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SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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Jewish Federation of Rhode Island

April 15, 2005

Happy Passover! Hag sameah! Happy Passover! Hag sameah! Happy Passover! Hag sameah! Happy Passover! Hag sameah!



JEWISH HISTORY — The Pope at the Western Wall in Jerusalem

In Rome at the Pope's funeral

By Susan Kertzer

THE VATICAN — *Papa*, the Italian word for pope, sounds much like the word for father in many languages. Fittingly, Italy — and the many pilgrims who flocked to Rome in April — mourned Pope John Paul II with the emotion, if not the ritual, that they would use in mourning a father.

From the evening when it became clear that the pope was close to death, people flocked to St. Peter's square, staring up at the window where he had regularly appeared, as if expecting to see him one more time. Some prayed, young people sang songs and danced, some applauded rhythmically,

and others just looked up. Meanwhile, the number of press people and police grew and grew.

I left St. Peter's on the Friday before the pope died, to go to a political rally, because Italy was on the eve of important elections. Finding no sign of the rally, I returned home to discover that almost all the TV channels had a live broadcast of a special mass called to pray for the pope's health. Not only were the politicians I had gone to hear at the rally, but virtually all of Italy's politicians, including the prime minister and president, were in attendance, and taking communion.

See POPE, page 23

Bush-Sharon summit fails to reach new heights

By Yehuda Lev

A soccer fan could call it a scoreless draw. Israeli Prime Minister Ariel Sharon's supporters might describe it as a moral victory since the smaller and weaker partner wasn't trampled on by his far more powerful ally. But everyone agrees that when Sharon and President George W. Bush ended their talks at the president's Texas ranch

earlier this week, each man departed with only part of what he hoped to receive from the other.

One issue on the table was the question of the future of Israel's settlements on the West Bank, and the American insistence that Israel cease all expansion of existing settlements and forbid the founding of new ones

See SUMMIT, page 12

FROM THE EDITOR: The *Jewish Voice & Herald*, as a newspaper of record, takes very seriously our role to help build and support a strong and compassionate Jewish community. Our last issue contained photos of the Jacobson and Weingeroff funerals that may have been disturbing to some readers. We apologize for any distress that we may have inadvertently caused to the families, friends or members of the community in their publication.

Israeli conversion ruling brings joy, pain to Diaspora Jews

By Yehuda Lev

Israel's Supreme Court has handed down a ruling on conversions to Judaism that is having repercussions throughout the Jewish world. By a 7-4 margin, the court agreed with 17 tourists and temporary residents, who claimed that their non-Orthodox conversions to Judaism, obtained abroad, entitle them to Israeli citizenship under the Law of Return, which applies only to Jews.

Supreme Court President Aharon Barak wrote, in the verdict, "The Jewish nation is one. It is dispersed around the world... Whoever converted to Judaism in one of those communities overseas has joined the Jewish nation by so doing, and is to be seen as a Jew under

the Law of Return. This can encourage immigration to Israel and maintain the unity of the Jewish nation in the Diaspora and in Israel."

What the court did not do was to extend legitimacy to non-Orthodox Jewish conversions performed within Israel. The ruling clears the way for Jews seeking non-Orthodox conversions to travel abroad, find a non-Orthodox rabbi willing to perform the conversion, and then return as Jews under the Law of Return, entitling them to full Israeli citizenship. In effect the ruling opens up the long discussed question of "Who is a Jew?"

Reaction within Israel to the court's decision was swift and predictable. The chair-

man of the ultra-Orthodox Shas party, Eli Yishai, said it amounts to "an explosives belt that has formed an identity terror attack against the Jewish people. Now there is nothing left but for the court to permit conversions only by text messaging."

Both Chief Rabbis, Ashkenazi and Sephardic, together with three former chief rabbis, issued an edict overruling the High Court. They wrote "Any such 'conversion,' under its various names such as 'Reform' or 'Conservative' has no validity, and anyone who undergoes such conversion is still a gentile in every respect."

