders of the Jewish community relations councils. We joined the

Plenum for the keynote address by Arnold Eisen regarding politics in America, and again to hear the inspirational words of Kweisi Mfume, President and Chief Executive Officer of the NAACP. We sat riveted as Mfume spoke about an America that "loves too little and hates too much." He said we must learn to appreciate how we are different from one another and yet how we are not different.

I decided to attend a workshop on "Feeding the Soul: Taking Action to Fight Hunger and Poverty." We discussed some of the gruesome statistics, like one out of every five American children is living in poverty. We talked about specific things we can do on our campuses to raise awareness about the issues and to help advocate for solutions. What was wonderful about the workshops was that we weren't just talking in ideological terms about these serious issues; we were conversing with experts who actually combat these problems everyday. It was inspiring to be in a room with so many people committed to facing these challenges.

On Monday, I introduced keynote speaker Adam Werbach. He is a graduate of Brown and the youngest president of the Sierra Club. He recently formed a production company, Act Now, which is committed to portraying the messages of non-profit organizations through the latest media technology. Adam is only 27 years old, the perfect role model for college students. He spoke about the importance of using our youth to spark innovative ideas for social change. It is in our power to build the world we want to live in through social activism.

Brown/RISD Hillel is a lead campus in the national Hillel

Tzedek initiative, which is an international effort devoted to making public service an integral part of campus Hillels. Brown was one of the first four campuses to take part in the initiative last year. Now there are 17 tzedek campuses and delegates from all of them came together at a special seminar to discuss their activity. Tzedek Hillel is framed by the values of tzedakah, tikkun olam and gemilut hasadim.

We returned home late Tuesday night exhausted, behind in our homework but inspired by our experience.

Aviva Levine is a student at Brown University.

JCPA demands cut in use of fossil fuels

NEW YORK, NY — Amid concerns about OPEC-induced rising gasoline prices and growing awareness about the dangers of global warming, the Jewish Council for Public Affairs (JCPA) and the Coalition on the Environment and Jewish Life (COEJL) are calling for swift action to reduce US reliance on fossil fuels.

At its annual meeting in Balti-

more, MD, last month the JCPA adopted a resolution on National Energy Policy, advocating that "Congress and the Administration move toward the creation of a clean and sustainable energy system for the US that will diminish US reliance on imported oil and significantly reduce greenhouse gas emissions, smog-forming compounds, and precursors to acid rain."

The JCPA is the forum through which 13 national and 122 local Jewish public affairs organizations, as well as COEJL, develop consensus positions on pressing public policy issues. (See page 11)

In February, COEJL director Mark X. Jacobs testified to Congress in support of increasing vehicle fuel economy standards (CAFE). Increasing CAFE standards has been on the Jewish agenda since the oil embargoes of the 1970s.



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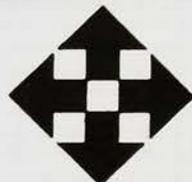
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"That which you redeemed through your power"

In the introduction to the Haggadah commissioned this year by Israel's Bank Hapo'alim, the compiler writes, "The Haggadah was not known in Ethiopia, until the mid-20th century when it was introduced either by emissaries of the Jewish Agency, or by other sources. On Passover eve, a sacrifice was offered. Then, at the evening meal on *Qorban*, the first evening of *Fasika* (Passover), the *Qes* (Priest) recounted the story of the Exodus, from *Orit* (Torah). After the meal, which consisted of the sacrifice and *Qita* (Matza) the priests held a prayer service of their own prayers in *Ge'ez* (the holy language). While many of the prayers were written, they were spoken out loud, with the service conducted only by the *Qes*. The laity's role was to listen and say 'Amen.'"

This lovely, colorful Haggadah presents the vision of Passover in Ethiopia through illustrations of an Ethiopian immigrant, Tzagaye Barihun. There are two kinds of paintings, those that represent his memories of Passover in his native land and the others his interpretations of the events as explained in Exodus and of passages in the Haggadah which were unknown in Ethiopia.

We reproduce in this Voice the front and back covers of the Haggadah. We selected for our cover the dramatic depiction of the priests on *Sigd*, a very important Beta Israel holiday, which reenacts the Renewal of the Covenant in the days of Ezra and Nehemiah and recalls the giving of the Torah on Sinai. On this page, we present the front cover (in black and white, unfortunately), in which a husband and wife present food to the *Qessotch* (Priests) for blessings. Only then can they sit and eat the blessed meal.



To inquire about obtaining copies of this limited edition Haggadah, contact The Studio in Old Jaffa at Baker@nvision.net.il

"When you redeemed" is a prayer from the Beta Israel Service of *Qorban* and precedes the Order of the Service in the Haggadah.

That which you redeemed through your power, to take you out of the land of Egypt

That which you redeemed through your power, to take you out of the land of iniquity

That which you redeemed through your power, to remove you from the armies of Pharaoh

That which you redeemed through your power, guiding them through the cloud.

That which you redeemed through your power, and at night in a pillar of fire

That which you redeemed through your power, leading them for forty years in the desert

That which you redeemed through your power, bringing down manna from heaven

That which you redeemed through your power, feeding them manna from heaven

That which you redeemed through your power, they ate manna for forty years

That which you redeemed through your power, you bequeathed them to Joshua and Caleb

That which you redeemed through your power so that they would come to the border of Penuel

That which you redeemed through your power, I took them and planted them

That which you redeemed through your power, to seat them in your rightful place

That which you redeemed to bring forth milk and honey

That which you redeemed so that the wheat and vine would blossom

Blessed are Thou, O Lord, who has bequeathed us the Holy Sabbath

Blessed are Thou, O Lord, who has granted us the two tablets

Blessed are Thou, O Lord, who has given us the High Holidays,

Grant us mercy and compassion so that we may stand before you.

"A NIGHT OF QUESTIONS" NEW HAGADDAH

The Reconstructionist Press has published a new Haggadah, *A Night of Questions*, edited by Rabbis Michael Strassfeld and Joy Levitt. The new Haggadah is reported to be sprinkled with questions, commentary, blessings, poems and readings for all ages, all intended to make the Seder more accessible and meaningful to contemporary Jews.

Rabbi Strassfeld is the co-author of the 3-volume *The Jewish Catalog*, which has become a standard guide to Jewish practice. He also wrote *The Jewish Holidays: A Guide and Commentary*.

A Night of Questions includes outlines for customizing a seder for four different groups of people: one for young children, a second for older children with adults, one for people of diverse backgrounds, and another focusing on the role of women.

Special color-coded graphic icons highlight the different types of readings that set the tone for the text, and readings for children.

The Reconstructionist Press also has produced a companion CD/cassette of the liturgy and songs, both traditional melodies and original compositions.

The Haggadah retails for \$14 and is available by calling 877-JRF-PUBS.

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Passover on line, recipes to greeting cards

by Mark Mietkiewicz

*Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knives
Fish that's gefilte, horseradish that stings
These are a few of our Passover things*

Today, a few of my favorite Passover on-line things.

For an excellent overview of the holiday, start off at the massive Virtual Jerusalem site [http://www.vjholidays.com/pesach/index.htm]. There's the VJ Haggada, insights into freedom, then and now, and a large area for kids. The Orthodox Union site [http://www.ou.org/chagim/pesach/] has an overview of holiday traditions, a selection of audio essays and a copy of OU's 1999 Kosher for Passover Directory.

It all started in Exodus where we are commanded to "Eat matzot for seven days. By the first day, you must have your homes cleared of all leaven." (Exodus 12:15) [http://bible.ort.org/bible/htm/exodus/torah/12151215.htm]

For something unconventional and thought-provoking, I highly recommend HappyPassover.com [http://shappypassover.com]. You'll find articles such as Women's Passover Celebrations and on Families, Divorce and Passover.

As the poem says, "no pasta, no knives." Not only do people clean their homes for Passover but also they sell their hametz to a non-Jew so that they don't own any leavened products during the holiday [http://www.chabad.org/pesach/chomez.html]. If your local synagogue doesn't provide this service, then visit Montreal's Beth Israel Beth Aaron [http://www.shul.org/chomez.html]. You can fill out their hametz on-line contract and e-mail it directly to Rabbi Reuben Poupko who will act as your agent in this sale.

*Matzah and karpas and chopped up barot
Shankbones and kiddush and Yiddish neuroses
Tante who kvetches and uncle who sings
These are a few of our Passover things.*

If you want to prepare gefilte fish and karpas and haroset like bubbe used to make, there's plenty of help on-line. And if you want to try something a bit daring, there's that advice too. The Jewish-Food Recipe Archives has a massive Passover section with hundreds of suggestions [http://www.eskimo.com/~jeffree/recipes/homepage.htm]. How about Creole Pot Roast Piquant with Russian Potato and Mushroom Croquettes topped off by Very Fudgy Brownies?

When you've had your fill of chicken and turkey and brisket, you may want to go meatless. Vegetarian Fatfree Passover Recipes [http://www.google.com/search?q=cache:web.mit.edu/yaron/www/

passover.html] will help you out with Seven-vegetable Stew and Strawberry-rhubarb compote. And at Beit Chaulim [http://www.geocities.com/Hearthland/Hills/1259/pschrcpt.htm] you'll find recipes for Baked Eggs in Zucchini with Hollandaise Sauce, Banana Nut Matzah Kugel and something called Not-Chicken Soup.

*Matzi and maror and trouble with Pharaohs
Famines and locusts and slaves with wheebarrows
Matazah balls floating and eggshell that clings
These are a few of our Passover things.*

With Passover just days away, you might think it's too late to send off greetings cards to friends and family around the world. Actually, you have more than enough time — if you send your card via the Jewish Highway: [http://www.electronicpostcards.net/jewish.htm] has links to several sites that let you send your own personal message along with a Pesach graphic to any e-mail address, free of charge. I particularly like the postcards from Greetz.com [http://www.greetz.com/jewish/] which even let you attach tunes like Ma Nishana and Dayenu to your postcard.

My favorite Passover kids' site is Nurit Reshet's From Pesach to Shavuot [http://www.bus.ualberta.ca/yreshel/pesach/pesachframes.html]. (You will need a browser which can handle Java in order to enjoy this site.) Dr. Reshet has created a "four room" virtual playhouse. In the Library, for example, you can listen to stories in Hebrew and English, learn about the history of the holiday and click on an on-line Seder plate and create some silly holiday stories. When you get to the Playroom try out the holiday Word Search, complete the on-screen jigsaw puzzle. And don't forget to play (and win) Passover Tic-Tac-Toe against the dumbest computer in the world.

There are many more Passover Internet sites. Check out Maven's links [http://www.maven.co.il/subjects/idx125.htm], the Mining Company [http://judaism.about.com/msub16h.htm] and Hareshima [http://www.hareshima.com/holidays/pesach.asp].

*When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.*

[http://mail.med.upenn.edu/~salem/passoversongs.html]

Have a kosher and happy Pesach.

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@home.com.

Fresh ideas for your seder table

by Linda Morel

NEW YORK (JTA) — The following will help "spring" up your Passover table.

- Garden Centerpiece: Fill a large basket with potted African violets, and miniature spring flowers, such as gladiolas or tulips. Cover the tops of pots and basket edges with Spanish moss (found at florists).

- Festive Touch: Tuck several parsley sprigs into the fold of napkins.

- Design Matzah Placecards:

On the left side of folded white placecards, outline an inch square with a brown felt pen. Draw several rows of dashes horizontally across each square, representing perforation marks. To the right of your matzah squares, write one person's name per card.

- Make Hardboiled Eggs Apple Roasted: Add one onion per egg (skin and all) to the pot of water. Boil for two hours, or until eggs turn a mottled brown. Add water if needed. Eggs will not taste of onions.

- Spring Into Gefilte Fish: Cover a serving platter with fresh lettuce. Place gefilte fish on top, scatter cherry tomatoes all over.

- Show Off Passover Confections: Serve desserts on pedestal plates, displaying them across your sideboard. Decorate with fresh flowers.

- Fill a large glass bowl with artichokes, the season's quintessential vegetable, plus apples and oranges. Place this harbinger of spring in the foyer to welcome family and friends.

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Selections from three cookbooks can add variety during Pesah

by Jane S. Sprague

Around this time of year, we get a few cookbooks compiled by experts who offer new ideas, or put new light (often referred to as 'lite') on old favorites. This year is no exception.

But we will begin by going back to "A Drizzle of Honey," which we reviewed last year. This unusual book by two University of Rhode Island professors, David Gitlitz and Linda Davidson, just won the National Jewish Book Award in the category of Sephardic culture (see page 41). The husband and wife team gathered the recipes from the testimony of the Inquisition. What people ate was sometimes used to prove their conversion to Christianity had been false. These Passover Fritters sound good and novel to us.

Dough

1 cup milk
1 T butter
1 T grated lemon rind
3 eggs, well beaten
1/2 T salt
2 cups matza meal (approximately)
Syrup*

1 1/2 cups honey

2 T water

Topping

1/2 cup almonds or walnuts, finely chopped
1/2 cup cinnamon-sugar mixture

Mix the dough

1. In a large saucepan, bring the milk, butter and lemon rind just to a boil.
2. Remove the liquid from the heat and cool for about 10 minutes.
3. Stir in the beaten eggs. Stir in the salt. Stir in enough matza meal to make a thick dough that can be worked with the hand.

Form the fritters:

4. Break off a piece of the dough the size of a walnut. Roll it into a cylinder about 1/2 inch thick. Curl it into a circle and press the ends together.
5. Place each fritter on waxed paper while you form enough to use all of the dough.

Make the syrup:

6 Mix the honey and water in a small saucepan and bring them to a hard boil. Reduce the heat to low. Simmer the liquid for 5 minutes and then turn the heat down to its minimum setting so that the syrup remains hot but does not boil again.

Fry the Fritters:

7. In a large deep frying pan or saucepan, add enough oil to cover the pan 1 inch deep. Heat the oil to approximately 375° or hot enough for a drop of water to sputter.

8. Drop the fritters one by one into the boiling oil. You can fry several at a time as long as you do not crowd them in the pan. Fry them about 3-4 minutes per side, until they become gold in color.

9. Remove them with a slotted spoon and drain them on paper towels.

Serve the fritters:

10. With kitchen tongs dip each fritter into the hot honey syrup. Place the fritters on a plate and sprinkle with the chopped nuts and cinnamon-sugar.

* Variations: Boil a 1/2-inch length of cinnamon stick with the honey.

Add 1 T rose water to the syrup. Sephardic cooks would have used olive oil to fry the fritters. We suggest a mixture of 1 3/4 cups vegetable oil and 1/4 cup olive oil.

Gefilte Variations

Jayne Cohen has compiled 200 re-creations of kosher classics for "The Gefilte Variations." She offers sections on Year-Round Favorites and Holidays, and also has recipes organized by category for easy reference. Her introductory pages answer: What is Jewish Food? as well as present Notes to the Cook, including tips on ways to "lighten up" in the kitchen.

Throughout the book, in nearly every recipe, Cohen continues to include valuable cooking hints and why they work. The sort that makes one say, "So that's why that never worked for me..." The section on Pantry and Procedures

gives a variety of hints, including one on "Schmaltz, Olive Oil, Butter and Other Fats."

Cohen substitutes "a flavorful

fat with some texture that I use to prepare matzoh balls and other dumplings, and often to enrich chopped liver, chopped eggs

and onions, grated black radish, and grains like kasha. Do not use for sautéing foods; this schmaltz contains too much water because of the pureed onions."

Olive Oil Schmaltz

1/2 pound onion, finely chopped (2 cups)

3/4 T salt

1/4 cup olive oil

1. In a strainer, toss the onions with the salt. Cover them with a paper towel and weight down with a bowl or plate topped with a heavy object, like a large can of tomatoes. Let the onions drain for at least 30 minutes, tossing them occasionally. Place the onions in fresh paper toweling or a clean kitchen towel and squeeze out as much liquid as possible.

2. Warm the oil in a heavy 8- or 9-inch skillet. Add the onions and cook, uncovered, over the very lowest heat. As their moisture evaporates, the onions will shrink considerably and the ever deepening gold oil will appear to increase. Stir occasionally, spreading the onions out in the skillet and making sure that they do not stick or color past gold. After cooking for 60 to 75 minutes, they should be very soft and have exuded most of their liquid. Let the mixture cook slightly, then scrape all the onions and oil into a blender (a food processor won't work well here).

3. Blend to emulsify the ingredients, stopping to scrape down the contents of the blender when necessary. Continue blending until you have a smooth, rich puree.

4. Store tightly in the refrigerator. It

will thicken and become more schmaltz-like when chilled. It will keep for at least 3 to 5 days. Yield about 2/3 cup.

Cohen writes that her maternal grandmother spoiled her son-in-law, the author's father, especially by preparing chopped eggs and onions at Passover in place of the usual eggs in salt water. Cohen serves this on soft lettuce leaves.

Chopped Eggs and Onions

3-4 T excellent quality olive oil or avocado oil

1/2 cup thinly sliced onions, plus 1/2 cup finely chopped onions

Salt and freshly ground black pepper to taste

6 hard-boiled eggs, peeled and cut into eighths

Olive Oil Schmaltz

1. Heat 3 tablespoons of oil in a medium skillet, and add the sliced onions. (I use sliced onion here because chopped onion can be quite watery, so it doesn't fry as well and has a tendency to burn when made in small amounts.) Sauté over medium heat, stirring occasionally, until rich golden-brown. Salt and pepper lightly and remove from the heat to cool.

2. Scrape the sautéed onion and all the oil in the skillet into a wooden bowl and chop coarsely. Add the eggs and raw chopped onion and continue to chop until the mixture is well blended but not pasty. Mix in salt and lots of freshly grown pepper as you chop, or blend in the seasonings afterward with a fork (using a spoon will make the mixture too smooth). The mixture should hold together loosely; you will probably need to add some of the schmaltz or a bit more oil. Chill well, but remove from the refrigerator at least 15 minutes before serving. Yield 4-6 servings.

MealLeaniYumm

"MealLeaniYumm!" by Norene Gilletz is a collection of over 1,000 kosher "simple secrets for success from a low-fat cooking expert." Conveniently spiral bound, and using a take-off on the "millennium" craze for its title, the book

is packed with tips and ideas that may be especially helpful to the kitchen novice.

Although some wording is a little too cute for our taste, such as "Wise Weights" to Fight Fat, "Eat Better, there is a lot of valuable information in this cookbook. "MealLeaniYumm!" is available locally at Rhoda's Judaica and the Temple Emanu-El gift shop.

Here is a Gilletz variation on brisket.

Coke Brisket

Brisket is quite high in fat, so serve it on special occasions. Cola makes the meat very tender.

3 onions, sliced
4 1/2 to 5 lb. beef brisket, well-trimmed
4 cloves garlic, crushed
Salt & pepper, to taste
1 T dried basil
1 T paprika
1/4 cup apricot jam
2 T lemon juice
1 cup diet coke

1. Spray a large roasting pan with non-stick spray. Place onions in pan; place brisket on top of onions. Rub meat on all sides with garlic, seasonings, jam and lemon juice. Pour cola over and around brisket. Marinate for an hour at room temperature or overnight in the refrigerator.

2. Preheat oven to 325°. Cook Covered. Allow 45 minutes per pound; as the cooking time, until meat is fork tender. Uncover meat for the last 1/2 hour and baste it occasionally. Remove from the oven and cool completely. Refrigerate overnight, if possible. Discard hardened fat, which congeals on the surface. Slice brisket thinly across the grain, trimming away fat. Reheat slices in the defatted pan juices.

Yield: 12 servings Reheats &/or freezes well.

293 calories per serving, 14.3 g fat (6.4 g saturated), 103 mg cholesterol, 33 g protein, 6 g carbohydrate, 84 mg sodium, 385 mg potassium, 3 mg iron, less than 1 g fibre, 19 mg calcium.



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May The Traditions Of Old Bring You New Joy & Hope



Whether your traditions are well established or just beginning, food is integral to any holiday. Stuffed into notebooks and tucked into cookbooks are those treasures from times past - family recipes. The charm of some recipes is the casual treatment of cooking times and quantities. If you are not familiar or comfortable cooking this way, relax and experiment. While cooking is a science, it is also a creative endeavor. Enjoy!

Four Measurements for Passover

1 cup regular flour =

1/4 cup matzah meal or

3/4 cup potato starch

1/2 cup regular flour =

2Tbs. matzah cake meal

6 Tbs. potato starch

Cousin Brenda's Pot Roast

*approx. 4 lbs. beef brisket
water to cover*

1 onion, sliced

2 carrots, cut in pieces

2 stalks of celery

1 bay leaf

salt and pepper to taste

garlic powder to taste

potatoes

This is the loosest recipe, found in a letter. Note that the weight of the piece of meat is not specified. Use at least a 4lb. piece of brisket. You will need to use a pot or dutch oven since you will be cooking on the stove top and in the oven.