The Reform Movement's Israel Religious Action Center,

See CONVERSION, page 18

Reading a whole Talmud, one page at a time

By Jonathan Rubin

PROVIDENCE — On any given day at 5:30 a.m., between five and ten men get behind the wheels of their cars and meet at the New England Rabbinical College on Blackstone Boulevard. Their morning fatigue soon vanishes with the help of two pick-me-ups — a short but thorough dose of Talmud, and some coffee, of course.

It's called Daf Yomi ("page a day"), and it happens six days a week, all year long. Reading two sides of a page of Talmud (the Jewish oral law and rabbinic commentary) is a creative way of fulfilling the mitzvah (biblical commandment) to study Torah every day, and tens of thousands of Jews around the world are looking at that same page of Talmud every morning. The goal is to finish by around 6:45 a.m., in time for the morning prayers.

Rabbi Naftali Karp, executive director of the college, facilitated the Providence class last Sunday. He's learned and affable ("We're smack in the middle of the page," he tells a latecomer) and moved quickly down the two pages



JONATHAN BECK, center, shares a laugh with Amitai Halper at the Daf Yomi siyum at the Providence Hebrew Day School. Photo by Marc Diamond

of the Talmud, reading lines in Hebrew and then translating and offering commentary in English with ease.

Ben-Tzion Taube, of Pawtucket, has been studying Daf Yomi for eight years. "You need to adjust your sleeping and social schedule a little bit, but it's do-able," he says.

He's there every morning with some of the same people,

and there's a certain camaraderie among the people who do it, he says. When they finish one of the Talmud's longer tractates (there are 60 in total), they have a siyum (party) at someone's house. When the entire Talmud is finished every seven-and-a-half years, as it was on March 6, participants

See DAF YOMI, page 22

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CANDLE LIGHTING

For greater Rhode Island

April 15	7:06
April 22	7:14
April 23	8:20
Passover	
April 24	8:21
Passover	
April 29	7:21
Shabbat/Passover	
April 30	8:26
Passover	



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Community Calendar

CONTINUING:

Fri., April 15 — Thurs, April 22

Passover Book & Gift Sale at the JCCRI

Mon. — Thurs., 10 a.m. to 8 p.m. (Fri. until 5 p.m.)

Opportunity to purchase Passover items, including matzah covers, seder plates, haggadot, and more!

There will also be items to keep children busy during the seder. Call Linda at 861-8800, ext.110 for further information.

Mon., April 18 — Fri., April 29

Second annual Passover Contemplated Exhibit

Providence JCC communal display of Passover seder tables Opening reception Wed., April 20, 6 p.m. Speaker: Steven Brown of the ACLU. Providence Kollel presentation. On "All the things you learned in Hebrew School..." See Community.

Tues., April 19 — Tues., May 31

Concentration camp exhibit at P.C.

Exhibit of photographs and artifacts commemorating the liberation from Nazi concentration camps, at Providence College, Phillips Memorial Library.

EVENTS:

Fri., April 15

Temple Sinai Seniors

10 a.m. Filling Passover baskets. Volunteers needed

Noon. Rabbi Peter Stein will speak about his recent trip to Israel. Bring a brown bag lunch; coffee, tea and dessert provided. For more info, call Baila, 461-6124. Temple Sinai is at 30 Hagan Ave., Cranston.

Chinese Shabbat Dinner at Torat Yisrael

6:00 p.m. Temple Torat

Yisrael, 330 Park Avenue, Cranston. Kabbalat Shabbat Service followed by a Kosher Chinese dinner. Open to the community at \$15 per adult and \$7 for children under age 10. Call the Torat Yisrael office, 785-1800.

Sun. April 17

"Tomorrow Fund" stroll

9:30 a.m. to benefit children with cancer and their families, fund-raising stroll beginning at the Garden City gazebo in Cranston. Entertainment by Eric French, son of Ronald and Ronda Goldstein French and a cancer survivor, with friends from the Berklee School of Music in Boston, and Aaron French.

Jewish Historical Assoc.

installation & book event

2 p.m. at the Jewish Community Center of R.I. Writers Lynn Davidman, David Gitlitz and Jon Land will speak on: "Cookbooks to Crime books." Installation of new officers. Free and open to the public. For more info call Anne Sherman at 331-1360.

Brandeis University Nat'l Women's Committee

2 p.m. Fall River Chapter. Waterview Community Room, 4700 No. Main St., Fall River. Guest speaker Adam Braver, faculty member at Roger William Univ., creative writing dept, on his new book "Divine Sarah." Admission by donation to the Brandeis Book Fund. All are welcome. Refreshments. For more info, Marilyn Sokall, (508) 674-4180.

Tues., April 19

P.C. to commemorate 60th anniversary of concentration camps' liberation

7 p.m. Smith Center for the Arts, Providence College. Dept. of Theater and the R.I. Holocaust Museum present "Local Liberators, a Providence Priest and a Local Rabbi Confront the Camps." Continuing exhibit at the Phillips Memorial Library on the campus. See Community.

See CALENDAR, Page 39

CORRECTIONS

The women's seder at Tamarisk/Hadassah will be at 11 a.m. on April 17, with seating beginning at 10:30 a.m., not at 7 p.m., as erroneously listed in the April 1 issue.

In our March issue, we mistakenly listed that Cantor Ivan Perlman was a cantor at Temple Am David in Warwick. We regret the error.

Community

Students consider what it's like to be poor

By Jonathan Rubin

WARWICK — How do you show a child what it's like to be poor?

Educational directors from four of Rhode Island's religious schools brought their young students together to find out; they handed out "identity cards" with the name of a person, a story from his or her life and, most importantly, his or her economic class — upper, middle or lower income. The teachers then split up the playing field — those who received upper income tickets sat at tables with bagels and lox for breakfast, those who were middle income also sat at tables, but with peanut butter sandwiches; those of lower classes sat on the floor with only crackers and water.

The teachers then stood back and let things play themselves out. Some kids on the floor began complaining about their food, and went to the tables to ask for food. Some were turned away, some had to beg, and some

lucky ones were given juice or other victuals.

"I was angry we didn't get to sit at the table and get the food that they had," said Benjamin Wolfgang, 12, of East Greenwich. "We got to experience a little of what [poverty] must feel like."

Hundreds of children took part in the innovative exercise, created by Oxfam International, which played out at Temple Am David in Warwick and included Temple Sinai, Temple Torat Yisrael and the South County Hebrew School as well. Students received food and toy donations from Shaws and Hasbro, and brought their own as well to take to the Welcome House, a shelter in Wakefield.

Lenore Sones, educational director at Temple Sinai in Cranston, gave a presentation on tikkun olam (fixing the world) and asked children, "What is the right thing to do? What is the just thing to do?"

Energy was high when the students sat down to make 500 peanut butter and jelly sandwiches for local shelters. "I made 47 sandwiches," a boy said proudly. "Order up!"

Ethan Adler, director of the South County Hebrew School, asked children why God would make some people rich and others poor. A little girl gave the right answer, "God gave people so much good fortune so they could share it with others!" He smiled, and repeated it so everyone else could hear.

Money collected benefited Yemin Orde, an orphanage in Israel, and the Crossroads shelter in Providence.

"It's something different than what you do in your everyday life," said Oliver Davis, 9, of Wakefield.

"When the wealthy kids gave me food, I felt better."



STUDENT STACKS — Students from religious schools at Temple Torat Yisrael, Temple Am David, Temple Sinai and the South County Hebrew School make sandwiches for the needy.



(Above, from left) Derrick Souza, 12, of Portsmouth, Jeremy Souza, 15, and Ross Mendel, 12, of Richmond, have a laugh while making peanut butter and jelly sandwiches for local shelters.

Photos by Jonathan Rubin



AT RIGHT — All in a good day's work — toiletries, food and toys collected for local shelters.

Passover Holiday Schedule

For Providence Area only

Fast or Siyum of First Born, Thursday, April 21

Search for Chometz, Thursday, Night, April 21

Saturday, April 23, 2005

Eating of Chometz until 10:15^{am}

Annulment of Chometz until 11:15^{am}

Shabbos ends and Passover preparation begins 8:20 p.m.