When Brenda says "let the meat catch a little," it actually means "allow the meat to cling to the pan's surface, without letting it burn."

1. Take a piece of Brisket, cover it with water. Add a sliced onion, 2 carrots (cut in pieces) 2 stalks of celery and a bay leaf. Add salt, pepper and lots of garlic powder.
2. Cook covered on top of the stove until all the water cooks out (about 1 1/2 hours). Watch it carefully and let the meat catch a little.
3. Peel and cut as many potatoes as you need. Add to the pot. Add more water (about 1 cup).
4. Cover and transfer to the oven for 1 1/2 hours.
5. Remove cover to let the potatoes brown. Cook 1 hour longer.



Baked Fish Cakes

3 lbs. white fish filets

1/2 cup matzo meal

3 onions

3 eggs

salt and pepper to taste

1. Grind fish and onions. Chop finely. (Don't you just love the invention of the Cuisinart!)
2. Add eggs one at a time. Add salt, pepper and matzo meal.
3. Take a small ball of mixture and form into a patty.
4. Place on a greased cookie sheet and bake at 350° for 1 1/2 hours, or until brown.

Aunt Barbara's Passover Rolls

2/3 cup boiling water

1/3 tsp. salt

1/3 cup oil

2 tsp. sugar

1 cup matza meal

3 eggs



1. Boil water, salt and oil. Add matza meal and sugar. Keep on burner to form a ball.
2. Let cool, add eggs, one at a time. Form into balls using a tablespoon.
3. Bake in a 400° oven for 30 minutes and eat as soon as possible.

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Passover Carrot Candy

3 lbs. carrots

3 lbs. sugar

1 whole orange, grated

1 whole lemon, grated

1/2 cup chopped nuts

2 teaspoons cinnamon

1 teaspoon ginger



1. Grate carrots fine and squeeze out juice.
2. Mix with sugar and place over very low heat, stirring almost constantly; increase heat to moderate and stir for 40 minutes, or until mixture becomes thick and syrupy.
3. Add orange and lemon and continue cooking 20 minutes more. Add chopped nuts, cinnamon and ginger and cook and stir for 10 more minutes.
4. Spread hot mixture on a moistened cookie sheet or wet board to cool, then cut into diamond shaped pieces.



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To tell her story

This she will do again, and again and again

by Jane S. Sprague

About all that the 600 or so students can see is the head of the white-haired elderly woman. She is so petite that the podium dwarfs her, and the microphone partially obscures the view of her gentle face.

They must listen carefully. She is soft spoken and her English is still accented with Lithuanian diction. The teenagers do not stir. She tells them a horror story, one that could be straight out of a Stephen King novel, except hers is true.

Lea Eliash has come to Somerset (Mass.) High School during the school's annual multi-cultural week to retell her personal history during the Holocaust. It is her second appearance here, but only one of hundreds she has made since the Rhode Island Holocaust Memorial Museum began organizing educational programs for schools that include Holocaust survivors who live in Rhode Island.

At nearly age 80, Eliash averages two of these appearances a week. She has lost track of the total number she has made, but it must be over 1,000 by now. Her story always inspires children to write to her, and she has kept every letter she has received. There are thousands. She says she is running out of room for them in her two-bedroom flat.

On May 1, Lea Eliash's hard work to educate children and teachers about one of history's most horrific chapters — certainly the darkest years of the 20th century — will be



The intrepid Mrs. Eliash

honored when the Jewish Federation of Rhode Island presents her with its prestigious Never Again Award. The presentation will be one of the key elements of the annual inter-faith Yom HaShoah Service which begins at 7:00 pm in Temple Emanu-El.

She joins the company of previous Never Again Award recipients, among them the late Father Edward Flannery, whose scholarly book on the roots of anti-semitism helped lead to reconciliation efforts by the Catholic Church; former United States Senator Claiborne Pell, former Episcopal Bishop The Reverend George Hunt, and several public school teachers whom Eliash helped to teach. Rabbis and writers, preachers and politicians, businessmen and survivors also have been cited through the years for their efforts in Rhode Island to promote brotherhood and understanding in order to deflect hate and prejudice.

Lea Eliash was just 21 years old, a wife and new mother, when Hitler's troops marched into her hometown of Kovno on June 24, 1941. Kovno was a community of "many minorities," including 40,000 Jews, she says. "All had freedom of religion and the right to own their own school," she tells the students. "The first Hebrew high school in Lithuania was in Kovno. It was a good life. Jews prospered."

Hitler, she tells them, had written in *Mein Kampf* "to get rid of the Jews." He wasted no time. "The third day after the invasion new laws say each Jew has to wear a yellow star on the

Interfaith Service May 1

The annual interfaith Yom HaShoah service will be Monday, May 1 at 7:00 pm in the sanctuary of Temple Emanu-El, 99 Taft Avenue, Providence.

With the focus this year on Righteous Gentiles, the central address will be by Martha Joukowsky, telling of the rescue work her mother, the late Martha Sharp Cogan, and her first husband engaged in to save Jews during the Holocaust. Mrs. Sharp Cogan died last year. Her daughter is a professor of archeology at Brown University.

Two Holocaust survivors, Lea Eliash and Edward Adler, each will relate the importance of gentiles to their personal survival.

The Jewish Federation of Rhode Island will present its Never Again Award to Eliash. (See adjacent story)

left chest and right back shoulder. Jews cannot walk on sidewalks or side by side. Jews cannot go to doctors or hospitals. Jews have a 6:00 pm curfew and cannot go marketing. Jews have to keep the doors to their houses open all the time, and anyone can enter and take what they want."

On the 5th day, she tells them in her slow and steady voice, all Jews were forced into the synagogue courtyard where they stood for several hours. The men were taken away and the women and children returned to their apartments. On the 6th day, the Nazis collected all the jewelry and typewriters. At the rabbinic academy, 200 were massacred.

By August 15, all the Jews were ordered to walk five miles to a small town which was to become their ghetto. "We could take only what we could carry. With one hand I pushed the baby carriage, in the other I carried a small suitcase."

On the way she learned that 8,000 Jews in the town where her parents and other relatives lived had had to dig a large grave beside which they all were shot to death.

The Jews of the ghetto age 12 or older became slaves in factories, or cleaned streets, built an airport, washed the Nazis' clothes at the laundromat. Lea Eliash helped make vests at the fur factory to keep Nazis warm during the attack on Russia. Each day, she walked three miles to and from the factory, drinking warm water, not soup, for her lunch.

Her work was steady, her attitude cooperative. She became "friendly with the Christian lady" at the factory.

On October 28, soldiers using loud speakers ordered everyone to stay in the ghetto and to go to the square where they stood for hours. "By 4:00 pm they sent some to the right and some to the left. Those on the left went home. The 10,000 on the right they shot to death."

Time went on, the work in the factory went on, day in and day out. Every night Eliash walked the three miles to the house she shared with so many others that the only place for her to sleep was a corner of the kitchen floor. Her baby, Asya, was now a babbling 18-month-old toddler.

The word went out. To prevent a new generation from rising, the children were to be taken to the gas chambers. Desperate, how was she to save her child? Friends found a Christian couple, childless, who were willing to take Asya. A meeting between Eliash and the wife was arranged with the factory superintendent. The conditions set out by Vale and Jurgis Marciulionis were three: Asya would have a Christian name; she would be brought up a Catholic and, after the war, she would be returned only to one or both of her parents, no other relatives could claim her.

"I agreed," Eliash says simply.

Putting her daughter in a shopping bag, instructing her not to laugh, not to cry, not to talk, Lea Eliash carried her the three miles to the fur factory. She was able to take Asya personally to the Marciulionis home. "I left without saying good-bye." Her tears came once she was back at the factory.

On March 27, 1944, children of the ghetto were snatched, the Nazis scouring "house to house, attic to attic, cellar to cellar, herded onto school buses," never again to be held and petted, taught and admired, loved and disciplined by their parents. Life for them was over. Life for Asya was still unfolding.

"I felt like a traitor," Eliash says quietly.

On July 8, 1944 the confinement part of her ordeal ended. "Shooting and bombing were going on; the electric fence was turned off due to fires." She might get out.

Her chances were enhanced by a gift from yet another Christian, the factory superintendent. Some time before, she had given Lea a watch to keep for a bribe. Someone else at the factory had carved a hiding place in Lea's shoe. Standing beside a Nazi guard at the fence, she removed her shoe and offered him the watch if he would hold up the fence for her.

Reuniting with her daughter was not easy. An 18-month-old quickly forgets early relationships. In time, they rebounded, the entire family together again, as Solomon Eliash had survived Dachau. In 1951 they came to the United States and began a new life.

Solomon worked as an industrial buyer, succumbing to a heart attack in the blizzard of 1978 when rescue vehicles could not reach their home on Morris Avenue in Providence.

Please turn to page 21.



Students and teachers from Somerset High School surround Lea Eliash, begging her to finish the story.

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Providence College mounts Arts Commemoration of Holocaust

Providence College will host Yom Hashoah 2000. An Arts Commemoration of the Holocaust through a series of interdisciplinary events featuring internationally acclaimed scholars and artists on Monday, May 1 through Thursday, May 4. All events, on the college campus, are free and open to the public, but advance reservations are required.

"The Holocaust represents one of the 20th century's most defining moments," explains Joan Branham, PhD, associate professor of art and art history at Providence College and a member of the Yom Hashoah 2000 organizational committee. "As the Holocaust now slips from the realm of 'memory' to that of 'history,' the question emerges: how can this indescribable and inexpressible event be represented in the arts?" The scholars, artists, literary figures, musicians and actors participating in Yom HaSho'ah 2000 will demonstrate and comment on the Holocaust's impact upon the art world, as well as on contemporary artists' struggle to commemorate the Holocaust.

Young to keynote exhibition

On Monday, May 1, James E. Young, professor of English and Judaic Studies at the University of Massachusetts, will deliver the keynote address at 7:00 pm in Slavin Center, 64 Hall. Young's lecture, "After-Image: The Uncanny Arts of Holocaust Memory," is based on his latest book, *At Memory's Edge: After-Images of the Holocaust in Contemporary Art and Architecture*, to be published this spring by Yale University Press.

Young is a prolific author and lecturer, widely recognized for his expertise and insight about how the memory of the Holocaust has been captured and expressed through the arts and memorials worldwide. He is also the author of *Writing and Rewriting the Holocaust* and *The Texture of Memory*, which won the National Jewish Book Award in 1994.

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Alice Lok Cahana

The opening will feature a special gallery performance of "Through My Mother's Eyes," at 5:30 pm. This original composition features a dramatic reading by Cahana's son, Rabbi Michael Cahana of Temple Beth El in Providence, and vocal music sung by his wife, internationally-known Cantor, Ida Rae Cahana. The words are Alice Cahana's relating her experience in the Holocaust, interspersed with music that authentic to the time and theme. The performance will be followed by a lecture in the gallery by Alice Cahana herself. The reception, featuring the Eastern European Jewish music of the Fishel Bresler Klezmer Band, will be in the Hunt-Cavanagh Garden.

Father Doyle's stark realities

A Priest Vous Never to Forget, another ongoing exhibition at Providence College, also will be displayed from May 1 through May 27 in the Phillis Memorial Library. This compelling exhibit features liberation photographs taken by the late Dominican priest, Rev. Edward P. Doyle, O.P., when he entered Nordhausen Concentration Camp as an American army chaplain in April 1945.

Yom Hashoah 2000 is sponsored by Providence College, with additional funding from the Rhode Island State Council on the Arts, the Rhode Island Foundation, the DeRabbanan Fund and the Jewish Federation of Rhode Island.

For complete information on all events and request advance registration, phone 401-865-1500 or visit www.providence.edu/art/yomhashoah.

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Providence College mounts Arts Commemoration of Holocaust

Providence College will host Yom Hashoah 2000. An Arts Commemoration of the Holocaust through a series of interdisciplinary events featuring internationally acclaimed scholars and artists on Monday, May 1 through Thursday, May 4. All events, on the college campus, are free and open to the public, but advance reservations are required.

"The Holocaust represents one of the 20th century's most defining moments," explains Joan Branham, PhD, associate professor of art and art history at Providence College and a member of the Yom Hashoah 2000 organizational committee. "As the Holocaust now slips from the realm of 'memory' to that of 'history,' the question emerges: how can this indescribable and inexpressible event be represented in the arts?" The scholars, artists, literary figures, musicians and actors participating in Yom HaSho'ah 2000 will demonstrate and comment on the Holocaust's impact upon the art world, as well as on contemporary artists' struggle to commemorate the Holocaust.

Young to keynote exhibition

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Even Bank Leumi holds back Holocaust-era assets

by Avi Machlis

JERUSALEM (JTA) — During the past few years, as Jewish organizations pressed Swiss banks to make good on dormant bank accounts that belonged to Holocaust victims, Rachel Schreiber, an 86-year-old Israeli, was feeling uneasy.

As the battle heated up, the Polish-born Schreiber was filled with memories from 1935 — just two years before she married, moved to Palestine and left behind her parents and sister, who later perished in the Holocaust.

During a summer vacation back home in Warsaw from her dental studies in France, Schreiber had a conversation with her father, Henech Nutkewicz, a wealthy real estate businessman, about his partner's success in getting a large sum of money out of Poland. The money was not deposited in Switzerland, but in the Anglo-Palestine Bank, the precursor of Bank Leumi, Israel's second largest bank today.

"My father told me it was our money, too," says Schreiber. "Until the restitution issue came up, I never thought about it. It's one thing if Switzerland tries to avoid responsibility, but my money is here in Israel."

During the past few weeks, since the Knesset decided to launch a commission to investigate the issue of Holocaust-era assets in Israel, hundreds of Israelis have been coming forward with similar stories.

Critics say Israel has waited too long to investigate what happened to financial and real estate assets that Holocaust victims deposited or purchased in pre-state Israel.

"It is a moral outrage that the state of Israel and Jewish organizations are campaigning against European companies, Swiss banks and foreign governments at a time when the State of Israel has not even bothered to look at the issue," says Gil Raveh, an Israeli lawyer who is Schreiber's grandson.

The issue was first raised in 1997 by Yossi Katz, a geography professor at Bar-Ilan University. While conducting a study on the history of the Jewish National Fund, Katz discovered a document from 1947 in which the JNF asked Bank Leumi for information about financial assets it held that may have belonged to Holocaust victims. Leumi responded that it could not provide information for reasons of banking secrecy.

In January, Bank Leumi posted 13,000 dormant accounts on its Internet site — www.bankleumi.co.il — dating from the bank's establishment in 1902 through 1955. The bank will accept queries on the accounts until July 31. Bank Leumi denies that it ever tried to hide the fact that it had dormant accounts.

Leumi — believed to hold the most Holocaust-era accounts of all Israeli banks — says many accounts were confiscated by the British Mandate in Palestine, which seized all property belonging to citizens of enemy states during World War II. In addition, the bank said, any accounts it did have were transferred to Israel's administrator general many

Lea Eliash. . . from pg. 19

Lea, an accomplished linguist, taught Hebrew to generations. Now retired, she still teaches in the Adult Institute at Temple Emanu-El and tutors children from the Former Soviet Union who are struggling with Hebrew.

Asya, because of Christians who gave her a home and another who gave her mother a freedom bribe, defied Hitler's death sentence. She was president of her class at Classical High School. She graduated Brown University Phi Beta Kappa, and today she teaches at the State University of New York. Her son studies at the Rhode Island School of Design.

Lea Eliash's story is too long for the class period allotted to her. The bell rings and students and teachers scurry to their next class. She is left standing by the podium, and then a crowd of teenagers and a handful of teachers encircle her, imploring her to finish the story. She does.

And she will tell children why they must be sure her story happens Never Again. . . again and again and again.

years ago.

Katz estimates Israeli banks and the government's administrator general, who manages abandoned property, may hold \$64 million worth of financial assets belonging to Holocaust victims.

Colette Avital, a former consul general in New York and now the Knesset member heading the committee, insists its work will be serious. Since announcing the formation of the committee in mid-February, she has received about 40 letters a day from heirs of victims who claim they have assets in Israel.

*The Officers, Directors
and Staff of
The Jewish Federation
of Rhode Island
wish you a wonderful
Passover holiday.*

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The Commission consists of representatives of United States insurance regulators, five European insurance companies and their subsidiaries, the State of Israel, worldwide Jewish and Holocaust survivor organizations and European regulators as Observers.

The unique Claims Resolution Process provides individuals with a central source for information on, investigation into, and payment of those outstanding policies, without any charge to the claimants.

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New York, NY 10268
USA

US-ENG-FDVC

JFRI's proposes slate of officers and directors for 2000-01

The Jewish Federation of Rhode Island 2000-01 Proposed Slate of Officers and Members of the Board of Directors

Counter nominations may be made in writing, signed by at least 25 members of the Jewish Federation of Rhode Island and filed with the Secretary at least fifteen (15) days prior to the Annual Meeting on May 10, 2000. For more information contact Steven A. Rakitt, Executive Vice President, at 401-421-4111.

President

Robert Mann

Vice Presidents

Sheila Alexander
Mark Feinstein
Ronald Markoff
Joshua Teverow
Mindy Wachtenheim

Treasurer

Jay Rosenstein

Associate Treasurer

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Secretary

Sharon Gaines

Associate Secretary

Ronald Salavon

Area Vice Presidents

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Carl Freedman, Pawtucket
Linn Freedman, Newport Cty
Sidney Goldstein, Kent Cty
Richard Kaplan, Cranston
Toby London, Northern RI
Maxine Richman, East Bay
Michael Schuster, Southern RI

Honorary Presidents

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Jason Levine
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Donald Salmanson
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Fannie Shore
Harry Shore
Harold Soloveitzik
Milton Stanzler
Jeanne Weil
Manfred Weil

Board of Directors

Paul Alexander
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Joseph Chazan
Barnet Cohen
Patricia Cohen
Karen Dannin
Susan Leach DeBlasio
Seena Dittelman
Amy Dressler
Donald Dwares
Leah Ehrenhaus-Hersh
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Stacy Emanuel
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Gloria Feibish*
Alan Feinberg
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Alan Gaines
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Barbara Glucksmann
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Alice Goldschtein
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Lloyd Granoff
Edward Greene
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Debra Herman
Hope Hirsch
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Alan Horovitz
Marsha Horovitz
Jeffrey Jacober
Rena Jurkowitz
Alena Kacal
Charles Kahn
Susan Kahn
Cynthia Kaplan
Daniel Kaplan
Clifford Katz
Arnold Kaufman
Gary Kaufman
W. Robert Kemp
Louis Kirschenbaum
Jenny Klein
Sherri Klein
Estelle Klemer
William Kolb
Glenda Labush

Robert Landau

Bruce Lang
Barbara Lavine
Jerrold Lavine
David Leach
Bertram Lederer
Margaret Lederer
Judith Levitt
Mayer Levitt
Maybeth Lichaa
Richard Licht
Michael Litner
Alan Litwin
Pamela Manekofsky
Leonid Margolin
Patricia Matusow
Doris McGarry
Melba Meister
Sandra Messing
Anatoly Miller
Linda Miller
Lorraine Nelson
Elaine Odessa
Susan Odessa
Richard Oster
Lynn Pohl
Ralph Posner
Russell Raskin
Lisa Ravitz
David Resnik
Marcia Riesman
Arthur Robbins
Judy Robbins
Joyce Robinson
Judith Rosenstein
Darrell Ross
Miriam Ross
Jerrold Salmanson
Steven Schechter
Hinda Semonoff
Deborah Shuster
Karen Shuster
William Sikov
Elisa Silverstein
Garrett Sock
Sharon Sock
David Soforenko*
Barbara Sokoloff
Gladys Sollosy
Herbert Spivack
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Joshua Starr
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Samuel Suls
Cheryl Teverow*
Hal Tovin
Benjamin Vogel
Stanley Wachtenheim
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Sharon Yaras
Stephen Yaras
James Yashar
Janet Zurier

Rabbinical Representatives*

Rabbi Mark Bloom
Rabbi Gail Diamond
Rabbi Mordechai Eskovitz
Rabbi Alan Flam
Rabbi Wayne Franklin
Rabbi Eliezer Gibber
Rabbi Leslie Gutterman
Rabbi Marc Jagolinzer
Rabbi Philip Kaplan
Rabbi Alvan Kaunfer
Rabbi Yeshoshua Laufer
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Rabbi David Lipman
Rabbi Jeffrey Lipson
Rabbi James Rosenberg
Rabbi Mordechai Torczyner
Rabbi Yechezkel Yudkowsky

*Ex-officio

Nominating Committee

Ellie Elbaum, Chair
Grace Beiser
Lawrence Davis
Alan Gaines
Alan Litwin
Deborah Rosenfeld
Sharon Yaras

Please Join Us

For The 55th Annual Meeting
of the
Jewish Federation of Rhode Island

Wednesday, May 10, 2000 ~ 7:00 PM
5 Iyar, 5760

Jewish Community Center Social Hall
401 Elm Grove Avenue, Providence

Featuring

Presentation of Leadership Awards
Installation of Officers & Board Members
Dessert Reception

Robert D. Mann, President

Steven A. Rakitt, Executive Vice President

Leadership Awards

To Be Presented At Annual Meeting

Join us as we honor two individuals at the JFRI annual meeting for their leadership and service to the community.