Passover ends, Sunday, May 1st, 8:35^{pm}

Candle Lighting Times



Sat, April, 23, after 8:20^{pm}

Sun, April, 24, after 8:21 p.m.

Fri, April, 29 before 7:22^{pm}

Sat, April, 30, after 8:28 p.m.

Blessings

April 23, First Seder Night 1&2

April 24, Second Seder Night 1&2

April 29, Seventh Night of Pesach 3

April 30, Eighth Night of Pesach 1

1) Bo-ruch a-toh ado-noi e-lo-hei-nu me-lech ho-olom a-sheh 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-ya-nu vi-kiye-monu ve he-ge-o-nu lez-man ha-zeh.

3) Bo-ruch a-toh ado-noi e-lo-hei-nu me-lech ho-olom a-sheh ki-de-sha-nu be-mitz-vo-sov vi-tzi-vo-nu le-had-lik ner shel sha-bos vshel Yomtov.

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

Courtesy Chabad Lubavitch,

(401)273-7238

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A MAJORITY OF ONE

A footnote in Jewish history

Our daughter Ariela, now 24, a graduate of Solomon Schechter schools, Classical High School and Brandeis University, is familiar with poetry by T.S. Eliot through a home study course taught by her parents.

Her classroom was the back seat of our ancient Dodge Dart during the daily school commute in which, at the age of 6, Ariela became acquainted with the Broadway musical Cats and asked from whence the plot originated. This gave us the opportunity to introduce our child to Higher English Literature. (Her entrée into Higher Literary Criticism came three years later, at 9, when she decided that she had outgrown Curious George and opted for Judy Blume. This was a great relief to the faculty since Broadway musicals and anthropomorphized monkeys lose their charm by the fiftieth repetition. Fortunately for us, by the time you aspire to Judy Blume, you are on your own as a reader.)

It was in the Koran that Jews were first labeled the "People of the Book", a title also bestowed upon Christians, the

book, of course, being the Bible. Islam tends to view the Bible as the precursor to the Koran, inasmuch as Jews and Muslims are descended from a common ancestor, Abraham. This family connection hasn't done much to better the relationship between Arabs and Israelis although it serves as a useful preface to innumerable speeches by politicians on both sides of the fence claiming they want to resolve the conflict peacefully. In politics, as with Broadway musicals

raised in a Catholic family with a strong belief in the importance of a parochial school education. It is a marriage that joined together two libraries with very little overlap.

Maybe it was genetic, a gift from our forefathers or, more likely, living in a home in which she was surrounded by books, but Ariela is a reader and knows her way around the local library. I do not join in the general condemnation of today's youth as a pack of illiterate,

ago by her father. Converts tend to take their new religion more seriously than do those born to the faith and now she is watching more closely what she eats and looking with a more accepting eye at some of the other restrictions that Jewish observance places on behavior.

Which brings us back, somewhat circuitously, to books. A convert's introduction to the history, customs, teachings and practices of Judaism, usually comes from books. It must be a shock to many to discover how demanding Judaism can be of its adherents, how regulating of their lives. The rest of us ease into it slowly as we mature but the newcomer arrives with a full set of previously learned behaviors and beliefs that have to be adjusted to the newly adopted faith. Books are necessary but not sufficient for this; they cannot convey the pleasures and the drama of being a member of the Jewish community. That comes from personal experience. Together books and experience can make for a successful transition to Judaism.

Clayton reads. Ariela reads. I don't worry about the Jewish future of our grandchildren to come.

Yehuda Lev, a regular columnist, is a retired journalist who has worked in Israel, Europe and the United States. He lives in Providence.



Yehuda Lev

and children's books, repetition dulls the intended impact.