The Merrill L. Hassenfeld

Leadership in Community Service Award



BRUCE LEACH is this year's *Hassenfeld* award recipient. Bruce is secretary of the Board of Trustees and chair of the Facility Design committee at Brown/RISD Hillel. He is a member of both their Board and Executive Committee. Bruce is also president of the Jewish Community Center and a vice president of Temple Emanu-El.

The Riesman

Leadership in Community Service Award



GARRETT SOCK is this year's recipient of the *Riesman* award. Garrett was instrumental in the development of Perspectives: The Jewish Young Adult Project of RI and the JFRI Young Leadership Council. Garrett has also been dedicated to leadership development serving as a member, associate chair and then chair of the LEADERS program. In addition to his involvement at the JFRI, Garrett serves as a vice president of Temple Am David.

Women's Alliance announces slate for 2000-01

Cheryl Teverow, President
Susan Froehlich, VP Campaign
Amy Dressler, VP Outreach
Stacy Emanuel, VP Young Women
Elaine Odessa, VP Endowment
Sharon Gaines, VP Leadership Development
Dianne Isenberg, VP Professional Women
Linda Miller, VP, Marketing
Judy Robbins, VP Judaic Programing
Cheryl Blazar, VP At Large
Melba Meister, Secretary
Joyce Robinson, Assoc. Secretary

Board of Directors

Gail Adler
Grace Alpert
Rita Archer
Mitzi Berkelhammer
Rebecca Berman
Marcia Blacher
Eileen Rosenberg-Black
Patricia Cohen
Leah Daniels
Lisa Davis
Alice Eichenbaum
Cindy Feinstein
Ellie Frank
Marilyn Friedman
Barbara Glucksman
Jill Goldstein
Harriet Granoff
Debra Herman
Hope Hirsch
Herta Hoffman
Joyce Holland

Jane Jacober
Karen Jacober
Lisa Kaufman
Sheila Kaufman
Sherri Klein
Estelle Klemer
Barbara Lavine
Lenore Leach
Michele Lederberg
Audrey Licht
Toby London
Marcia McGovern
Judith Mann
Lori Yontef Matbog
Linda Mittleman
Susan Odessa
Lezli Pious
Karen Rasnick
Bonnie Reibman
Maxine Richman
Marcia Riesman
Carolyn Roseman
Elizabeth Holstein Sardelli
Hinda Semonoff
Rachel Silverman
Barbara Singh
Wileen Rosner Snow
Sharon Sock
Karen Spater
Rhoda Swartz
Shari Wasserstein
Aleen Weiss
Beth Weiss
Ada Winstein
Sharon Yarlas
Marjorie Yashar
Rebecca Zakin

Honorary Board Members

Ruth Alperin
Carol Brooklyn
Ellie Elbaum

Gloria Feibish
Doris Feinberg
Ruth Fixler
Barbara Forman
Geraldine Foster
Linn Freedman
Maxine Goldin
Alice Goldstein
Roberta Holland
Susan Kaplan
Rachel Kaufman
Lillian Koffler
Glenda Labush
Judith Levitt
Pearl Loeber
Florence Markoff
Sandy Messing
Elaine Odessa
Charlotte Penn
Natalie Perceley
Esther Resnik
Myrna Rosen
Fannie Shore
Lola Schwartz
Selma Stanzler
Mindy Wachtenheim
Jeanne Weil
Marilyn Winoker
Dee Dee Witman
Janet Zurier

Nominating Committee

Gail Adler
Lynn Brodsky
Sherry Cohen
Amy Dressler
Lenore Leach
Maybeth Lichaa
Linda Mittleman
Susan Resnik
Karen Spater
Mindy Wachtenheim - Chair

Women's Alliance by-law changes before JFRI annual meeting

In accordance with the governing by-laws of the Jewish Federation of Rhode Island, the proposed changes that create a division known as the Women's Alliance are published for community information. They will be submitted for approval at the JFRI annual meeting (see page 22 for details).

ARTICLE I - NAME AND AFFILIATION

Section 1. Name

The name of this organization shall be the Women's Alliance of the Jewish Federation of Rhode Island, hereinafter referred to as "Women's Alliance."

Section 2. Affiliation

Women's Alliance shall be a permanent year-round organization and shall operate within the framework of the Jewish Federation of Rhode Island (JFRI). As such, it shall continue its relationship with the Council of Jewish Federations and United Jewish Appeal national women's groups.

ARTICLE II - PURPOSE

Section 1. Mission Statement

The mission of the Women's Alliance shall be to instill a sense of Jewish identity for all women through raising funds in support of JFRI, diversified programming, leadership development, and community service; and to impart to the community on behalf of JFRI the evolving needs of the Jewish people locally, nationally, in Israel, and overseas.

ARTICLE III - MEMBERSHIP

Section 1. Qualifications

Every woman who makes a financial contribution in her own name to the annual Women's Alliance Campaign shall be a member for the ensuing year.

ARTICLE IV - MEETINGS

Section 1. Membership-at-Large

a) Annual Meeting. There shall be one annual meeting of the membership-at-large which shall be for the purpose of electing officers and Directors and for conducting such other business as may properly come before the membership. The Annual Meeting shall take place each spring, not later than June 15. Notice of the Annual Meeting shall be publicly announced at least twenty (20) days prior to the date of said meeting.

b) Special Meetings. Special meetings of

the membership-at-large may be called by the President and shall be called upon the request in writing of at least ten (10) directors. Notice of any special meeting shall be publicly announced at least five (5) days prior to the date of said meeting. The purpose of the meeting shall be stated in the call. Attendance of a director at a meeting shall constitute a waiver by such director of notice of such meeting.

c) Quorum. Thirty-five (35) members of Women's Alliance shall constitute a quorum at general or special meetings of the membership, but if less than a quorum shall be present at any duly called meeting, those present may adjourn such a meeting from time to time.

d) Notice. A notice that a meeting of the Women's Alliance is to take place shall be given to the members either by mail or publication in the local Jewish Voice or other general publication of the Federation.

Section 2. Board of Directors

a) Frequency. The Board of Directors shall hold at least three (3) meetings each year. Special meetings of the Board may be called by the President upon at least five (5) days notice. The purpose of the meeting shall be stated in the call.

b) Quorum. Fifteen (15) members shall constitute a quorum at any regular or special meeting of the Board of Directors. In the absence of a quorum, those present may adjourn such a meeting from time to time.

c) Time and Place. Board of Directors meetings shall be held at a variety of times and at such places as the President and Executive Committee may determine.

d) Notice. Notice that a regular meeting is taking place shall be given to members by mail ten (10) days in advance of the meeting.

Section 3. Executive Committee

The Executive Committee shall convene at the call of the President. Executive Committee meetings shall be held at a variety of times and at such places as the President may determine.

ARTICLE V - OFFICERS

Section 1. Designation and Election

The elected officers of the Women's Alliance shall consist of a President, a maxi-
Please turn to pg. 24

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Hold the date

for the

Women's Alliance

Second Annual Meeting

Wednesday, May 24, 2000

Location to be announced



Invitation will follow

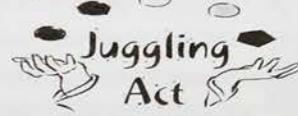
The Professional Women's Programming Committee

of the

Women's Alliance

Invites you to learn how to do the...

Juggling Act



In our everyday lives, we are constantly trying to juggle...work, family, spirituality, & our own needs. As busy women what can we do to keep all the "balls" in the air?

Find out on:

Wednesday, April 12, 2000 7:00 PM
JFRI Board Room • 130 Sessions Street • Providence

Dr. Amy Westrick and Erin Gisherman Minior, LICSW, Speakers

For more information contact Elissa Mirkin
@ 421-4111, ext. 172 or e-mail: EMirkin@jfri.org

No solicitation of funds • Dietary laws observed

Women's Alliance by-laws con.d. . . from pg. 23

mum of eight (8) general Vice Presidents, a Vice President of Campaign, a Secretary and an Associate Secretary, all of whom shall be elected by the membership-at-large at the Annual Meeting. The Chair of each Programming Committee shall serve as a general Vice President.

Section 2. Term

Each elected officer shall serve a one (1) year term and shall continue in office until her successor is duly elected or appointed. No woman shall hold the same office or, in the case of a general Vice President, the same portfolio, for more than three (3) consecutive terms. For this purpose Vice President of Campaign shall not be considered the same office as general Vice President.

Section 3. Duties

a) The President shall be the chief executive officer of the Women's Alliance. She shall preside at all meetings of the membership-at-large, the Board of Directors, and the Executive Committee. She shall call such meetings as may be deemed necessary. She shall designate a Vice President to preside in her absence or disability. She shall appoint chairwomen of committees in consultation with the Executive Committee. She shall be *ex-officio* on all committees except the Nominating Committee. She shall create special committees as may be deemed necessary by her in consultation with the Executive Committee. She shall perform such other duties as may be designated from time to time by the Board of Directors.

b) The Vice President, designated by the President, shall perform the duties and exercise the powers of the President in her absence or disability.

c) It shall be the duty of each Vice President to administer her own portfolio in consultation with the President.

d) The Secretary and/or Associate Secretary shall record the minutes and the attendance of all meetings of the membership-at-large, the Board of Directors, and the Executive Committee and shall perform such other duties as may be designated by the President.

Section 4. Vacancies

Any vacancy occurring in an elected office shall be filled by the President and the Executive Committee, and confirmed by the Board, for the remainder of the unexpired term.

Section 5. Executive Committee

The Executive Committee shall include all

incumbent officers, chairwomen of standing committees (at the discretion of the President), and the President of JFRI, *ex officio*.

ARTICLE VI - BOARD OF DIRECTORS

Section 1. Composition, Term of Office
The Board of Directors shall consist of:

a) Sixty (60) elected directors, twenty (20) to be elected at the Annual Meeting each year, each director to serve a three (3) year term; *provided, however*, that for the initial Board of Directors elected in 1999, twenty (20) members shall be elected for a three-year term, twenty (20) members shall be elected for a two-year term, and twenty (20) members shall be elected for a one-year term.

b) Incumbent Officers of the Women's Alliance.

c) Chairs of committees.

d) An immediately retiring officer shall serve a mandatory one (1) year term on the Board of Directors. Thereafter, she will be ineligible for re-election or appointment to the Board of Directors until one (1) year has elapsed, unless she is an Honorary Board Member.

e) Three (3) directors, appointed by the President to serve a one (1) year term.

f) Honorary Board Members

1. All Women's Alliance Past Presidents and Campaign Chairwomen, as well as all Women's Division and Business & Professional Women's Affiliate (B&P) Past Presidents and Campaign Chairwomen, become Honorary Members of the Board of Directors of Women's Alliance and shall be entitled to vote at all meetings of the Board.

g) The President of JFRI shall serve, *ex officio*, on the Women's Alliance Board.

Section 2. Eligibility

a) Any woman appointed to fill an unexpired term (less than three (3) years in duration) shall be eligible for reappointment or election to an additional three (3) year term.

b) An elected member whose three-year term on the Board of Directors has expired will not be eligible for re-election or appointment until one (1) year has elapsed, unless she is elected to serve as an officer of Women's Alliance.

Section 3. Duties

a) The Board of Directors shall oversee the activities of the Women's Alliance.

b) Each Board member will be asked to

make a voluntary minimum contribution of \$36 in her own name to the Women's Alliance (which may be waived under special circumstances by the president and professional staff).

c) Each Board member must serve on at least one committee in the Women's Alliance.

Section 4. Vacancies

Any vacancy on the Board of Directors shall be filled by the President and Executive Committee for the remainder of the unexpired term.

ARTICLE VII - STANDING COMMITTEES

a) Standing Committees shall be: Executive, Campaign, Nominating, and Endowment.

b) Chairs of the Standing Committees shall be appointed by the President of the Women's Alliance with the approval of the Executive Committee.

c) Other special or Standing Committees may be appointed by the President and the Executive Committee.

ARTICLE VIII - PROGRAMMING COMMITTEES

Women's Alliance shall have the authority to create and/or modify within its framework one or more Programming Committees, as determined from time to time, by the Executive Committee and the Board of Directors. The purpose of the Programming Committees is to identify and respond to the diversified interests and affinities of Jewish women with programming open to all women. Initially, there shall be three (3) Programming Committees: one pertaining to business, professional, career and other working women; one pertaining to young women; and one pertaining to Jewish education.

ARTICLE XI - NOMINATION AND ELECTIONS

Section 1. Chair of the Nominating Committee

a) The Chair of the Nominating Committee shall be appointed by the President with the approval of the Executive Committee.

Section 2. Nominating Committee

a) There shall be a committee of nine (9) women including the Chair, one of whom shall have served as a member of the previous Nominating Committee. No other person shall serve two (2) consecutive years on the Nominating Committee.

Endowment Committee offers amendments to by-laws

The Endowment Committee recommends that the Federation by laws be amended to make the following changes. These changes will be voted on at the annual meeting of the Jewish Federation of Rhode Island on May 10 (see page 22 for details).

1 The committee be expanded from the current membership as outlined in the bylaws of 20 members plus the President, Immediate Past President, and Treasurer as *ex officio* members to include the following additional members:

2 All Past Presidents of the Federation as *ex officio* members of the committee.

3 Honorary Endowment Officers, as appointed by the Endowment Committee.

4 The JFRI Campaign Chair, P&A Chair, and the Women's Alliance President, all to serve *ex officio* as well.

5 If all past presidents are added as *ex officio* members, then the listing of the immediate past president should be removed from the current wording in D) 1) b), as that office is included in the listing of all past presidents.

Thus Article VII Section 2 paragraph D 1 b) should read "As the term of each member initially appointed expires, the member appointed to replace him shall be appointed for a five-year term, provided, however, that any member may be reappointed, and provided, further, however, that no individual may serve as a member of said committee for more than ten consecutive years. Vacancies shall be filled as they occur, by appointment by the President with the approval of the Board. The President, all Past Presidents, the Treasurer, and the

b) This committee will serve for one (1) year and shall consist of five (5) women from the Board of Directors and four (4) women from the membership-at-large.

c) There shall be one (1) alternate. She will serve on the Committee, *ex-officio*, unless acting as a substitute.

d) The Chair, in consultation with the President, shall appoint her committee.

e) Notwithstanding the foregoing, solely for purposes of nominating initial directors and officers to be elected at the 1999 Annual Meeting, the Nominating Committee shall be composed as follows: Two past presidents (or past Campaign Chairs) from Women's Division and two past presidents (or Campaign Chairs) from B&P, and three current Board Members from each group. The Nominating Committee shall be co-chaired by one woman representing WD and one woman representing B&P, each of whom shall be appointed by her respective President.

Section 3. Board Selection

a) The Nominating Committee shall present the slate for the coming year to the Secretary at least forty (40) days prior to the Annual Meeting.

b) The slate shall consist of one (1) nominee for each office and Board of Directors position to be filled. The consent of each nominee shall be obtained in advance, and she shall be a member in good standing of Women's Alliance.

c) Retiring officers (other than the President and Campaign Chair) shall be placed on the Board of Directors for one (1) year with voting powers but without occupying an elected position.

d) Upon receipt of the slate from the Nominating Committee, the secretary shall cause the slate to be publicly announced to the membership-at-large and presented for election at the Annual Meeting.

e) Counter nominations must be made in

writing, signed by not less than ten (10) members and filed with the Secretary at least fifteen (15) days prior to the Annual Meeting.

f) Voting in respect to any contested office shall be by written ballot.

1 Paragraph D)2) c) i) be eliminated (the language is redundant to the following paragraph, D) 2) c) ii) with ii) and iii) renumbered

2 In Paragraph D) 2)e) the cross-reference to k) for purposes of using funds for operating expenses should be changed to j) rather than k)

3 In paragraph D) 2) k) add a period after the word "appropriate" and strike all words following it beginning with the word "provided"

4 In paragraph D) 2) l) the word "thereof" in the third from the last line should be changed to "thereto" and the third word from the end should change from "of" to "or"

Purpose of Resolution

After reviewing the by laws of the Jewish Federation and reviewing the way that the Endowment Fund has been operating for several years, we have identified some inconsistencies between the two. It is the sense of leadership that the current operating methods are good and strengthen the committee to the benefit of Federation. Thus the above resolution is meant to change the by laws so that they are consistent with our operating procedures.

The recommendation to add *ex officio* members to the committee is meant to broaden the understanding of endowment among Federation leadership and to bring these Federation leaders to the table in setting policy for the Endowment.

ARTICLE X - INDEMNIFICATION

Officers and directors of Women's Alliance shall be entitled to indemnification in accordance with and to the extent set forth in the Indemnification provision contained in the By-laws of JFRI, as in effect from time to time.

ARTICLE XI - AMENDMENTS

a) These by-laws may be amended or repealed by a vote of two-thirds (2/3) of the members present and voting at a duly constituted meeting of the Women's Alliance membership-at-large.

b) No proposed amendment or repeal of these By-laws shall become effective unless and until the same has been approved by the Board of Directors of the Women's Alliance and the Board of Directors of JFRI.

c) Copies of any proposed amendments to or repeal of these By-Laws shall be made available to the membership. Notice of the meeting at which they will be considered will be publicly announced and shall state that a proposal to amend or repeal the By-laws is to be submitted at such meeting.

ARTICLE XII - EFFECTIVE DATES

Article VI, Section 1 (a), Article VII, Section 2 (e), and Article XI of these Bylaws shall become effective upon approval and adoption of these By-laws at the 1998 Women's Division and B&P Annual Meetings. All remaining provisions of these By-laws shall be adopted upon their approval at said 1998 Annual Meeting but shall not become effective until the 1999 Annual Meeting.

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CHAI Center, Chabad House reach out to Jews estranged

"Rabbi Handyman" infuses CHAI Center with boundless energy

This article is the seventh in a series The Voice is writing that profiles all Jewish congregations in our area.

by Jane S. Sprague

WARWICK — Yossi Laufer dubs himself "rabbi handyman." That's because in the year he and his wife, Shoshana, have been running the CHAI Center in Warwick he has helped affix more than 100 mezzuzot to door frames all over the area.

"Don't know how to do it?" he asks. "Just call. I'll help you."

It is that helpful nature which draws people to his programs and services, brings them back and turns them into adherents and volunteers.

"We offer friendship and education, and we look to involve all Jews in their heritage," he says, "showing those who are not practicing Judaism that they are religious just by the mitzvot they do do."

This earnest young man, dressed in black with a long black beard, offers a "user friendly" series of services that are particularly geared for beginners. Each Saturday at 9:30 am and Sunday morning at 8:30 AM, a minyan will gather at in the red clapboard house facing Route 117, just about a mile east of Interstate 95.

He probably was destined for this vocation. One of a large number of children (out of respect for his father, Rabbi Yeshoshua Laufer of the Chabad Center in Providence, he is not specific, but says less than a baker's dozen), Yossi Laufer knew he wanted to be a rabbi by the time of his becoming bar mitzvah. He went directly from high school in Brooklyn to the yeshiva.

It was a full household he grew up in, constantly stimulated by overnight guests, students interning and volunteers in the Lubavitcher movement. One of those volunteers was a young man from London with a sister of marriageable age. A call to the mama, a flight to London, and an alliance was struck. Shoshana became his bride and today they are the happy parents of Lieba, now 18 months old.

Stanley Freedman tells The Voice that he comes to the CHAI Center because he has "reached a time in life where I was ready to be influenced internally. I found a lot of answers here," he adds. "There is inner peace and warmth. Once I experienced that warmth, I wanted to come back."

Freedman is not removed, however, from the more traditional Jewish world. Raised in the Sons of Abraham Orthodox shul, he sang in the Temple Emanu-El choir in Providence for years and led the choir at Temple Sinai in Cranston for 18 years. He went on to assist with Bar and Bat Mitzvah preparation at Temple Beth-El in Providence, and has taught Hebrew School there these last 11 years.

He was introduced to the CHAI Center when he took the plunge four years ago and went to the gala Purim Party. He remembers that "When I got to Roger Williams Park Casino, the crowd was not what I had expected. The only person with a black coat and beard was the rabbi. It was a great celebration."

Please turn to page 26.



Before the Passover holidays, the Laufers (right) and volunteers will be in grocery stores to help shoppers make sure everything they buy is kosher for Passover.



Rabbi Yossi Laufer and his wife, Shoshana, with their daughter, Lieba. Together they operate the CHAI Center in Warwick.

Chabad House on Hope Street serves as hospitality center for newcomers, those passing through

by Yehuda Lev

PROVIDENCE — This story begins in a Providence auto repair shop. Up on the rack is Rabbi Yehoshua Laufer's elderly Chevrolet. Down below, awaiting its turn to rise in the world, is my equally ancient Mercury.

Rabbi Laufer, misled no doubt by my full beard, asks me where I daven. I explain that as a secular Jew I don't belong to a shul.

"But if we need a 10th for a minyan, would you come?"

"Rabbi, I am not a davener."

"But if we need a 10th, if someone has to say kaddish for a parent, would you come?"

"For kaddish? Well, perhaps."

From that moment on, either my doom is sealed or my soul is saved.

The number of Jews living in or traveling through Providence who require a minyan in order to say kaddish is worthy of inclusion in the Guinness Book of Records. My telephone rings two or three times a week and while my first inclination is always to turn down his offer to join the minyan, Rabbi Laufer obviously did well in the telephone technique classes at the Chabad yeshiva in Montreal where he studied for the rabbinat.

"Sholom aleichem, Mr. Lev."

"Rabbi, I . . ."

"I know you are a busy man, Mr. Lev, but someone has to say kaddish for his parent's yahrzeit. If I need someone, can you come?"

I think back to the example of my father, born in a Galician shtetl and secular to the core but a concerned Jew. What would he have done? "All right, if you really need a 10th man." And, to his credit, the rabbi does not summon me if another body shows up.

Rabbi Laufer, like all Chabad rabbis, wears the traditional black clothing of the ultra-Orthodox, and he compromises neither in his practice nor his teachings. But unlike many of the Hassidic

Passover Holiday Schedule 5760-2000

Remember:

Search for Hametz - Tuesday night, April 18

Fast of Firstborn - Wednesday, April 19

'Eruv Tavshilin - Wednesday afternoon, April 19

Wednesday April 19

Eating of Hametz until 10:30 AM

Burning of Hametz before 11:30 AM

Passover begins at 7:13 PM

Seder begins at 8:17 PM

Passover ends Thursday, April 27 at 8:45 PM

Candle lighting times for Passover 2000

Wed., April 19 7:13 PM Blessing 1 & 2

Thurs. April 20 8:17 PM Blessing 1 & 2

Fri. April 21 7:15 PM Blessing 3

Tues. April 25 7:19 PM Blessing 1

Wed. April 26 8:23 PM Blessing 1

#1 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM A-SHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL YOM-TOV

#2 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU-ME-LECH HO-OLOM SHE-HEH-CHE-YOH-NU VI-KIYE-MO-NU VE-HE-GE-O-NU LEZ-MAN HA-ZEH

#3 BORUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM A-SHER KI-DE-SHA-NU BE-MITZ-VO-SOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHA-BOS KO-DESH

This chart courtesy of Chabad House, Providence
401-273-7238.

sects, Chabad goes out and works among those who have rejected, or were never attracted to the Judaism into which they were born. In fact, Rabbi Laufer describes his rather nondescript building at 360 Hope Street on Providence's east side as a center for Jewish hospitality rather than a synagogue. "We don't require membership, but we welcome all for a positive Jewish learning experience and mutual support."

What then does Rabbi Laufer offer Jews? For one thing, his Hope Street headquarters has 18 rooms and on any given Shabbat there will be six or seven people sleeping over — travelers, new arrivals or others who simply could not get home before the sun went down on Friday evening and who are forbidden, by Jewish law, to travel on Shabbat. Newcomers are invited to stay for a few days until they find a permanent residence.

Please turn to page 26.

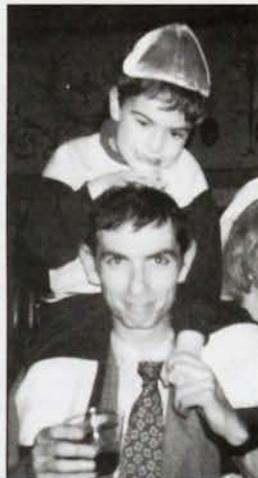


Professor Schilts and Hershel Reichlin join Rabbi Laufer in joyous spirit at the Chabad House in Providence.

Seen on Purim. . .



Treats at The Miriam (full caption at far right, beneath photo spread.)



In the crowd at the CHAI Center Purim party, Aaron Weisman found it easier to keep track of son Ellie by hoisting him on his shoulders.

CHAI Center. . . from pg. 25

Making holidays fun and engaging is a key to attracting people to the CHAI Center. This is the organization that brings the Traveling Shofar Factory to Rhode Island before the High Holy Days, sets up an Olive Press before Hanukkah and a Matzah Bakery before Passover. They celebrate Hanukkah at the Warwick Mall and Purim at the Casino. This year about 140 people came for the magillah reading, dinner, dancing and entertainment by the fast-patter juggler Bobarino Gravittini. These programs were initiated by the charismatic Rabbi Eliezer Y. Levy, who started the CHAI Center several years ago. The program was traumatized when he died.

It has been a challenge to Rabbi Laufer to get everything restarted and to expand. He seems to welcome the challenge.

With the CHAI Center a combination of "prayer, study and social," the younger Rabbi Laufer and his wife give classes on the Chassidic dimension of the Parashah, offer lunch-and-learn sessions in business offices and a Mommy and Me program for women and their young children.

Rabbi Laufer pays regular visits to hospitals and nursing homes, arranges brits and baby namings for unaffiliated families, organizes Shabbaton and dispenses 3,500 calendars to Jews living south of Providence.

The finances of many Chabad programs often are edgy. Despite what is purported to be the vast wealth of the central organization in Brooklyn, each local Chabad must be self-supporting. Rabbi Laufer works on a budget of \$113,000, with about \$33,000 generated from program fees and the rest from fund raising.

These are not membership organizations with a dues structure as are traditional synagogues. While the programs draw sizable numbers, the Saturday davening averages just 15. His budget must pay the lease on the building, program expenses, mailings, salary and computer expenses.

Don't let the dark clothes and long beards fool you. This Chabad is up-to-date technologically with its computerized mailing lists, financial management programs and two websites: chabadonline.com/warwick/providence and oso.com/community/groups/chaicenter/chabadwestbay.

Worldwide, the Chabad organization has more than 3,000 emissaries in over 1,000 centers, all with the goal of perfecting the world.

Shoshana Laufer tells us in her charming British accent, that all Jews "are one family, united through our souls. Each time we do a mitzvah, we make a better world, which will lead to a perfect world that will bring messiah."



David Yavner leads the men in dancing during the CHAI Center Purim Party at the Roger Williams Park Casino. Women and children danced on the other side of the room.



He may be king for Purim, but Ethan Spearman seems more interested in his missing teeth

After the Providence Hebrew Day School Purim Parade on March 21, revelers (above) filled Elm Grove Ave. in front of the Jewish Community Center

Fulfilling the mitzvah of gift giving, Gert Gordon, Miriam Chaplain Rabbi Andrea Gouse, Tillie Selenger and Judy Levitt (photo at upper left) prepare to deliver hamantaschen and strawberries to patients. Members of The Miriam Women's Association, with Levitt coordinating, deliver treats to Jewish patients hospitalized on key holidays. Children at Alperin Schechter Day School created colorful greetings to accompany the goodies.

Chabad House. . . from pg. 25

There is a minyan every evening linking Mincha and Ma'ariv, a Sunday morning Shacharit service, Shabbat services and, of course, observance of the Jewish holidays.

Based on unscientific personal observation, Rabbi Laufer's weekday congregation consists of Brown University or RISD students, Russian Jews, perhaps a visitor from Israel, retired Jewish men and ultra-Orthodox Jews, dressed like the Rabbi. The service is conducted in Hebrew, with the exception of a few minutes between Mincha and Ma'ariv when Rabbi Laufer delivers a brief homily, usually linking the Torah portion of the week with a moralizing tale about either the first or the most recent Chabad rebbe. This he does in Yiddish and English, blending his languages seamlessly.

Michela Laufer, the rabbi's wife and mother of their children (a number the rabbi refuses to disclose for unnamed reasons, though one suspects that discussing such matters could be tempting fate), conducts a weekly lesson in Talmud for 25 women, and Rabbi Laufer leads a class for men on Tuesday evenings. On Friday nights after his service, he or one of his student rabbis, walks to the Hille House at Brown to spend an hour or so with students singing hasidic songs and telling hasidic tales and parables.

Like most Chabad rabbis whom this observer has met, Rabbi Laufer combines Orthodox strictness with a high degree of tolerance for the less observant and a saving sense of humor. Attendance at his services does not obligate one to participate; it is enough that a Jew is present and perhaps lightning will strike. "Everyone who comes here must feel equally important" he says. The weekly Shabbat lunches at Hope Street Rabbi Laufer cooks himself with some assistance from the Almighty or, as he describes it,

"I put the chicken into the pot and then I say 'OK, God, you take over.'"

Rabbi Laufer is perhaps most visible through his outreach program, which occasionally reaches Thayer street, the main shopping and restaurant center for Brown and RISD, and operates also at a table on the Brown campus. There, women may be encouraged to light candles on Erev Shabbat, and men are asked if they have wrapped the thongs of *tefillin* around their head and right forearm that morning. (How the Chabadniks discern who, in the passing throng, is Jewish remains a mystery to others.)

Rabbi Laufer's outreach also extends to areas of life often bypassed by those who are not required to be there: nursing homes, prisons and hospitals. The special foods eaten on the holidays are provided by Chabad (rabbis from other Jewish groups also carry out these mitzvot) and enough menorot are distributed on Hanukkah to rival the glow of Waterfire.

Rabbi Laufer is not a *ba'al teshuvah*, one who has returned to Judaism, but is descended from a European Chabad family. He was born in a post-war displaced persons camp near Munich. Both he and his wife are the children of Holocaust survivors. Each of her six brothers is a Chabad rabbi and their son is the Chabad rabbi in Warwick.

Shortly before I left the Chabad center one evening, the telephone rang. When the rabbi hung up, he said to me, "That was my wife. She told me to tell you that we are working to bring the Messiah."

Well, if persistence, good telephone technique and a sense of humor can do it, who knows? Lightning might strike after all.

NCJW to honor Boluskys

The National Council of Jewish Women (NCJW) will honor the team of Rosalind (Roz) and Mervin Bolusky with its 2000 Community Service Award at a luncheon in the Grand Ballroom of the Providence Marriott at 11:30 am on Wednesday, May 10.

Roz Bolusky has been an active volunteer for Hadassah, the Jewish Federation of Rhode Island, The Jewish Seniors Agencies and its predecessor facilities, Israel Bonds, Temple Emanu-El, the RI Children's Museum and NCJW. Currently, she is co-vice president of membership for NCJW as well as chairman of its literacy program. She also volunteers for the group's Shalom Israel project in the public schools.

Mervin Bolusky has served the Boy Scouts in Fall River and Providence as well as Temple Emanu-El, Jewish Seniors Agency and its predecessor facilities, JFRI, Israel Bonds and Hadassah. During the last two years, he has been a NCJW math tutor to 4th grade pupils at the Windmill School in Providence.

Eunice Greenfield, co-vice president of membership, chairs the May 10 event. Proceeds from this special luncheon provide scholarships for local students and camperships for children in



need, as well as other projects to improve the lives of women, children and their families.

For reservations, call Gertrude Gordon at 401-521-2932 before May 1.

Hadassah prepares for Bat Mitzvah luncheon

Planning a Bat Mitzvah event for your child is plenty demanding, but celebrating the Bat Mitzvah of Hadassah's Special Gifts Luncheon takes a whole committee. Pictured, with the Bat Mitzvah doll, are (seated l to r) Audrey Hirsch, who designed the doll, Betty Adler, Helen Abrams; (standing l to r) co-chairs Norma Friedman and Dorothy Kramer, Elaine Kroll, Phyllis Berry, Ruth Siperstein, Evelyn Wasser and Shirley Zier. Absent were Ruth Ross and Shirley Schreiber. The celebration will be Sunday, May 7 at noon in the Squantum Club, East Providence. The proceeds buy equipment and technology and support research at Hadassah Memorial Hospital in Jerusalem. Actor and Cantor Fredric S. Scheff of Temple Shalom, Middletown, will entertain. For information or to make a minimum donation of \$150, call 401-463-3636.



Temple Beth-El's Healing Service for the Soul will begin at 5:00 pm on Sunday, April 23 in the synagogue's Bennett Chapel, 70 Orchard Ave., Providence. The ser-

vice is designed for those struggling with chronic illness, their caregivers and others seeking spiritual solace.

For information call 401-331-6070.

PRI's Ellen Kushner to talk of "Sound & Spirit" at Historical Association annual meeting

Ellen Kushner, host of "Sound & Spirit," a weekly cultural documentary produced by WGBH Radio International (PRI), will be the guest speaker at the annual meeting of the Rhode Island Jewish Historical Association on Sunday, April 30 at 1:30 pm.

Her topic for the David Charak Adelman Lecture will be "Public Radio from a Jewish Perspective." The meeting will be in the Social Hall of the Jewish Community Center, 401 Elm Grove Avenue, Providence.

Kushner, a native of Cleveland, relocated to Boston to be overnight host on WGBH Radio, and then debuted as the irreverent writer and host of the Nakamichi International Music Series of classical concert music on PRI.

In 1992, she wrote, produced and hosted three award-winning Jewish radio specials for PRI — Festival of Liberation: The Passover Story in World Music; The Door is Opened: A Jewish High Holidays Meditation and Beyond 1492, and 500 Years of Jewish Song and Legend, a Family Radio Saga of Hanukkah. These programs are rebroadcast annually.



Kushner also writes fiction and books, and her work has been translated into Japanese, Spanish, German, Russian, Caraland and Latvian.

Of "Sound & Spirit," Kushner says, "as long as there are human topics, there will be topics for our shows."

As part of the program, memorabilia donated to the RIJHA this past year will be on display, with emphasis on the collection of Arthur and Essie Einstein of Temple Emanu-El.

George Goodwin, PhD, will chair the meeting, which includes the election of officers.

Temple Beth-El Healing Service

Passover Greetings

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NCCJ honorees: Carothers, Fish, Noguera

The National Conference for Community and Justice (NCCJ), founded in 1927 as the National Conference of Christians and Jews, will designate Robert L. Carothers, Lawrence K. Fish and Olga M. Noguera as the honorees for the 48th Community and Justice Awards.

Carothers, the 10th president of the University of Rhode Island, is to receive the Jean Hicks Award for increasing diversity on the URI campus and his ongoing commitment to fairness and inclusion. He has actively engaged the issues of diverse students helping to promote understanding on campus.

Fish, chairman, president and CEO of Citizens Financial Group, is recognized with the Mirando Award for his leadership on issues of immigration and urban poverty. He is the founding chairman of the RI Commission on National and Community Service which is widely recognized as one of the most creative and successful Americorps programs in the United States.

Olga Noguera, assistant community coordinator in charge of Hispanic outreach for the RI Department of Human Services for 16 years and a member of the Providence School Board, will receive the Pastore Award for her work in the government sector. Noguera has served a great many community organizations including the RI Commission for National and Community Service, RI Immigrants and Refugees Coalition, and the Center for Hispanic Policy and Advocacy.

Donna Cupelo, President and CEO of Bell Atlantic, chairs the awards dinner and has set a goal of raising \$150,000. Awards will be given at the RI Convention Center from 5:30 to 9:00 pm on May 11. For ticket information call 401-351-5120.

Loans to help visually impaired

Blind and visually impaired Jews may be eligible for interest-free loans for a variety of purposes, from starting a small business to buying special computers. The loans are available from the International Association of Hebrew Free Loans and the Jewish Braille Institute of America. Loan applications are available locally from the various Hebrew Free Loan offices or by calling Diane Rosenbaum at JBI in New York, 212-889-2525.

FAMILY KIBBUTZ TRIP SET FOR SUMMER 2001

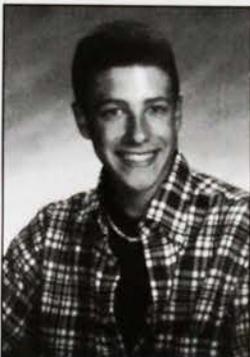
Look ahead: The Kibbutz Program Center in New York, in conjunction with Project Oren in Israel, is offering an educational trip to Israel for families in Rhode Island and surrounding areas for summer 2001.

The 14-day trip (children ages 7-14) will include travel to many sites in Israel and several nights spent in kibbutz guest houses. Grandparents are encouraged to come, and children at Bar/Bar Mitzvah age will have the option to become Bar/Bar Mitzvah on the trip.

In the company of family educators, the travelers will explore Jerusalem, the desert and the Galilee in a program that emphasizes family interaction.

Local organizers are planning a meeting this spring for interested families. For more information call Jane Myers at Temple Emanu-El, 401-331-1616, Steven Jablow at Alperin Schechter Day School, 401-751-2470, or Barbara Dwares at 401-943-1532. They were among 22 local educators who spent three weeks in Israel last summer on a trip also planned in conjunction with Oren.

Deitch part of DC law forum



Adam Deitch, a junior at Lincoln High School, attended the National Youth Leadership Forum on Law, a program designed for exceptional high school students interested in a career in law which met February 29 through March 5 in Washington, DC.

Deitch, co-captain of the Lincoln Mock Trial Team, had the opportunity to interact with Supreme Court Justice Antonin Scalia to observe the legal system in action at various area courts at the district, circuit and federal levels, and to visit area law schools.

The program culminated with a court case simulation which the students assumed the roles of Supreme Court justices on either side of an issue. The case was the Providence-based "Lee v Weisman" which outlawed prayer at public school graduation ceremonies.

Deitch is the son of Sandra and Clifford Deitch. At Lincoln he is president of his class, the Student Council director of community service, and the executive director of C. A. S. T. (Community Action & Service Team), an organization he founded.

In addition, he is a member of the National Honor Society, the Varsity Golf Team, the Science Olympiad, and a member of the Rhode Island Foundation's Youth in Philanthropy Board.