For Ariela the Koran is uncharted territory. Solomon Schechter schools tend to regard it as unsuitable for the curriculum. The Bible, on the other hand, is well thumbed although not quite in the manner preferred by Orthodox day schools. The result is that we have available an in-house (well, almost in-house) reference resource on matters pertaining to Jewish religious observance. You need such a resource when one partner in a Jewish marriage grew up in a secular, socialist Jewish family and the other, an Orthodox convert, was

consumer-driven, game-playing louts because I have seen too many of her friends who simply do not fit that stereotype. Nor do they come exclusively from the Jewish community, certainly not at Classical or even at Brandeis.

By way of example, the young man Ariela intends to marry (the logistical preparations for which put those for D-Day to shame) comes from a military family that is best described as "lapsed Protestant." But she would have nothing of Protestants, lapsed or otherwise for a husband so Clayton underwent a Conservative conversion, whereupon Ariela learned a lesson acquired long

ALISON ON ALIYAH:

A Friendship That Spans All Boundaries

When I first began to seriously contemplate making aliyah, I remember worrying that I would never truly "fit in." I will never forget one day when I turned to one of my best friends with a fearful wail and asked him if I would ever find friends who really understood me in such a foreign country. "How will anyone truly understand my sense of humor?"



Alison Golub

I beseeched him, both of us knowing full well that my humor is based solely on Seinfeld, Saturday Night Live, '80s movies, and an array of potty jokes, few fit for public arenas.

Although I worried about this in the recesses of my mind for quite some time, it didn't take me long to build up a solid support system in Israel. Of course, many of my closest friends here are Americans, new immigrants like myself who are equally well-versed in my favorite TV shows and movies. I now worry that I will continue to sequester myself in the "American bubble" that tends to surround us immigrants, whether we like it or not. We are bound by experiences too similar not to draw us together, and differences from our families and friends back in the "old country" too large to ignore.

I have one unique friend in Jerusalem, however, who makes me think that there is hope for the Israeli inside

me after all. He owns a shop in the Machane Yehuda market in the center of Jerusalem — in fact, the only non-kosher shop for miles in any direction. Dudu (an Israeli nickname for David) is fiercely Jewish, however, and his father owned a shop there as well. He simply found an untapped market (Russian specialty foods) back when it was still untapped, and his store is arguably one of the most successful in the market.

I met Dudu about three hours after getting off my aliyah flight from New York. He wanted to pet my dog, and after telling him that we were both three-hour-old new immigrants, he told me that if I ever needed anything, he would be there to help. Little did I know he meant it — from that day forward, Dudu has not once faltered in his support. He has lent me money, advised me on my car purchase, used his connections all over the city when I have needed special help with a utility company or government office, and even accompanied me on my first apartment hunt in Be'er Sheva.

The other day, I was hanging out talking with him at his store, and he said something to me in English. This was the first time I had ever heard a word of English come out of his mouth, and my jaw dropped. I was as shocked as I would have been had my dog sauntered up to me and started reciting the Gettysburg Address. It was the first time I realized that Dudu and I know each other only in Hebrew. From the moment I met him, I



Me and Dudu

spoke only Hebrew with him, because it was clear that his English is close to nonexistent. As our friendship progressed, I would come to the *shuk* daily and spend hours in his shop, just practicing my Hebrew in our own private lessons. He has known me since I was barely able to express myself to him at all.

And now, a year and a half after that fateful first meeting, I am able to converse freely with him in Hebrew. We talk about how the past week went for both of us, how his kids are, our respective relationships, and my classes. We

Letters to the Editor

Shame for taking funeral photos

I have been a lifelong member of Temple Beth-El in Providence, and therefore am well aware of the rules that the Temple enforces during services taking place in its sanctuary. It is therefore with much exasperation and anger that I send this note, indicating my fury at the photo included on the front page of the April 1, 2005 edition of the *Jewish Voice & Herald*.

Not only did you break the rules of the temple by photographing inside the sanctuary, but that you show such poor taste in publishing the photos of the three Jacober coffins is reprehensible. An entire community is grieving at this tragic loss of the Jacober and the Weingeroff families, not to mention the devastation it's brought to their families.

Your photo did nothing but add anger and frustration to those of us grieving for our losses. Your beautiful family shots located on Page 2, could have been placed on the cover page, instead of the photo you chose.