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APRIL

COMMUNITY CALENDAR

April 5 NCJW Board Meeting Temple Sinai Talmud Study RI Hadassah Study Group JFRI Young Leadership Council Temple Beth-El Adult Enrichment Class ASDS Executive Committee	9:30 AM 9:45 AM 10:00 AM 7:00 PM 7:00 PM 7:30 PM	April 18 Temple Sinai Talmud Study	9:45 AM
April 6 Temple Sinai Talmud Study Leisure Club JFRI Special Board Meeting BJE MORIM BJE Melton Class	9:45 AM 10:00 AM 5:00 PM 7:00 PM 7:00 PM	April 19 Planned Giving Council Temple Sinai Talmud Study Temple Beth-El's Passover Festival Service EREV PESACH - First Seder	8:00 AM 9:45 AM 5:45 PM 6:00 PM
April 7 Temple Sinai Talmud Study	9:45 AM	April 20 Temple Sinai Talmud Study Temple Beth-El's Passover Festival Service JCC 2nd Passover Seder	9:45 AM 10:00 AM 7:00 PM
April 8 Temple Sinai Torah Study	9:45 AM	April 21 Temple Sinai Talmud Study	9:45 AM
April 9 Temple Beth-El Passover Wine Sale Leisure Club Sunday Program JFRI/CRC AIDS Seder	9:00 AM 2:00 PM 5:00 PM	April 22 Temple Sinai Torah Study	9:45 AM
April 10 Temple Sinai Talmud Study Miriam Hospital Women's Assn. Board Meeting Miriam Hospital Women's Assn. Open Meeting JFRI Endowment Gift Acceptance Committee BJE Judaica Course BJE Youth Advisory Council JFRI Board Meeting	9:45 AM 10:00 AM Noon 4:30 PM 7:00 PM 7:00 PM 7:30 PM	April 23 Temple Sinai Talmud Study Temple Beth-El's Women's Seder Temple Emanu-El's Board Meeting	9:45 AM 6:00 PM 7:30 PM
April 11 Temple Sinai Talmud Study JFRI Women's Alliance President's Council BJE Special Needs Forum BJE Budget & Finance Committee Temple Beth-El Board of Trustees	9:45 AM 5:00 PM 5:00 PM 7:30 PM 7:30 PM	April 24 Temple Sinai Talmud Study Temple Beth-El's Board Meeting	9:45 AM 6:00 PM 7:30 PM
April 12 Temple Sinai Talmud Study Leisure Club Board Temple Beth-El's Sisterhood Board RI Hadassah Executive Board JFRI Prof. Women's Program "Juggling Act" Temple Beth-El Adult Enrichment Class Touro Fraternal Association Board Meeting BJE Executive Committee Meeting JCC Board Meeting	9:45 AM 10:00 AM 10:00 AM 6:00 PM 7:00 PM 7:00 PM 7:30 PM 7:45 PM	April 25 JFRI Finance Committee Temple Sinai Talmud Study JFRI Endowment Investment Committee Temple Beth-El's Service Yizkor Memorial Prayers	8:00 AM 9:45 AM 4:30 PM 5:45 PM
April 13 Temple Sinai Talmud Study Temple Beth-El Sisterhood Insight Luncheon BJE Melton Class	9:45 AM Noon 7:00 PM	April 26 Temple Sinai Talmud Study Temple Beth-El Concluding Passover Service Touro Fraternal Association Open Board Meeting	9:45 AM 10:00 AM 6:30 PM
April 14 Temple Sinai Talmud Study	9:45 AM	April 27 Temple Sinai Talmud Study	9:45 AM
April 15 Temple Sinai Torah Study	9:30 AM	April 28 Temple Sinai Talmud Study Temple Emanu-El Social Action Weekend	9:45 AM 7:00 PM
April 16 Temple Beth-El's Passover Wine Sale Temple Beth-El's Finkelman Passover Program Temple Beth-El's Service of Comfort	9:00 AM 11:00 AM 5:00 PM	April 29 Temple Sinai Torah Study	9:30 AM
April 17 Voice Copy Review Meeting Temple Sinai Talmud Study ASDS Board Meeting ULPAN Class JFRI LEADERS Session Brown/RISD Hiller Board	8:00 AM 9:45 AM 7:00 PM 7:00 PM 7:00 PM 7:30 PM	April 30 Touro Fraternal Association Brunch & Meeting with guest speaker, Bruce Sundlin RI Hadassah Bagel/Nosh Series - "Violence Against Jews in America" RI Jewish Historical Assn. Annual Meeting	9:30 AM 10:00 AM 2:00 PM
		May 1 JFRI Women's Alliance Endowment Committee Temple Sinai Talmud Study Leisure Club BJE Judaica Course Community Wide Yom Hashoah Celebration Temple Shalom Board Meeting	9:00 AM 9:45 AM 10:00 AM 7:00 PM 7:15 PM
		May 2 BJE Principal's Council Temple Sinai Talmud Study JFRI-CRC Board Meeting BJE Special Needs Forum	9:30 AM 9:45 AM 5:30 PM 7:00 PM
		MAY 3 Temple Sinai Talmud Study RI Hadassah Study Group Touro Fraternal Association Annual Election of Officers JFRI Women's Alliance Executive Committee	9:45 AM 10:00 AM 5:30 PM 7:00 PM
		May 4 Voice Theme Meeting Temple Sinai Talmud Study Leisure Club Temple Beth-El Sisterhood Learn, Lunch & Play BJE MORIM BJE Melton Class	8:00 AM 9:45 AM 10:00 AM 11:00 AM 7:00 PM 7:00 PM

April Candle Lighting Times	April 7 5:59	April 21 6:14
	April 14 6:06	April 28 6:22

Social Action arranges luncheon on domestic violence, conflict resolution

The Social Action Committee of Temple Emanu-El will present a luncheon and program on domestic violence and conflict resolution following Shabbat services on Saturday, April 29.

Participants will be able to help create a non-violent environment and will learn about resources and how to decrease violence at home, in schools, in their Jewish community and in themselves.

Many experts believe that violence is a preventable behavior. According to Richard J. Gelles, a former URI Dean of the College of Arts and Sciences and a former director of URI's Family Violence

Research Program, "The family, more than any other social institution, is the primary mechanism for teaching norms, values and techniques of violence."

The synagogue's senior rabbi, Wayne Franklin, says, "There is a great need to learn and to teach conflict resolution. We, as Jews, are not isolated and we should be involved in the solution of this problem. We are determined to make this event an opportunity for an open dialogue within our community."

For more information, call the Emanu-El office at 401-331-1616.

How far can a good deed go?

Alan Shawn Feinstein wants to know how far a good deed can go, and he's willing to pay students and teachers, collectively, up to \$50,000 to find out.

Starting May 1, participating children should keep track of the name, address and phone numbers of the recipients of their good deeds. They should ask the recipients to do a good deed in turn, and so on. Ultimately, the children should write an essay of up to 500 words about the results. Teachers may submit a similar-length report on the classroom activity.

Entries must be postmarked no later than June 5, 2000 and sent to The Feinstein Foundation, PO Box 2065, Providence, RI 02905. Student winners, to be announced in September, will each receive a \$1,000 savings bond. Teachers will earn \$500 to help support classroom/community service activities.

If this works in Rhode Island, Feinstein plans to make the program a national project in the fall.

For more information contact Mairead Hartman at 401-467-5155 or 401-941-5913.

Essay contest on discrimination

The Providence Human Relations Commission is sponsoring a 500-word essay contest for Providence high school seniors on "How I Would Fight Discrimination."

The award is a \$1,000 scholarship and the deadline is April 15. The prize will be presented at a luncheon on Friday, June 16.

For an entry form or ticket information, call 401-421-3708.

ON-LINE COURSES AT HEBREW COLLEGE

On-line courses are now available at Boston's Hebrew College. Beginning in April:

The Israel Dimension in Jewish Education (for teachers) with Harvey Shapiro, PhD (six weeks)

Using the Internet for Jewish Education with Mark Rosenberg (five weeks)

Starting in May:

Individual and Community Responsibility to the Vulnerable: Texts from Jewish Law and Lore, with Sol Schimmel, PhD (six weeks)

Call 617-278-4948 for the course catalogue, or e-mail admissions@hebrewcollege.edu.

For more information about on-line courses, call the number or e-mail online@hebrewcollege.edu, or visit www.hebrewcollege.edu/online.

Perspectives looks back to bell bottoms, smiley faces to celebrate 5th anniversary

Bellbottoms. Platform shoes. *Saturday Night Fever!* The 70s are coming back in style as Perspectives: The Rhode Island Jewish Young Adult Project celebrates its 5th anniversary with *Shake Your Tushie*, an evening of disco, food, fun and friends.

The celebration, for all Jewish young adults in their 20s and 30s, is set for May 6, 8:30 pm to midnight, at the Providence Children's Museum. Professional DJ Kenny Kool will spin the platters for the disco dancing lessons from 'That Dancin' Feelin'. Fleishik Glatt Kosher food will be there from Catering by Izzy's, and RI's largest game of "Twister," plus a variety of 70s paraphernalia — from movie clips to lava lights — will round out the evening.

Perspectives develops programs for Jewish graduate students and young professionals, married or single, who live in Rhode Island and southern Massachusetts.

Tickets are \$20 in advance, \$25 at the door. For more information about *Shake Your Tushie* or about Perspectives, contact Sharon Grainer at 401-863-9357, or e-mail her at perspectives@brown.edu.



Mothers & Tots at Agudis Achim

A playgroup for children ages 18 months to 3 1/2 years meets every Thursday morning at 9:30 am at Congregation Agudas Achim in Attleboro, Mass.

Tots and their caregivers are invited to the 60-90 minute gathering.

For toddler play and adult conversation. At times, some meetings may be in local parks.

Agudas Achim, 901 N. Main Street, is the area's only Reconstructionist synagogue. For more information call 508-222-2243.

Special Needs Forum

A series of three Tuesday evening sessions dedicated to providing resources for parents of children with Special Needs



- **Session 1** March 28, 2000 • 7:00-8:30 pm
Parenting the Child with Special Needs
Discussing frustrations, successes, and support strategies.
 - **Session 2** April 11, 2000 • 7:00-8:30 pm
Enhancing Your Child's Communication and Socialization Skills
Fostering Good Study Skills & Habits
 - **Session 3** May 2, 2000 • 7:00-8:30 pm
Parent as Advocate
Working with your child's teachers and educational system.
- All sessions will be held at the Jewish Community Center of RI.
• Register by e-mail: bjeri@aol.com or by phone: 401.331.0956.
• Please indicate which of the sessions you will be attending.
• Handouts will be available at each session.

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Ingall's award winning book leads way to moral education

Transmission & Transformation: A Jewish Perspective on Moral Education by Carol K. Ingall.

Melton Research Center for Jewish Education, 1999. 171pp.

by Lawrence M. Katz

BJE Dir. of Educational Services

Character education became one of the hot topics in American education during the 1990's, in response to concerns about the moral direction of American society. Each year that this reviewer attended the premier conference for principals, academics and superintendents, he noticed scores of publishers peddling thousands of books, videos and curricula. Among others, William Bennett, Reagan's Education Secretary, who became known as the author of books about American virtues, was a keynote speaker on the topic, and scores of sessions each year dealt with character education. The 2000 conference for this organization is no different, though Gandhi's grandson replaces Bennett.

In her new book, Carol K. Ingall maintains that character education has infused American education since the beginning, despite its current treatment as a savior of American society. However, Jewish education assumed that values came from the home, Jewish schools mainly passed on knowledge and skills, though the content of the texts contains a moral message. Today's parents look to Jewish educators to impart Jewish values and morals. Ingall asks those who did teach Jewish morals and values to reexamine their approach. For the many who may be dragging their feet into this new role of Jewish moral educator, Ingall has provided a guide that could also be useful to those in secular education.

The problem with most of the approaches peddled at the annual conferences is that they are hyper-focused on particular methods or come from suspect sources. They focus solely on community service, or on memorizing ethical sayings, or on studying about "people who stick their necks out" to help others. Most try to transmit values and virtues. Few are concerned about developing people who can think and act independently about moral issues. Ingall advocates an eclectic and integrative approach that does both — transmits and transforms.

Ingall studied under Kevin Ryan, who heads an institute on character education at Boston University and also the character education network of the organization whose conference is mentioned above. She has adapted his approach and expanded it.

Her slim volume is built around "Eight Es" rather than his



five. Each is an approach to moral education. She argues that educators must teach the following: Excellences (virtues or middot), Environment, Experience, Expectations, Explanation, Examination, Exemplars and Empathy. She examines each in its own chapter. Each chapter has two sections, one of theory and one of practice, or applications for the school setting. Both sections are firmly grounded in Jewish tradition.

While any one chapter illustrates a single approach that has its own proponents, both in the secular and Jewish worlds, Ingall advocates an integrative approach. It "has to be multi-dimensional" and "permeate every aspect of school life. Any program in moral education that does not include the realms of thought, feeling and action is doomed." She also believes that moral education "is not an overlay or an insert to their curricula. It is not an add-on." It should be cen-

tral to any school and "taught across the curriculum."

In a society where ballplayers are the "heroes," we must reintegrate morals and sportsmanship

into sports. We must realize the ethical implications of history. Teachers must realize that every action they perform has a moral impact, and every subject has a

moral message. Ingall has provided us with the tools to allow every teacher, no matter what the subject, to make character education central to the curriculum.

Capturing the best of both worlds

by Penney Stein, PhD

Head of School, Alperin Schechter Day School

What do children need to learn in school? What will they need to become happy? successful? productive? How can we be sure that they will grow up to be mensches — caring, responsible human beings.

A recent article, in the New York Times pitted two educational theorists, Howard Gardner and E.D. Hirsch, Jr. against each other in a discussion of educational theory. Gardner is a Harvard professor best known for his theory of multiple intelligences. Hirsch is a professor at the University of Virginia and the author of Cultural Literacy. I was delighted to realize that day school education manages to capture the best of both worlds.

Gardner argues that the goal of education should be "students who can think well about the essential questions of human life: who are we, where do we come from, what's the world made of, what have humans achieved and what can we achieve, how does one lead a good life?" He argues that basic skills and facts are necessary means to a greater end: to enable us to think about important issues. He believes that critical thinking and analytical skills, however, are the backbone of true education.

Hirsch, on the other hand, argues that people need a vocabulary of common information — facts, stories and skills — that make up a shared literacy. He applauds traditional techniques to test fact acquisition (such as memorizing the multiplication table) and to

promote vocabulary and reading comprehension.

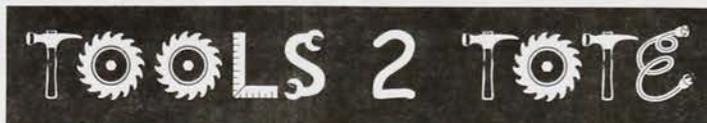
Day schools consciously endeavor to provide an outstanding Jewish and general education, one that prepares children to be inquisitive learners, committed Jews, caring human beings and responsible citizens. To that end, we seek a balance of fact and concept, memorization and creativity.

While students need to know their math facts, it is not enough, for example, to know the multiplication tables — our students need to know how to use and apply them. In a Humash class, it is not enough that students can read and translate the text (though they would not be able to proceed without these skills). We expect that they will use the text to explore larger issues: questions of right and wrong, of human nature, of achievement and potential. We want them to create answers for themselves and to recognize that sometimes questions are even more valuable than answers.

When students graduate from day schools, they must have the tools to read and compute, to write and converse, to question and evaluate, to process and reflect, to memorize and analyze. They will have experienced a curriculum built around both essential approaches: core knowledge and skills, as well as enduring questions and issues.

Who said you can't have it all?

This article, one in a series that offers information about the day school experience, is brought to you by a collaboration of The Alperin Schechter Day School and The Providence Hebrew Day School.



A Carpenter's Toolbelt filled with tools to participate in the family's preparation for Passover and its celebration of the Passover Seder.

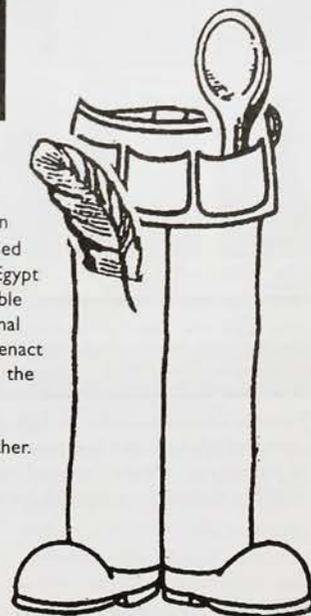
TOOLS 2 TOTE provides your child with the necessary utensils and information to recall and reenact the Passover story. This kit contains a carpenter's toolbelt filled with props that allow children to imagine they, themselves, were once enslaved in Egypt and then wandered in the desert heat to the land of Israel. Children also will be able to enact rituals connected with the Passover observance. By strapping on a personal toolbelt, a child becomes "armed" with the necessary utensils to remember and reenact the Passover story. Children will create their own Passover memories, carrying on the Jewish legacy that began in Sinai.

TOOLS 2 TOTE includes a pamphlet to be enjoyed by adults and children together. The ten activities are introduced with an explanation for the adult, followed by directions for the child.

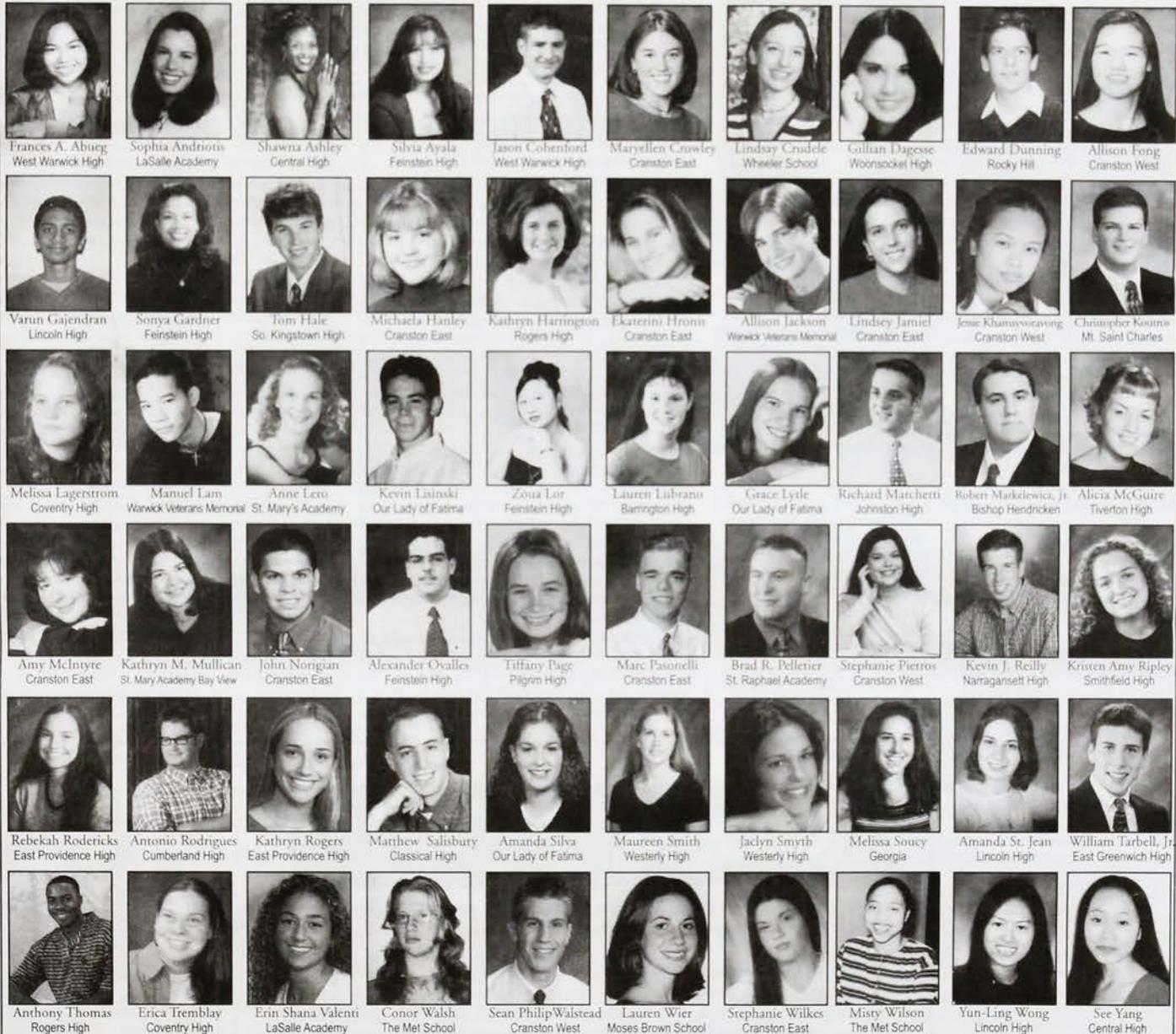
TOOLS 2 TOTE kits are \$12.00 plus \$2.50 shipping & handling - \$14.50 per kit.



To order your kit(s) please contact Sharyn Yanku Wilk at 401.331-0956, x182. Visa and Mastercard accepted.



Congratulations to the New Louis Feinsein Memorial Scholars!



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Varun Gajendran Lincoln High	Sonya Gardner Feinstein High	Tom Hale So. Kingstown High	Michaela Hanley Cranston East	Kathryn Harrington Rogers High	Ekaterini Hronis Cranston East	Allison Jackson Warwick Veterans Memorial	Lindsey Jamiel Cranston East	Jose Khumvongavong Cranston West	Christopher Kourou Mt. Saint Charles
Melissa Lagerstrom Coventry High	Manuel Lam Warwick Veterans Memorial	Anne Leco St. Mary's Academy	Kevin Lasinski Our Lady of Fatima	Zouia Lor Feinstein High	Lauren Lubrano Barrington High	Grace Lytle Our Lady of Fatima	Richard Matchetti Johnston High	Robert Markelowicz, Jr. Bishop Hendricken	Alicia McGuire Tiverton High
Amy McIntyre Cranston East	Kathryn M. Mullican St. Mary Academy Bay View	John Norrgan Cranston East	Alexander Ovalles Feinstein High	Tiffany Page Pilgrim High	Marc Pasonelli Cranston East	Brad R. Pelletier St. Raphael Academy	Stephanie Pietros Cranston West	Kevin J. Reilly Narragansett High	Kristen Amy Ripley Smithfield High
Rebekah Rodericks East Providence High	Antonio Rodrigues Cumberland High	Kathryn Rogers East Providence High	Matthew Salisbury Classical High	Amanda Silva Our Lady of Fatima	Maureen Smith Westerly High	Jaclyn Smyth Westerly High	Melissa Soucy Georgia	Amanda St. Jean Lincoln High	William Tarbell, Jr. East Greenwich High
Anthony Thomas Rogers High	Erica Tremblay Coventry High	Erin Shana Valenti LaSalle Academy	Conor Walsh The Met School	Sean PhilipWalstead Cranston West	Lauren Wier Moses Brown School	Stephanie Wilkes Cranston East	Misty Wilson The Met School	Yun-Ling Wong Lincoln High	See Yang Central High

Congratulations to the following students whose photos are not available:

Melissa Duquette, Feinstein High	Njoki Gitahi, So. Kingstown High	Candace Lawson, Lincoln High	Catherine Oswald, Barrington High	Patrice St. Aubin, Cranston West
Marisol Garcia, Classical High	Benjamin Handel, Portsmouth High	Lindsay McNally, Lincoln High	LiErin Probasco, St. Mary Academy	Erin Vachon, Smithfield High

Feinstein Scholars exemplify the highest values of leadership, brotherhood, compassion and community spirit. Applications for the year 2001 Feinstein Scholarships are now available for high school juniors in all RI schools, libraries, from the Public Education Fund website (www.publiceducationfund.org) or by sending a self-addressed stamped envelope to: The Louis Feinsein Memorial Scholarship Fund, Public Education Fund, 15 Westminster Street, Suite 824, Providence, RI 02903. A nomination is required. Ask the person who coordinates or directs your community service and knows the quality of your work to nominate you.

Margaretta L. Edwards

Margaretta L. Edwards, Public Education Fund

"Helping to better the lives of others, regardless of race, creed and color, is the greatest of all achievements."

Alan Shawn Feinstein

Alan Shawn Feinstein

Providence Hebrew Day in pictures



PHDS pre-schoolers are busy keeping that ball moving as part of their physical education activities. The school is now accepting applications for the next school year for pre-school (3 and 4 year olds) and kindergarten. To visit the school or for more information, call 401-331-5327.



Ellen Steingold, who managed immigration services for Jewish Family Service for 19 years, until retiring at the end of March, meets with the pre-school at Providence Hebrew Day School to talk about tzedakah and the mitzvah of giving to those less fortunate. Steingold gave toys the children had brought to needy children.

MOCK TRIAL UPDATE

The Mock Trial team from the New England Academy of Torah, the girls' high school division of PHDS, goes into the final competition with three straight wins.

This year, the young women at the Academy have been coached by Jim Lee, Chief of the Civil Division for the Rhode Island Attorney General's office.

The Mock Trials are sponsored by the Rhode Island Legal Education Partnership. A case is devised for the teenagers to research and argue. Just as in formal debating societies, each team must argue both sides of the issue during the course of competition.

Actual judges preside in real court rooms and attorneys, acting as the jury, score the teams on myriad aspects of preparation and presentation, understanding of trial procedures and of law, court room presence and responsiveness to the opposition's witnesses and tactics.

The young women representing NEAT as attorneys are Bashi Lipson, Adina Shafner and Tamara Shore. Acting as witnesses, again either for the defense or prosecution, are Elisheva Diamond, Nechama Gerber and Yael Silberberg. The team's NEAT faculty sponsor is Aviva Jukabowicz.



Sophie Felder, a 4th grader, won the prize at the PHDS Chinese Auction which made her Dean-for-a-Day. Rabbi Mordechai Nissel accompanied Sophie on her rounds through classrooms, to the Bureau of Jewish Education and the Jewish Federation. And for the day, it was "Dean" Sophie sitting on the business side of the desk.



First graders at PHDS celebrate receive their first siddurs. Parents watched their children sing songs and read from their new prayer books, which they protected with special covers they had made for the occasion.

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Both Schechter hoop squads prevail in final season games

The Alperin Schechter Day School Basketball program came to an end in early March with both teams winning their final matchups. In a season, which recorded almost as many wins (5) as losses (7) for the girls' team, their victory against the Stoughton Solomon Schechter team was a wonderful finale.

Led by Shayna Hersh with 12 points, the girls racked up a 16-11 final score. Logging in with 2 points each, Leah Weissburg and Tonya Goman contributed the final baskets in an all-out effort to finish the season with a win. Goman was also a team leader with 10 rebounds to her credit.

The ASDS Boys' team com-

pleted their winning 8/2 season (losing only to Community Prep

and Providence Country Day) with successive wins playing Stoughton

Solomon Schechter Day School and Please go to next page



Hannah Mellion earns First Grant

Students of the Alperin Schechter Day School walked away with first, second and third grant awards during the Rhode Island State Science and Engineering Fair on the campus of CCRI/Warwick.

Hannah Mellion received a First Grant for "Action Reaction, Who's the Fastest?" This experiment tested the reaction time of Boys vs. Girls, right handers vs. left-handers, and ball players vs. non-ball players. Mellion was also nominated for the "Discovery-Young Scientist Challenge," a distinguished accomplishment for a 7th Grade student. Also receiving a First Grant was 8th Grader Alina Neganova for her work on window screens. "Screen the Flies Away" tested various screens and how well they barred fruit flies.

Second Grant awards were presented to the Ben Odessa/Ben Savitzky team for their "Young Looking" experiment, which tested the effect of age on peripheral vision. Does peripheral vision deteriorate with age?

Maia Masuda's "Is Praise Enough for Your Dog? Or Is He Really After Your Food?" looked



Scientist Hannah Mellion

into methods of dog training, while Jimmy Rotenberg pursued "The Feast of Yeast" in an attempt to determine the rate of fruit fermentation. Rounding out the Second Grant category, the sibling team of Marissa and Samantha Weinschel tested the effects of exercise on heart rate with "Does Exercise Lower Heart Rate?"

The Third Grant team, Lisa Pelcovits and Shayna Hersh, prepared a study of memory using various study/testing sites in "Going Down Memory Lane."

"Edison" turns on the light for 4th graders

Thomas Edison, portrayed by ASDS Science Specialist Elaine Mangiante, came to the 4th Grade Class at the Alperin Schechter Day School to show students how Edison experimented with materials to find the best filament for the first light bulb.

His long-time laboratory assistant, Charles Batchelor (portrayed by student Ben Froehlich), assisted with the experiment. Edison completed nearly 7,000 trials before he found a filament that would light a glass bulb for an extended period of time. The 4th Graders at ASDS tried the material, nichrome. It only remained lit for about one minute.

As a result, these students learned about the necessary qualities of patience, creativity, and continued perseverance possessed by a



Ben Froehlich as Thomas Edison's (Elaine Mangiante) assistant.

scientist. Trial and error and repeated experimentation is a part of the scientific process. Scientists learn as much from their failed experiments as they do from their successes, Mangiante said.

This visit by "Edison" was part

of the physical science unit on energy in which students studied heat, electricity and light. As a culmination of this unit, students created their own flashlights at home and demonstrated their successful functioning in the classroom.

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Bureau includes contest in 50th birthday

As part of its 50th Anniversary Celebration, the Bureau of Jewish Education invites teachers to participate in a wide-ranging "contest." The subject: "Why I Teach: The ideas and experiences that have kept me vital and alive to teaching and learning." Teachers may submit anything that expresses this theme—short essays, poems, playlets, drawings, short stories, cartoons, photographs, watercolors or some other medium. The purpose of this "contest" is to promote and recognize individuals who teach in this community.

The subjects are just as wide open as the media. They can be about specific incidents, such as a

first day of school, or reflections on specific (unnamed) students or lessons. A teacher might discuss a person or an idea that had a strong influence on the decision to teach or might elucidate personal philosophy of teaching. A submission might simply express the joy of working with a particular class.

Submissions will be accepted through the end of June, and are welcome from anyone who teaches in an institution affiliated with the Bureau. Teachers of infants, children, teens or adults may participate. Secular studies teachers, youth workers and family educators are also invited to submit entries.

The Bureau plans to reprint selected submissions in various places: the local Jewish press, Daynotes, and possibly others. Therefore, all submissions must come with the contestant's permission to reprint it where the Bureau deems appropriate.

Our tradition demands that we credit others for their ideas. For the idea of this "contest," the Bureau is indebted to a book recently published by the Association for Supervision and Curriculum Development, *A Passion for Teaching*, conceived and edited by Sarah L. Levine, contains a selection of submissions on the theme from teachers around the country.

For additional information, please contact Lawrence Katz at 401-331-0956, x179.

DC trip enhances education

by Reuben Olinsky

It was 11:00 pm as our contingent made its way through the gates at Warwick's T.F. Green Airport, tired and emotionally drained from a full day of learning and sharing in the nation's capital. Each of us in this group of high school students and a few adults was connected with the National Conference for Community and Justice or the Bureau of Jewish Education of Rhode Island (BJE).

Together, we had flown to Washington, DC early on Sunday, March 5th on a trip sponsored by the Community Relations Council of the Jewish Federation of Rhode Island, and funded through the Rose and Jacob Licht Endowment Fund.

There, we visited the Lincoln, Einstein, Korean War and Vietnam War Memorials. We discussed

their importance, the people they memorialize and the ideals for which those people stood. The visit and discussion provided a nice segue to the central part of the trip: a visit to the United States Holocaust Memorial Museum.

Why travel to Washington, DC to learn about the Holocaust? "It's one thing to read some watered-down facts in a history book and another thing to see an actual cattle car used to ship people to death camps," one student offered. As we walked through this comprehensive Holocaust museum, we were able to see the very shoes of Holocaust victims, films of executions and the emotional testimonies of survivors.

We traveled a great distance that Sunday to learn more about the Holocaust, to gain insight into the lives of people who lived during that time, and to discuss our own emotions. Together, Jews and non-Jews talked of the impact of the Holocaust on our very own lives, thoughts and feelings. We realized that it is the collective duty of all people to make sure a similar atrocity does not befall any segment of the human populace.

When we left, we took away indelible insights of the past and hopes and designs for the future. Reads a quote on the Albert Einstein Memorial, "As long as I have any choice in the matter, I shall live only in a country where civil liberty, tolerance, and equality of all citizens by the law prevail."

Reuben Olinsky is a senior at Cranston West High School and at the Harry Elkin Mizrasha Community High School of the Bureau of Jewish Education of Rhode Island, where he is enrolled in Professor Maud Mandel's college credit course on the Holocaust. For more information about BJE teen programs, contact Rich Walter at 401-331-0956 x178 or rsw178@aol.com.

Feibish slated to head BJE board

Selma Stanzler and Ron Salavan will chair the 49th Annual Meeting of the Bureau of Jewish Education of Rhode Island on Tuesday, May 16 at 7:00 pm in the Jewish Community Center, 401 Elm Grove Ave., Providence. The program will feature educator awards and recognition of teen Israel travelers, as well as installation of officers and directors.

That evening, Robert P. Landau will complete a 3rd term as president of the agency. An attorney with Roberts, Carroll, Feldstein and Pierce, Landau is also an officer at Temple Emanu-El and on the Board of the Alperin Schechter Day School. An active community leader, Landau is a past recipient of the Merrill Hassenfeld Award for Community Service. He lives in Providence with his wife, Lesley, and daughters, Susan and Laura.

**Bureau of Jewish Education of Rhode Island
BJE/RI Proposed Slate 2000/01**

President Gloria Feibish
Vice Presidents Pat Cohen, Eleanor Lewis, Selma Stanzler
Treasurer Robert Greenberg
Associate Treasurer David Resnik
Secretary Steven Schechter
Associate Secretary James Pious

Nominees for three-year terms on the Board of Directors are Sheila Alexander, Paula Bodo, Joan Gray, Michael Goldenberg, Sergey Goldgaber, William Kolb, Michael Mitchell, Mark Ross, Wendy Spellun, and Michael Weiner; for a two-year term expiring in 2001: Leonore Sones; for one-year terms ending in 2000: Miriam May.

The annual meeting will be held on May 16. Please turn to page 36.



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ADOPTION OPTIONS COMING UP

Anyone interested in exploring the possibilities of adoption is invited to attend informational meetings offered by Adoption Options on the first Wednesday of every month from 6:00 to 7:30 pm at the offices of Jewish Family Service. The next two meetings will be May 3 and June 7.

The agency is on the second floor of the United Way building, 229 Waterman Street, Providence. Call 401-331-5437 or toll-free at 1-800-337-6513 for information or to arrange a confidential consultation. Or visit the web site at www.adoptionoptions.org.

JORI invites public to explore new campus

Visit the property which will become the new home of Camp JORI on Worden's Pond in Wakefield, RI on Tuesday, April 30 from 11:00 am to 2:00 pm.

The community is invited to tour the new facility, have a firsthand look at the waterfront area, observe the pristine hiking trails, inspect the improvements which have been made and see the possibilities for the camp and community on the recently purchased site at Card's Camps.

The new facilities have been integrated into Camp JORI's programming for this year, expanding and enhancing boating and environmental activities.

Directions To Camp JORI at Card's Camps,
1065 Worden's Pond Road, Wakefield, RI.

From Massachusetts and Northern Rhode Island
I-95 South to Exit 9 (Route 4 S)
Route 4 South to Route 1 S
Route 1 South for 1.2 miles to Route 110 N (URI exit)
110 North to flashing red light
Left onto Worden's Pond Road for 2 miles
Card's Camps is on the right.

From Connecticut and West of Rhode Island
Interstate 95 North to Exit 92
Arboretum at Camp turn right onto Route 2 S

Route 2 South to Route 78
Route 78 to light, intersection of Route 1
Left onto Route 1 North for 14 miles to Route 110 N
Route 110 North (URI exit) to flashing red light
Left onto Worden's Pond Road for 2 miles
Card's Camps is on the right.

***Open House at Camp JORI in Narragansett May 7**

Prospective campers and their families are invited to Camp JORI's current site on Sunday, May 7, 10:00 am-2:00 pm for an open house. Check out the camp's improved facilities and preview the summer's range of activities. Camp JORI's Director Ronni Gustin will answer questions.

Directions to Camp JORI 170 Clarke Road, Narragansett

From Providence, follow Route 95 South to Route 4 South (East Greenwich). Continue on Route 4 South which leads into

Route 1 South. Follow signs to Narragansett. Point Judith, Scarborough. Exit at Point Judith, Scarborough—Route 108 South (two exits beyond Wakefield/Peacedale exit). Take right off exit to the light. Go right at light onto Route 108 (Point Judith Road). Go through three lights. Take first left after third light onto Clarke Road. Take third right into Camp JORI.

From South of Rhode Island, take Route 95 North to Exit 92 in CT. Follow Route 2 East to Route 78. Take Route 78 to the end and take a left at the light on Route 1 towards Block Island Ferry. Ride approximately 20 miles to the exit for Point Judith, Scarborough. Take right off exit to the light. Go right at light onto Route 108 (Point Judith Road). Go through three lights. Take first left after third light onto Clarke Road. Take first right into Camp JORI.

***Save the Date: Camp JORI's Annual Meeting June 1**

The annual meeting will honor the Markoff Family Foundation on Thursday, June 1 at Temple Beth-El, 70 Orchard Avenue in Providence.

Call the Camp JORI office at 401-521-2655 for details.

Camp Seneca seeks alumni

The Alumni Association of Camp Seneca Lake (CSL), an overnight camp operated for more than 70 years by the Jewish Community Center of Rochester (NY) is looking for names and addresses of former campers and counselors to be included in a CSL Alumni Directory. The facility was once known as Camp Conesus.

Anyone with information about the camps or about alumni should contact Renee Rosenbloom at the Rochester JCC, 716-461-2000, ext. 262, or send e-mail to rs97@fontiernet.net. Or, visit www.campsenecalake.org.

Feibish... from pg. 35

gin a year-long celebration of the agency's 50th birthday.

Feibish, an educational consultant with a long history of activity in the local and national Jewish communities, is a past president of the JFRI Business and Professional Women's Affiliate and is currently serving as vice president of the Women's Alliance Endowment.



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Call for extended holiday hours

Jewish teens from throughout Rhode Island and nearby Massachusetts are preparing to participate in March of the Living 2000, a two-week trip to Poland and to Israel which brings Jewish young people from throughout the world, from all denominations of Judaism, together to learn about the two events which have shaped contemporary Jewish life: the Holocaust and the State of Israel.

During the first week, teens will visit sites of the once vibrant Jewish life in Poland, memorialize the Holocaust's victims at concentration camps, and remember its heroes where they lived and died. The experience in Poland will climax on Yom Ha-Shoah, Holocaust Remembrance Day, as teens form the March of the Living for the three kilometer silent walk from Auschwitz to Birkenau. The program culminates with a week in Israel, where the message of Jewish continuity and renewal is celebrated on Yom Ha-Atzma'ut, Israel Independence Day.

According to BJE coordinator Ruth Page, the program benefits teens in a number of ways. First, they develop as Jews and as future community leaders. They are more aware of their past and actively seek ways to become involved in the Jewish community upon their return. In both high-school and col-

lege, they become leaders in Jewish causes and courses on campus.

The local students who will attend this year's March are: Alexandra Bolosova, Ari Davies, Max Dwarzes, Dena Gromet, Jonathan Jagoliner, Rachel Lenore, Rachel Lieberman, Alicia Little, Gabriel Mitchell, Reuben Olinsky, David Reidy, Sara Steiman, Arielle Wachtenheim, Leah Wallick, Lauren Weir, Zach Witman and David Zuller. They will join over 40 other teens from New England who in turn will join 7,000 Jewish youth worldwide.

Page, the BJE's Israel Desk Coordinator, is New England Regional Coordinator of the March of the Living. Other local people staffing the program include Rich Walter, BJE Secondary Education Coordinator, Ezra Steigler, RIC professor, who will oversee the college's March of the Living credit course, and Claire Roche, the BJE Financial Administrator, also a doctoral candidate at URI, who will coordinate the Marchers' writing program.

An endowment grant from Jewish Federation of Rhode Island, as well as a grant from the Touro Fraternal Association have helped fund this unique program. For more information on the March, contact Page at 401-331-0956.

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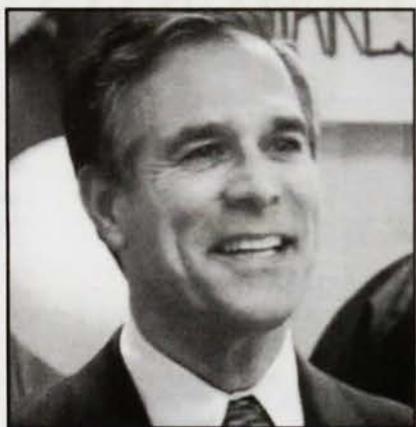
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It's the diamond year for JCC

This is a milestone year for the Jewish Community Center of Rhode Island (JCC). It turns 75.

The Center, incorporated in December, 1925, will honor its diamond anniversary of building community with a year of celebration, remembrance and planning.

Executive Director Vivian Wiseman, says the JCC, which had its beginnings at 65 Benefit St. in Providence, has initiated and responded to many changes through the years, yet one thing has remained constant: its mission — "to strengthen Jewish identity, family life, community and the connection between the local Jewish community and Israel."

Wiseman reports that the JCC currently serves over 3,400 individual members, and each month new members of all ages join. "It is



one of the first steps for many newcomers to the area as they try to learn about the community," Wiseman notes.

To say "Welcome," the JCC offers a 3-month complimentary membership to those who have just moved here. Membership Director, Lyn Schaffer, believes that "what makes us different and what

we do better than any one else is to provide the best customer service in a friendly and comfortable environment."

With the help of Barbara Harris and the Membership Committee, Schaffer is planning several membership appreciation activities throughout the year. Listening to and responding to members is key to customer service.

In the year 2000, fitness is at the forefront of everyone's mind. Members have been celebrating since the beginning of the year with the arrival of brand new top-of-the-line Cybex strength training equipment. Up to 260 members use the Fitness Center, including the swimming pool, each day.

Stop in and see the facility or call 401-861-8800 for more information

Connor brings passion to pre-school

by Vivian Wiseman
JCC Executive Director

Nothing in the world is accomplished without passion, and we found it in our Early Childhood Director. Just one month before school started in 1999, Sue Connor arrived. She brings to the JCC 30 years of experience in the field of early childhood education. She holds a degree in early childhood education, enhanced by advanced course studies and numerous hours of ongoing professional development.

Connor has worked in childcare centers, Head Start, a teen parenting program, a parent co-op, and a large child care agency in Boston. She has been a teacher, supervisor, college instructor, trainer and consultant, and she managed the RI Child Care Training System (currently CHILDSPAN) during its first four years (RI's Professional Development System for those who work in early childhood education).

Connor has been active in many professional activities. As a long-term member of the Association for the Education of Young Children (AEYC), she has served in many leadership roles on the state, regional and national levels. Sue has also participated in many professional state organizations. Currently, she serves on the state's Starting Right Steering Committee as a co-chair of the Training and Accreditation Committee. Starting Right is the state initiative to ensure that all children enter school "Ready to Learn."

Over the years, Connor has earned accolades and awards in the field of Early Childhood Educa-

tion, including the Family Child Care annual award for being a "Provider of Providers" and an award for staff advocacy.

Connor's vision is that as a community, parents and staff can ensure that we create and maintain a warm, caring environment that fosters Jewish identity and values while respecting the diversity of backgrounds of our JCC families.

Connor's goal is that "our pro-

grams offer an environment where children, parents and staff feel nurtured, successful and confident: where the highest quality early childhood criteria are implemented in our classrooms, and where there is truly a welcoming Jewish environment for all involved." Connor's strong belief is that "together, as partners who share the love of a child, parents and staff can ensure that this vision happens."

JCC restores ITC at request of parents

The JCC's Infant program (3 to 18 months) will continue to be

an integral part of the early childhood education program. A small and energetic group of concerned parents, led by Early Childhood Committee Chairs Jeffrey Padwa and Debbie Rosenfeld, researched the feasibility of continuing the program, surveyed representatives of the community and developed a proposal for continuation.