Your lack of sensitivity in choosing this photo deserves nothing less than a public apology to the Jacober family, Temple Beth-El and the entire community. In the future, I'd suggest that Mr. Rubin respect the rules of the Temple, or any dwelling, before sneaking a camera inside a place of worship; in addition to *The Jewish Voice & Herald* thinking twice about publishing something so personal, instead of worrying about how the photo will help to boost its circulation.

Sheri Levine Singer
Providence

Let Jewish education unify, not divide

I grew up in Providence and attended the Providence Hebrew Day School, starting in the early 1960s. At that time, although the school was under Orthodox auspices, it was really a community school. Many of my classmates were members of Temple Emanu-El as well as students from Reform and Orthodox backgrounds. We were taught to study, to analyze, to think and, most importantly, to respect each other's beliefs and practices. We were not taught that there is only one way, or that there is only one correct "brand" of Judaism.

In his March 18 letter to the editor, Mr. Pearlman asserts that a "classical Jewish education" is the only way to prevent assimilation and intermarriage. The fact is that the type of education he is speaking of addresses the needs of only a very small portion of our Jewish community, religiously as well as educationally. This type of education has actually "turned kids off" by being narrow-minded and exclusive.

The Hebrew Day School was founded by a sincere, brave and dedicated group of individuals who wanted their girls and boys to have equal opportunities to learn and to be comfortable with their own religious backgrounds and beliefs.

The founders of this new Community Day School want the same things for their children and for our community. This is being done with a spirit of inclusiveness and the idea of meeting the needs of as many facets of our Jewish community as possible.

We should not be looking for ways to separate ourselves from each other by saying that there is one correct viewpoint to teach our children. We should, instead, be looking for our common bonds, teaching our children to appreciate our differences, to share and to learn from each other, so we can all become better Jews.

Judith Bromberg Rosenstein
Providence

Setting Mass. myths straight

Last August, the Jewish Federation of Central Massachusetts together with the Solomon Schechter Day School of Worcester, made a decision to transition that school to a Ravsak sponsored transdenominational community school. Under the chairmanship of Dr. Richard Rudnick, a charter committee was established that is overseeing this transition, and with the guidance of Dr. Marc Kramer and Dr. Sandra Sterling Epstein, the school will open its doors in September 2005.

I would like to correct an item that appeared in your paper stating that the Jewish community in Worcester has "cut all funding" for the Orthodox day school as a result of the formation of our new community school.

In May 2003, the Federation board voted unanimously to approve a three-year community budget which guaranteed a specified level of funding for each of our beneficiary agencies, which of course included the Yeshiva, our Chabad sponsored Orthodox day school. The Yeshiva has already received (in advance, I might add) its entire 2005 allocation.

That three-year funding cycle ends on Sept. 30, 2006, the end of the Federation's next fiscal period, which guarantees funding for all of our agencies, including the Yeshiva.

The Federation is currently reviewing its allocations procedures and will have in place a revised process that will meet the needs and priorities of the Central Massachusetts community come Oct. 1, 2006.

Howard Borer
Executive Director
Jewish Federation of Central Massachusetts.

Pope John Paul II and the Jewish people

By Rabbi Marvin Hier

For twenty centuries, the Catholic Church has had a turbulent relationship with the Jewish people. Jews were persecuted and held responsible for the death of Jesus, and were often the victims of Church-instigated pogroms and anti-Semitic attacks.

With the passing of Pope John Paul II, we have lost the strongest advocate for reconciliation in the history of the Vatican. This Pope was determined to embark on a new course and leave that shameful period behind.

From the very beginning of his papacy, when he first visited his native Poland, there were hints that this Pope was going to break with tradition and not follow the centuries-old script with respect to the Jews.

On his 1979 visit to Auschwitz, when he approached the inscriptions bearing the names of the countries whose citizens had been murdered there, he said, "I kneel before all the inscriptions bearing the memory of the victims in their languages... It is not permissible for anyone to pass by this inscription with indifference."