The core working group, which included Denise and Jeff Milburn, Jeff Vogel, Karen Seiler, Debbie Herman and parents currently and

previously involved, determined that there continues to be a substantial need for quality infant care for working parents. Finally, the parents strongly advocated on behalf of retaining the program within the JCC.

This program, which was the first of its kind in the State of Rhode Island, has touched many families in the community through the years. It was slated to be eliminated for financial reasons. The plan submitted by the parents addresses those expense issues.

The JCC early childhood program — 3 months through Kindergarten (ITC) — emphasizes each child's development, and social, emotional, physical and intellectual stimulation.

The staff is trained to nurture and support each child in a "community of young learners." The Judaic curriculum offers experiences and values designed to last a lifetime. Activities provide hands-on learning that teaches specific concepts appropriate for young children. Programs for older children are enhanced by gymnastic and swimming activities.

To enroll for the 2000-2001 school year and to tour the facilities, call 401-453-1420.

Believe it or not, summer is coming



Summer day camp at the Jewish Community Center offers children through 6th grade a wealth of programs and adventures, some specialized, such as arts camp. To be sure your child is enrolled call Linda Singer-Berk at 401-861-8800, ext. 110.

No camp, but special incentives for college kids, just the same

If it's April, the time for college students to come home for the summer cannot be far behind. Where to workout is usually one of the first questions they ask. The answer is... the Jewish Community Center of Rhode Island (JCC).

The JCC's Fitness Center offers everything one needs, whether just beginning an exercise program, maintaining a fitness routine, or preparing for a marathon. And to enhance workouts, new equipment has been added. In addition to refurbishing the pool and installing new carpeting, the JCC recently introduced a circuit of brand new, top of the line, Cybex strength training equipment to complement the existing cardio-vascular machines and equipment.

Basic exercise and aerobic

classes are available; and new classes, such as yoga, cardio-kickboxing and Pilates, are continually being added in response to member interest. Add the racquetball court and a full basketball gymnasium and the JCC's Fitness Center is the place for college students to work out this summer.

As a special incentive, the JCC is offering a College Student Summer Membership from May 15 through September 1 for only \$100. For more information, stop by or call Lyn Schaffer, Membership Director, 401-861-8800, ext. 117.

Register tots to pre-teens now

Of course, services for college students is not the only emphasis in the summer. The younger set has full-blown day camps and now

is the time to register! Activities are available for children 18 months through 6th grade. There is a half-day option for the youngest campers, and early drop-off and extended day options to fit working parents' schedule.

This summer, a new Arts Exploration camp is designed for children entering 2nd through 6th grades.

For more detailed information on any of the summer camps, or to apply for a position as a counselor or arts instructor, call Linda Singer-Berk, Assistant Executive Director, 401-861-8800, ext. 110. Camp brochures are available at the Center or call to request that one be mailed to you.

JFS adoption party draws a passel of kids

Sixteen adoptive families met together at the recent 2nd annual birthday party at the Jewish Family Service (JFS) Adoption Options Resource Center.

The parents and 20 children who attended celebrated with families who had recently adopted a child. They also met two of the JFS foster mothers, who provide care during pre-placement.

Children played, nibbled on refreshments and decorated picture frames with glitter and hearts while their parents talked. They made magnets that said, "I love Mommy" and "I love Daddy," had their faces painted and played with the balloons. Together with their parents, they doodled and drew pictures.

"Adoptive parents were linking, finding others who had adopted in similar situations," says Adoption Coordinator Betsy Alper. For example, families who had adopted children from the same country of origin talked about issues related to their children's cultural identities.

Adoption Options is a non-sectarian, program under the auspices of JFS. For information, call 401-331-5437.



Alexander Stahlman, with his Dad, Fred, at the big party.

"HATE & HOPE" SET FOR APRIL 30

The Hadassah/Community Relations Council (CRC) co-sponsored program on "Hate & Hope: Reflections on America's Worst Summer of Anti-Semitic Violence" will be Sunday, April 30 at 10:00 am in the Senior Adult Lounge of the Jewish Community Center, 401 Elm Grove Ave., Providence. The featured speaker is Jay J. Tcath, executive director of the Chicago CRC. Reservations strongly recommended. Call 401-463-3636.

Correction from February issue: Note date & time change. See ad pg. 7

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Short-term counseling often solves problems

by Erin Gisherman Minior
JFS Director of Professional Services

Have you ever wondered about the way therapy is portrayed on sitcoms? Paul and Jamie Buchman on "Mad About You" never seem to agonize about how they will pay for their sessions, although sometimes one or the other of them is unemployed or self-employed and possibly without insurance. They seem to go to sessions *ad infinitum*, with no limits imposed by a managed care organization.

Out here in real life, though, these concerns can add to the stress for a person or family needing help with a problem. At Jewish Family Service (JFS), we do accept third-party payments and we offer short-term therapy when appropriate.

Short-term therapy can be a valuable option for many clients. Unlike traditional therapy where much time is spent examining the past, therapy over the short term is highly focused on problem solving in the present. Client and therapist focus their energies on both the main issue and the goal or goals to be achieved. The result is a time-effective approach that is becoming increasingly popular.

Many clients appreciate the short-term, goal-oriented approach. One client said, "I think I can deal with this without going all the way back to my childhood" and another commented, "Last time I saw a counselor it took forever, but this time I'm doing better and it only took six sessions."

Short-term counseling is not always appropriate. It works well across a range of

issues including the symptoms of anxiety and depression as well as concerns arising from life cycle and relationship issues, but may not be helpful for problems such as post-traumatic stress syndrome and sexual abuse.

Critics complain that short-term therapy does not get to the root of problems, but proponents emphasize that if the client is able to achieve his or her goal, knowing the origin may be a moot point.

The number of sessions in short-term therapy varies and depends both on the client and the issue. Some may need one session, others three or four, and for those with ongoing issues such as divorce or bereavement, the person may need to be seen for six months or more, two to four times a month. Here at JFS, we assess the client's situation periodically to make sure each one receives appropriate treatment for their problem.

Short-term therapy is just one of the comprehensive counseling services available at JFS. We offer day and evening appointments for individuals, families, couples, adolescents and the elderly and their families. The hours for appointments are: Mondays 8:30am-8:00 pm, and Tuesdays through Fridays 8:30 am-5:00 pm. For more information, call 401-331-1244.

For professionals who are interested in brief therapy, JFS is sponsoring the Julie Claire Gutterman Memorial Lecture with keynote speaker Cloé Madanes on "Brief Strategic Therapy in Addressing Family Violence" on Friday, June 2 at the Providence Marriott from 8:30 am-4:30 pm. Call for details.

Ellen Steingold retires as resettlement coordinator

Ellen Steingold, retiring as the Jewish Family Service (JFS) Director of Resettlement, was feted at two parties in March: One organized by JFS staff and the other hosted by a group of immigrants from the former Soviet Union who have been helped by Steingold over the years.

Steingold has been with JFS for nearly 19 years, serving as a social worker, but she is perhaps best known for the Resettlement activities. The agency's Executive Director, Paul Segal, says, "Ellen Steingold has been a tireless advocate for people emigrating to Rhode Island from the former Soviet Union and other Eastern European countries. We feel fortunate to have had the benefit of her dedication to our clients."

Steingold has represented the agency on committees on the state and national level with regard to immigration issues and has worked closely with the Hebrew Immigrant Aid Society (HIAS).

Her job has involved coordinating the efforts of staff and volunteers from many community organizations to make sure that each family arriving in Rhode Island had an apartment, the necessary home furnishings, food and clothing. She made certain that they had help to get their paperwork in order, arranged for medical appointments, school for the children and jobs for the employable adults.

The programs helped the immigrants rediscover and celebrate their Jewish heritage, and English as a Second Language classes and community connections further helped them acclimate.

The earlier arrivals came here with very little and no hope of seeing friends and family



Ellen Steingold

they had left behind. Now, there is more contact and openness. Immigrants are better prepared for the ways of the West thanks to CNN and other world wide media.

"My work is very gratifying. This is a population that is motivated to work, to become independent, to become a part of the community," says Steingold. "When I see them making friends, becoming citizens, seeing their children's school achievements, I think they are to be congratulated."

Steingold's plans for the future are to spend time with her family, including two young grandchildren, and, she says, "I look forward to having the freedom to enjoy the things that come my way."

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CONGRESSMAN BOB WEYGAND

Local authors win National Jewish Book Awards

by Jane S. Sprague

Two books written by Rhode Islanders have garnered National Jewish Book Awards.

Carol K. Ingall, PhD, an associate professor in the William Davidson Graduate School of Jewish Education at the Jewish Theological Seminary (JTS) and executive director of the Bureau of Jewish Education of RI (BJE) from 1985-90, has won the award in the education category for her book, "Transmission and Transformation: A Jewish Perspective on Moral Education (see review page 31)."

Two University of Rhode Island professors, husband and wife David Gitlitz and Linda Davidson, won in the Sephardic and Ashkenazic Culture category for "A Drizzle of Honey: The Lives and Recipes of Spain's Secret Jews (find a recipe on page 16).

In a telephone interview, Gitlitz said that he and Davidson are "very pleased" with the sales of their unusual book. The publisher,

Davidson are busy visiting communities all over the country talking about the Inquisition and "A Drizzle of Honey," and even preparing banquets based on the recipes. In mid-March the couple did three meals for 100 people in Columbus, Ohio.

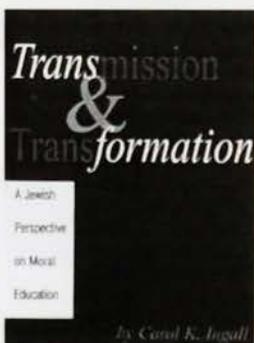
For "A Drizzle of Honey," they explored the transcripts of the Spanish Inquisition to find out what went on in the kitchens of Jews who had been forced to convert to Christianity in the 15th and 16th centuries. Key evidence to identify a false convert was what they ate and how they prepared their food. Neighbors, maids, even relatives tattled, using recipes as proof. The authors give the family history along with their recipes.

For several years now, Gitlitz and Davidson have prepared many of their own Passover seder dishes from recipes from the Inquisition records. A number of the specialized ingredients come from their own garden.

This is the second National Jewish Book Award for Gitlitz, who teaches Spanish at URI. His "Secrecy and Deceit" won four years ago. That book was also an alternative selection of the History Book Club and won the 1997 Lucy B. Dawidowicz Prize for History.

For Ingall, this is her second book on moral education, and her first prize. "I have the kind of feeling that a freshman at Harvard gets: 'There must be some mistake; I don't really belong here.' Even to be in that company is very sobering," Ingall said.

As pleased as she is with the recognition, "My publisher, Steven Brown of the Melton Institute, is thrilled. This is his first time out of the shoot. He hopes to launch a series of Jewish education classics



and this is the first in the series," Ingall added.

After another publisher and Ingall had parted company over changes the editing committee wanted to make, Brown, himself a former head of a Schechter school, read the manuscript and decided to take the leap into publishing.

Ingall said the book is intended for rabbis, teachers and administrators, but that parents who are educationally savvy also are buying it. "Parents really want help with moral education," Ingall said.

A born teacher, Ingall receives many invitations to conduct pedagogic seminars based on the book, but she accepts only a few. "I split my time each week between New York and Providence," she said, "and I don't want to take

much more time away from my family." Still, she recently did a program for the Boston Reform Temple Educators. She is booked in June for Metro-West and in the fall before groups in Chicago and West Hartford. A seminar in Baltimore is coming up, one for Kulanu at Temple Emanu-El in Providence next month, and in April, 2001 she will deliver the Teverow lecture for the BJE.

This year, Ingall taught two sections of a JTS on-line, interactive course on moral issues that was designed for middle school pupils and their parents. She will repeat it in a different format for graduate students who want to learn the methodology.

Ingall's first title on moral education (Ablex, 1997) was "Maps, Metaphors and Mirrors: Moral Education in Middle School."

Now in her sixth year teaching graduate students at JTS, she will take a sabbatical next year to finish tracking her first graduate students who intended to teach in the day school system. "I want to see what's happened to them, how they've

changed," she said. "It will make either a very long article or a book." Ingall hopes to spend part of her sabbatical in Israel.

The following titles also were named winners of this year's National Jewish Book Awards:

Fiction: "The Wedding Jester" (Graywolf Press) by Steve Stern

Non-fiction: "Yosl Rakover Talks to God" (Pantheon Books) by Zvi Kolitz

Children's Literature: "With All My Heart, With All My Mind" (Simon and Schuster) edited by Sandy Asher

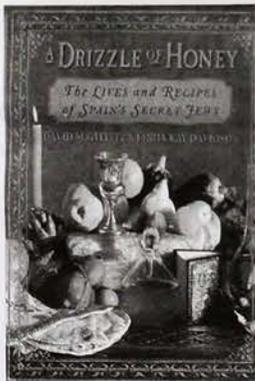
Autobiography/Memoir: "King David's Harp" (University of New Mexico Press) edited by Steven Sadov

Children's Picture Book: "Joseph Had A Little Overcoat" (Penguin Putnam, Inc.) by Simms Taback

Eastern European Studies: "Polin" edited by Israel Bartal and Antony Polonsky

History: "Berlin Metropolis: Jews and the New Culture 1890-

Please turn to page 45.



St. Martin's Press, will print it in paperback sometime in 2001.

In the meantime, Gitlitz and



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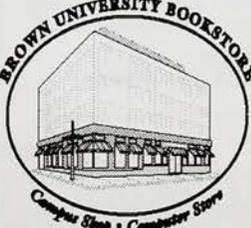
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photo credit: Jerry Bauer





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From Jerusalem to Waterfire, two very different mysteries

A Walk in the Darkness by Jon Land
Forge Books, New York
352 pages

Murder Duet: A Musical Case by Barya Gurr
HarcourtCollins, New York
433 pages

by Yehuda Levy

Two newly published detective novels, each set largely in Jerusalem, each featuring detectives we have met before, each involving its heroes in sexual conflict and each occurring in contemporary settings.

But what differences! In one, the first murder victims (14 in all) appear on page 22; in the other the first dead body shows up only on page 69. In one the action is confined to Israel and not a single Palestinian appears; in the other, one of the heroes and many of the secondary characters are Palestinians and the scene shifts to Europe and then (God's truth) to Waterfire right here in Rhode Island.

The latter, *A Walk in the Darkness*, is the latest detective saga by Jon Land, a local author whose heroes are Danielle Barnea, an Israeli police officer, and Inspector Ben Karnal of the Palestinian police. They are, of course, lovers, a complication that might ordinarily provide most of the basis for a plot but which, in this case, is simply one of so many complications that a reader loses count.

Mr. Land is a master of the art of the dangling heroine (or hero), left at the end of each chapter to perish at the hands of the unreplicable villain. Since his chapters need to be two or three pages in length, this provides plenty of opportunity

for the author to devise new and inventive ways of placing Ms. Barnea and Mr. Karnal in imminent peril. They are rescued in ways most familiar to us from motion pictures; either the villains are dreadful shots or some opportune instrument of salvation appears at the last moment. In several instances it seemed to me that neither was the case and they simply leaped from one chapter to the next without a safety net below.

Mystery writers need not be great creators of character in order to write exciting books; no one in literature is more two-dimensional than Hercule Poirot or Perry Mason. The important thing, in Mr. Land's genre, is to keep the action moving and to make your heroes attractive. A suspicion of sex adds to the flavor and an ending that ties up all loose ends is essential.

Mr. Land has provided all of this in his latest work, although I suspect that a movie version, if such there will be, will omit a few of his locales. Waterfire is available since Providence became the movie-making capital of New England, and Jericho can always be moved to the Arizona desert, but North Atlantic oil platforms and Rome (both modern and Biblical) may stretch the production budget. I guess what I am implying is that there is a bit too much of chasing and being chased in this mystery, but that is the nature of the beast and certainly it is a better choice than boredom. Boredom is not a word in Mr. Land's vocabulary.

Murder Duet: A Musical Case by Barya Gurr, one of Israel's popular novelists, features an Israeli detective, Michael Ohayon, a lonely man plagued by tragedy and severe

doubts about his capacity to love.

Ms. Gurr writes in a style exactly the opposite of Mr. Land's: some of the major turning points in her novel occur virtually unnoticed in the middle of chapters and the plot revolves around a musical family, a conductor, a cello and a violinist, all of international caliber. In the 69 pages before the first body appears, Ohayon finds an infant, bonds with it and meets an upstairs neighbor, a cellist who is suffering from depression and who also has an infant, her own. In those pages we learn a great deal about both individuals, about her musical family and about the sometimes arcane world of classical music, all of which are essential to an understanding of what follows.

In a very different way from Mr. Land, none of this is boring. Please turn to page 47.

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CHILDREN'S BOOKS

"Speed of Light" and "The Peddler's Gift" received the Sybil Taylor Book Awards from the Association of Jewish Libraries for their outstanding Jewish content for children.

"Speed of Light" by Sybil Rosen (Atheneum) is described as "an ambitious and exhilarating first novel which takes the serious themes of racism and anti-Semitism and transforms them into a story with great child-appeal." Age range is grades 6 to 8.

Honor books in the older readers category are "Journey with Elijah" by Barbara Diamond Golden (Gulliver Books/Harcourt Brace, grades 4-7); "When the Beginning Began" by Jules Lester (Silver Whistle/Harcourt Brace, grades 4-7); and "When the Soldiers Were Gone" by Vera W. Propp (Putnam's Sons, grades 4-6).

"The Peddler's Gift" by Maxine Rose Schur (Dial Books) is for readers in grades 2-5. It tells the story of Shmuel the Peddler, a "wise fool" whose kind and generous heart changes a boy forever. Kimberly Bulken Root's dusty colored illustrations and Schur's folkloric style capture the atmosphere of an Eastern European village.

Honor books in the younger readers category are "Baby's Bris" by Susan Wikowski (Ken-Bar, PK grade 2); "Noah and the Great Flood" by Mordecai Gerstein (Simon and Schuster, PK grade 2); "Joseph Had a Little Overcoat" by Simcha Taback (Viking Books, PK-Kindergarten).

Pell award to go to Sondheim

Trinity Repertory Company will honor composer and lyricist Stephen Sondheim with the 2000 Pell Award for Excellence in the Arts for his influence on the musical theater on Sunday, April 30 at the Rhode Island Convention Center. The theatre will also recognize the achievements of local artists—sculptor Richard Fleischer, author Robert Coover and singer/actress Rose Weaver.

Sondheim's many works include *West Side Story*, *Gypsy*, *A Funny Thing Happened on the Way to the Forum*, *Sweeney Todd*, *Sunday in the Park with George* and *A Little Night Music*.

Coover, on faculty at Brown University, writes novels, plays and short stories. Some of the titles include *John's Wife*, *Pinocchio* in

Venice, *The Public Burning*, *Gerald's Perry*, *Boyz n the Biz*, *Sparking the Maid* and *Fricknigg & Decant*.

Fleischer may be best known for his large-scale public art installations in which he mixes sculpture, architecture and landscaping, including several projects at Massachusetts Institute of Technology, Paris Opera House, Dallas Museum of Art and St. Paul Project, East Capital Plaza.

Weaver began her career in acting at Trinity Rep in 1973 and has expanded into television and movies including *The Arsenal*, *Lady in White* and *Peter Justice*. She performs as a guest vocalist at jazz festivals throughout this hemisphere.

For information about the awards gala, which begins at 6:00 pm, call 401-521-1100, ext. 235.

Cantorial spectacular for farewell concert to Cahana

Annie Bornstein, Richard Botton and Howard Stahl will join Cantor Ida Rae Cahana in a farewell concert on Sunday, May 14 at 3:00 pm at Temple Beth-El. The four distinctive vocalists, accompanied by Stephen Martorella, will present a diverse program of Hebrew, Yiddish and Ladino songs, as well as selections from musical theater and opera.

The concert and reception following are open to the public and funded by the synagogue's Benefactor's Fund. Cantor Cahana and her husband, Rabbi Michael Cahana, are leaving Providence for New Rochelle, NY, where Rabbi Cahana has accepted a new position.

Temple Beth-El is at 70 Orchard Ave., Providence. For more information call 401-331-6070.



Howard Stahl



Annie Bornstein



Ida Rae Cahana

MARKOFF ISSUES PART II OF SOUND PORTRAITS

Part two of Florence Markoff's word portraits, "Rhode Island Portraits in Sound," is recently released and available at every public library in Rhode Island.

For 25 years, linguist and etymologist Florence Markoff has been the state's "keeper of words," telling her radio audience, "There's a word for it." She also has researched and compiled the stories of men and women who have made an impact on Rhode Island's history, and recorded their stories.

Part two of "Portraits in Sound" profiles 24 people, including Thomas Angell, considered Roger Williams's mentor; Mary Barnard Williams, Williams's wife; Rabbi Isaac Touro who helped design and build Touro Synagogue; portrait painter Gilbert Stuart; Edward Mitchell Bannister, one of the earliest black landscape artists who helped start the Providence Art Club; Civil War Governor and US Senator William Sprague; Isabelle Ahearn O'Neil, the first woman elected to the RI House and Senate, plus many other familiar names.

For information on purchasing an audio cassette or compact disc, contact Markoff at 401-277-9588. Part one is also available. A portion of the sales go to the Providence Public Library.

Prairie women on the internet

"Unpacking on the Prairie," the story of Jewish women's migration from Europe to the Upper Midwest, now can be viewed on the internet.

A project of the Jewish Historical Society of the Upper Midwest and the Minnesota Historical Society, the exhibit can be accessed at www.jewishwomenexhibit.com. Etheldoris Grais will even tell you how she made that distinctly European Jewish dish, gefilte fish, in Hibbing, Minnesota.

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Slowly, the brain unfolds its mysteries for scientists

by Wendy Elliman

JERUSALEM — In ancient times, holes were drilled in the skulls of the mentally ill to release the demons inside. In the Middle Ages, the insane were burned at the stake. Even in more enlightened times, treatment of the mentally ill was often severe.

To this day, the functioning and malfunctioning of the brain are imperfectly understood. While a leg, an arm and even a heart can be cut open to reveal their workings, the three pounds of gray-white matter inside our skulls closely shrouds its secrets. It is only recently, with sophisticated imaging techniques, computer modeling and molecular genetics, that scientists are just beginning to understand how the brain works, what can go wrong and how it may be possible to set it right.

Today, psychiatrists, neurobiologists, physicists, chemists, mathematicians and computer scientists worldwide are collaborating to map the largely unexplored continent of the human brain. Much of the ground-breaking research is coming from Israel.

One area in which Israeli scientists are doing important work is how the brain makes sense of the trillions of chemical messages fired between its 30 billion cells or neurons. Prof. Henry Markram of the Weizmann Institute of Science in

Rehovot is attempting to crack this neural code. He has been recording communication between brain-cells to understand how neurons process electrical signals — transmit, store and recall them from memory. He has recently broken new ground by showing the way in which some brain-cells inhibit the activity of others, and thus prevent the brain from spinning out of control into hyperactivity or full-blown epilepsy.

This is an important finding since malfunction of the I-neurons (inhibitory brain-cells) is involved in brain disorders such as Alzheimer's disease, neural trauma, autism, ADHD (attention-deficit hyperactivity disorder), schizophrenia and addiction.

Because active brain-cells guzzle oxygen, the constant firing between them shows up in changes in blood circulation. An optical imaging device developed at the Weizmann Institute by Prof. Amiram Grinvald picks up color-changes in the blood feeding the brain, revealing exactly where and when neurons take up blood-oxygen. This has enabled scientists to map different brain-cell clusters (known as cortical columns) while they perform their specialized tasks. For pioneering these critical optical imaging studies, Prof. Grinvald was recently elected a Fellow of the American Association for the Advancement of Science.

Detailed knowledge of the healthy brain and its functioning is crucial to circumventing and repairing brain damage resulting from illness, trauma or birth defects. Today the prevailing belief is that mental disorders are most often disruptions of normal brain chemistry — with some disruptions linked to malfunctioning genes.

While no single gene has yet been identified as responsible for any psychiatric disorder, genetic involvement is accepted. Genes, it seems, are as responsible for susceptibility to schizophrenia as they are for cancer and heart disease; a Hadassah-Hebrew University team, working with the University of Bonn has confirmed three regions containing genes involved in schizophrenia, and found two more that are totally new.

Hadassah scientists are also investigating the genetics of bipolar or manic depressive illnesses. "Until two years ago, there was no evidence that any such gene for this condition existed," says Prof. Bernard Lerer, head of Biological Psy-

chiatry at Hadassah. "Today, clinical work strongly suggests there are several, one of them almost certainly on chromosome 21."

Depression, which affects half a million Israelis and 10 million Americans, is known to be related to blood-flow in the brain; the more intense the depression, the slower the blood-flow. Electroconvulsive therapy has traditionally been used to stimulate the brain and relieve

The human brain comprises some 30 billion neurons or nerve cells, with five to 10 times that number of glial or cellular connections. Each neuron connects with other neurons (some as many as 60,000 times) but never touches them; signals are passed between them spark-gap fashion, each neuron chemically communicating with another as it fires.

Neurons resemble spiders attached to thin strings: the spider's body is the cell or neuron; the thin string is the axon; and the spider's legs are dendrites. The 'legs' pick up a signal from a neighboring neuron, transmit it to the 'body,' which passes it on up the 'string' at a speed of 225 mph. Once a signal has passed, it takes the 'string' two-thousandth of a second to chemically recharge itself.

Even asleep, the brain handles traffic that would swamp all the world's telephone exchanges combined.

depression, but it's a treatment with very unpleasant side effects. Researchers at the Technion have stimulated the brain with magnets instead — and achieved a 50% improvement in two weeks, with no side effects.

Israeli researchers are also part of the worldwide search for new and better treatments for neurodegenerative disorders, like Parkinson's and Alzheimer's. Investigators at Ben-Gurion University have tracked down an industrial chemical additive that selectively kills neurons linked to Parkinson's disease, perhaps indicating a new therapy. Two new Israeli medicines to treat these disorders are about to come on to the market: Prof. Moussa Youdim of the Technion has developed rasagiline, a drug that halts the death of neurons involved; and a Weizmann team has discovered the nature of an interaction of a natural substance from the common snowdrop flower, which blocks a key brain enzyme involved in Alzheimer's disease. The Weizmann's Dr. Harry Greenblatt says this interaction can also stimulate neural function and that understanding these key interactions can lead to greater drug efficiency in the treatment of Alzheimer's.

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There were giants in those days

by Stanley M. Aronson, MD and Betty E. Aronson, MD

Giants, in most cultures, have been viewed with justifiable hostility and understandable fear. Typically, they were portrayed as lawless, amoral and destructive creatures. But, according to ancient legends, the race of giants, with the help of the gods, was finally exiled, restrained beneath mountains or vanquished in combat. A few escaped, however, to roam the earth wreaking vengeance and mayhem.

On rare occasions a valiant human, with virtuous spirit, confronted one of these ogres and slew him in mortal battle. (In the many folktales of marauding giants, there is little mention of female giants which may account in part for the paucity of their numbers.)

The Hebrews, too, acknowledged that in antediluvian days there were giants, the Nephilim, populating the earth (Gen. 6:4).

During the years following the exodus, Moses sent scouts to survey Canaan and its neighboring lands. After 40 days the scouts returned and reported that much of the territory was occupied by the race of Nephilim and the Anakim terrifying warriors of gigantic proportions (Numb. 13: 25-33.) Joshua, overcame the apprehensions of the Israelites and led them to victory over the Anakim. There is later mention that the lands of the Anakim, were then assigned to the descendants of Lot (Deut. 2:10-19).

The first explicit Scriptural description of an encounter with a giant appears in the first book of Samuel. The Philistines had assembled their forces for battle against the men of Israel led by Saul. The two armies opposed each other from two hilltops overlooking the intervening valley of Elah. Each morning for 40 days, a champion of the Philistines, Goliath of Gath, stepped forward to challenge in mortal combat any representative of Israel (I Samuel 17: 1-50.) Goliath (a Semitic name meaning splendor) was said to be six cubits and a handspan (over 10 feet) tall. Tradition declares that a remnant of the giants had taken refuge with the Philistines after their bloody encounter with the Ammonites.

No soldier of Saul's army volunteered to face Goliath in single battle. But then the youngest son of Jesse the Ephrathite, a lad named David, who tended the family's sheep, stepped forward and said to Saul: "Let no man's courage fail him. Your servant will go and fight this Philistine." And so the youthful David confronted the giant Goliath in the valley of Elah. David then removed a stone from his pouch and, propelling it with his sling, struck the giant's forehead and thus killed him. The Philistines, seeing their champion dead, fled in disarray.

The encounter between David and Goliath has been preserved as a metaphor of the eternal contest between righteousness and evil, the battle between a lightly armed but resolute youth, pure of heart, vanquishing a giant who is impelled solely by murderous intent. It is a legend which resonates in all cultures whenever a brave young soul confronts the neighborhood bully. It is a legend, too, which moved David from the anonymous ranks of shepherds to the throne of Israel and to his ultimate role in history as the progenitor of kings.

But might there be an alternate explanation for David's miraculous victory over an armored giant? And how could a veteran warrior such as Goliath have allowed himself to be exposed to a youth bearing a slingshot? Is it possible, then, that Goliath's vision was defective?

The need to question arises in all ethnic groups and cultures, but amongst Jews it becomes an obsession. And so, inevitably, skepticism has arisen concerning the underlying details of this ostensibly one-sided encounter.

Nordic and hellenic mythology claim that giants

were derived from a race clearly distinguishable from humans. Hebrew midrash, however, declares that Goliath's mother was Orpah, a Moabite woman related to Ruth. And thus if Goliath's lineage was at least partly human, might he not then be vulnerable to human diseases? More specifically, might there be a disease that can convert a human into an intimidating giant with a thunderous voice while simultaneously burdening him with an increasingly defective vision?

Humans, on rare occasions, have been known to exceed eight feet in height. Most of these giants, however, have been victims of a pituitary gland disease characterized by an overproduction of growth hormone. And if this pathological process begins beyond puberty the disease is called acromegaly.

Acromegalics are rare, with an estimated 300 new cases per year in the United States. The typical acromegalic is a hulking giant of simian proportions with overgrown hands and feet; a booming, resonant voice; a coarsely grained face; an excessively hairy barrel-shaped chest; an unusually prominent forehead, and jaws abnormally protuberant, all giving him the appearance of belligerent ferocity. But the underlying glandular disease makes this giant excessively weak, his bones much more fragile than normal (and hence, more susceptible to projectiles such as sling shots), and his vision often defective (as the pituitary gland overgrowth impinges upon the optic nerves).

In ancient days there may have been a race of giants terrorizing mankind. Scientists, however, declare that there is no archeological evidence, no recovered bones, to support the contention that giants had once roamed the earth before the great flood. The race of giants has therefore been reduced to fanciful legend. But it is still possible that a rare individual, made huge because of a growth-promoting glandular abnormality, may have been recruited as the warrior-champion of some army. And if Goliath did indeed have an endocrinological disease such as acromegaly he would have been chosen more for his forbidding appearance than his battle-proven prowess.

Goliath's hypothesized vulnerability, however, was unknown to David, and this youth's act of bravery, therefore, stands undiminished.

National Book Awards... from pg. 41

1918" edited by Emily D. Bilski

Holocaust: "Reading the Holocaust" (Cambridge University Press) by Inga Clendinnen

Israel/Zionism: "The Multiple Identities of the Middle East" (Schocken Books) by Bernard Lewis

Jewish-Christian Relations: "Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity" (Alfred A. Knopf) by Paula Fredriksen

Jewish Thought: "The Religious Thought of Hasidim" (Ktav Publishing House) by Norman Lamm

Reference: "The Hebrew Folktale: History, Genre, Meaning" (University of Indiana Press) by Eli Yassif

Scholarship: "Living Letters of the Law: Ideas of the Jew in Medieval Christianity" (University of California Press) by Jeremy Cohen

Sephardic Studies: "Heretics or Daughters of Israel?: The Crypto-Jewish Women of Castile" (Oxford University Press) by Renee Levine Melammed

Women's Studies: "Heretics or Daughters of Israel?: The Crypto-Jewish Women of Castile" (Oxford University Press) by Renee Levine Melammed

Yiddish Language and Culture: "Poyln" (Henry Holt/Metropolitan Books) by Marek Web.

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Lewis J. Bosler is leaving Rhode Island to be a funeral director in Florida.

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The Chevra Kadisha wishes him every future success in his new position as a Funeral Director in Florida. We know he will continue to serve the families of those communities with the same compassion, professionalism and commitment to Jewish custom as he has in his years of serving the Jewish communities of RI and MA.

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Cranston mealsite helps seniors confront myriad medical issues

On a recent Friday, health care costs were the topic for the women's discussion group at the JFS Kasher Mealsite in Cranston. Led by JFS Director of Professional Services Erin Gisherman Minor, this group of seniors spends time each week talking, debating and exchanging opinions and ideas about issues of interest to them.

The rising cost of prescriptions was brought up by several members of the group. Sometimes a person must decide whether to buy a prescription or food or pay heating bills. Other times, one may take smaller than prescribed doses or skip doses to make a prescription last longer. This can significantly compromise a person's

health and quality of life, and may be potentially life-threatening.

One of the things the social workers and nurses of JFS can do is to help people understand their choices. Often, a generic drug will work just as well as its name-brand counterpart, for a fraction of the price. When one name-brand pill can cost as much as \$50, this can be a meaningful saving.

Minor encouraged participants to ask their doctors to prescribe generic drugs whenever possible.

She also highlighted the availability of subsidy programs, such as the RI Pay program. The staff of Jewish Family Service can help people find and gain access to programs and benefits for which they may be eligible.

The agency's social workers, case managers, Registered Nurses and Certified Nursing Assistants together advocate for clients, provide services, information and referrals, and assist in any way they can to make sure the needs of the elderly are met. For more information about JFS, call 401-331-1244.

For more information about JFS, call 401-331-1244.

The JFS Kasher Mealsite in Cranston is at Temple Torat Yisrael, 330 Park Avenue. Friday discussion groups and the Mealsite's other programs and activities usually begin at 11 am. A hot kosher lunch is served at noon. Every Friday, there is a complete Shabbat meal. Transportation is available daily in Cranston and some areas of Warwick. For reservations and information, call 401-781-1771.

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in the bathroom, so he wears his waterproof help button on his wrist even when he showers.

Mrs. R. and Mr. B. are subscribers to Jewish Family Service's Lifeline RI program. Lifeline RI provides seniors and people who are homebound with the sense of

security that comes from knowing assistance is nearby. Lifeline RI is on call every day, 24 hours a day.

The device attaches to regular phone lines, and the speaker makes it possible to call for help or answer the phone from across the room. A simple push of a button, worn or carried by the user, activates the system, instantly giving professionals in the response center the user's medical history, special instructions and a list of people to call. The person needing help can communicate through a speaker on the device. The appropriate help can then be summoned.

A non-profit agency, Jewish Family Service (JFS) bases Lifeline RI fees on the ability to pay. The program accepts Medicaid insurance waivers.

JFS offers a comprehensive range of services for elderly Jews living in their homes. For more information, contact JFS at 401-331-1244, ext. 19.

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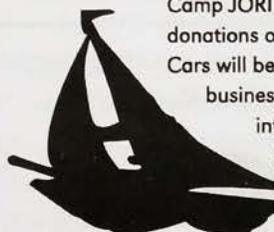
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As we grow older

Remember Mom's Passover preparations

by Tema Gouse

These will be musings about Passover, as it was in the past, through the years, and as it is observed today.

My mother died before my 10th birthday so most memories of her are hazy, but the images of her preparing for Passover remain quite vivid. Judaism in our home was an unusual blend. My mother was a Reform Jew who kept a strictly Kosher home. My father was a Zionist who had little use for religious ritual. Both loved Passover, she for tradition, and he for the significance of the Exodus and the Return.

Children were banned from the kitchen on the day before Passover so that Mom could remove the Hometz. Canned and bottled food products, dishes, pots and pans were packed and stored in the cellar and Passover implements and food replaced them. No dairy products were used in our home during the holiday. Cupboards were scrubbed and lined with white paper and sink, refrigerator and stove were scoured. On the morning of the first Seder, fried matzo was served for the first time. Toast and cereal would not resurface for nine days.

Mom spent that entire day making gefilte fish, chicken soup, roasted chicken, chicken fat, chopped liver, potato kugel, sponge cake and other traditional delectables. The smells were heavenly. All that work even though Seder was not in our home.

That was in the home of my Uncle Sholom, a devout man who recited the Hagaddah by rote. He reclined on pillows, washed his hands as indicated, and tried to placate the boredom and hunger of the young ones. It still seemed endless.

In my late teens I acquired a third extended family when my father remarried. Seder ritual with them was traditional but with humor. It was filled with singing and endless wine consumption that was so much fun that we all stayed after the meal to read the second half of the Hagaddah. With much more singing and much more wine. Did I mention that all the reading was in Hebrew in both settings?

In 1948, marriage moved me away from families of origin. My husband's mother and sister observed Kashruth, so Passover preparation was equally demanding. My mother-in-law's gefilte fish was (almost) as good as Mom's. I have had no homemade gefilte fish since she died and I want to tell you that that stuff in the bottle just ain't the same. My mother-in-law also ground her own horseradish and *that* stuff in the bottle just ain't the same. She taught me how to make homemade chicken fat and only the medical warnings keep me from preparing it today.

My sister-in-law was indulgent, preparing (from scratch) two kinds of matzo balls, fluffy or cannonball style. Brisket replaced boiled chicken and strawberries adorned the previously tasteless sponge cake. In my husband's setting I was (and still am) the only one who

could recite the Kiddush without referring to the book. And there the Haggadah is read in English. It is nice to finally know the story of the Exodus, but I still miss the Hebrew chanting. The times they are a-changing!

I can still picture my mother sitting in the kitchen rocking chair, wooden bowl in her lap, chopping the gefilte fish. Every kitchen in Chicago had a rocker in those days. No food processor for her—or my mother-in-law. No one dared violate the rules of Kashruth on Passover in the homes of women of such devotion. Chopped liver was made with a crude grinder which was screwed to the kitchen counter and ground the liver to a coarse consistency that had a flavor unavailable today. Or maybe it was that they were more generous with onions in those days. Mixes for potato kugel, sponge cakes and matzo balls were unheard of, and the homemade products were tastier.

Today we are inundated with cakes, candy, and cookies all bearing the Kosher for Passover labels that are available in most supermarkets. Life is easier on the housewife but some of the enthusiasm for the celebration has diminished. Matzo comes in multiple types: egg matzo, salt-free etc, but to me it still tastes like cardboard. Matzo Brei is no longer just a Passover treat. I prepare it year round, with leftover Passover matzo, of course. Another constant is that though the menu of the holiday is not my favorite I still manage to gain 3-5 pounds during Passover.

I am happy families still come together to celebrate a departure from slavery. Transitions are inevitable. But underlying meanings and values taught to our children ensure continued ties to our tradition.

Mysteries. . .from pg.43

We are introduced to interesting, fully-fleshed characters with whom we can identify and who get involved in situations we understand even though we would prefer not to have to deal with them ourselves. There is a secondary plot involving the relationship between Ohayon and the infant he hopes to adopt. He struggles with the bureaucracy that determines the fate of infants found in cardboard boxes and he also has to deal with the woman upstairs, a complicating element.

There are several digressions from the story line in which the main plot is neglected in favor of discussions on classical music, instruments and musicians. This is a daring step for Gur to take; one cannot imagine Erle Stanley Gardner or Agatha Christie departing for a moment from a plot to discourse on courtroom technique or the chemical properties of "the little gray cells." But it works.

Gur gives us one other unexpected twist. She solves her mystery, of course, but she leaves us with an inconclusive ending in the matter of Ohayon's romantic interest in the cellist. Perhaps, like Land, she is just leaving us dangling, waiting for the next book.

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April 19	2:30 PM	April 23	6:00 PM
April 20	1:00 PM	April 24	2:00 PM
April 21	2:00 PM	April 25	1:00 PM
April 22	9:00 PM		

This program will also be shown on:

April 19	1:00 PM channel 14	April 21	10:00 AM channel 14
April 20	10:30 PM channel 13		

Check with your local paper for updated airing times for this program. JERI also provides programs for the holiday in various nursing homes & assisted living facilities throughout the state. For more information call JERI office at 401-621-5374. JERI is a program of the Jewish Seniors Agency.

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May 2 • Tuesday

4:30 p.m.

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7:00 p.m.

Blackfriars Theatre, Harkins Hall

"An Evening with Madame F"

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May 3 • Wednesday

3:00 p.m.

Feinstein Center Function Room, 4th floor

"Translating the Holocaust Poetry of Rivka Miriam"

A poetry reading and talk by poet and writer Linda Zisquit

5:00 p.m.

Blackfriars Theatre, Harkins Hall

"Kindertransport" by Diane Samuels

A staged reading of this Holocaust play by Providence
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7:30 p.m.

Blackfriars Theatre, Harkins Hall

"Perspectives on Holocaust Literature: Contemporary Poetry and Fiction in Israel and America"

A lecture by poet and writer Linda Zisquit, Lecturer in
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May 4 • Thursday

5:30 - 6:30 p.m.

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Hunt-Cavanagh Gallery

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