The first time I met the Pope was in 1983 when I led a Wiesenthal Center mission to Eastern Europe. There, at a private audience at the Vatican, I expressed my concerns about anti-Semitism and said, "We come here today hoping to hear from you, the beloved spiritual leader of 700 million Christians, a clear and unequivocal message to all that this scourge in all its manifestations violates the basic creed to which all men of faith must aspire."

Obviously, John Paul II understood that very well, but it is important to place in proper context the considerable obstacles that he had to overcome.

During the height of the Holocaust, when millions of Jews were being gassed, the Vatican found the time to write letters opposing the creation of a Jewish State. On May 4, 1943, Vatican Secretary of State, Cardinal Magaloni, informed the British government of the Vatican's opposition to a Jewish homeland in Palestine. One day later, the Vatican was informed that, of the four million Jews residing in pre-war Poland, only about 100,000 were still alive.

Six weeks later, on June 22, 1943, the Vatican's apostolic delegate, Archbishop Cicognani wrote to then U.S. Secretary of State, Cordell Hull, again detailing its opposition to a Jewish homeland in Palestine and warning him that Catholics the world over would be aroused and saying, in part: "It is true that at one time Palestine was inhabited by the Hebrew race,



Pope John Paul II at Yad Vashem

but there is no axiom in history to substantiate the necessity of a people returning to a country they left nineteen centuries before... If a Hebrew home is desired, it would not be too difficult to find a more fitting territory than Palestine." To imagine then that 62 years later a Polish Pope would have redefined Vatican thinking regarding the Jewish people is astounding.

Twenty years after our first meeting, on December 3, 2003, together with a small delegation of Center trustees, I returned to the Vatican for another private audience, this time to present the Pope with the Wiesenthal Center's highest honor, our Humanitarian Award. On that occasion, I recapped his remarkable accomplishments: "As a youngster, you played goalie on the Jewish soccer team in Wadowice... in 1937, concerned about the safety of Ginka Beer, a Jewish student on her way to Palestine, you personally escorted her to the railroad station... in 1963, you were one of the major supporters of Nostra Aetate, the historic Vatican document which rejected the collective responsibility of the Jewish people for the crucifixion... in 1986, you were the first Pope to ever visit a synagogue... the first to recognize the State of Israel... the first to issue a document that seeks forgiveness for members of the Church for wrongdoing committed against the Jewish people throughout history and to apologize for Catholics who failed to help Jews during the Nazi period... the first to visit a concentration camp and to institute an official observance of Yom Hashoah, Holocaust Remembrance Day at the Vatican."

I did not always agree with the Pope, especially when he nominated Pius XII for sainthood or when he met with then Austrian President Kurt Waldheim. But one thing is clear - in the two thousand year history of the papacy, no previous occupant of the throne of St. Peter has had such an interest in seeking reconciliation with the Jewish people.

Rabbi Marvin Hier is the dean and founder of the Simon Wiesenthal Center

Opinion

More Letters to the Editor

No 'curse' in Jewish education

I have just finished reading the letter written by Thomas W. Pearlman (March 18). I respect his right to express his opinion of what is the correct way to pursue Jewish education in our community. I believe he should continue to travel the road that he has chosen.

However, I feel badly that he does not have the same respect for the majority of people in our Jewish community whose feelings differ from his. I firmly believe that the creation of a community school is a very positive move. Mr. Pearlman's use of the word "curse" I found to be extremely negative as is his perception of the wonderful achievement of the Alperin Schecter Day School.

How can the world ever learn to live together peacefully, if we in the Jewish community can not find the tolerance needed to live together with respect for each others' rights to practice their varying perceptions of Judaism?

Be we followers of the many different types of Orthodox Judaism, Conservative Judaism, Reform Judaism, Reconstruction Judaism, Humanistic Judaism and what ever may follow in the future, let us learn to live together with love and respect, for we are all Jews, deeply in our hearts.

Charles Samdperil
Jupiter, Fla.

Passing the Michael Schiavo Test

Each New Year, we make resolutions for the upcoming year with every intention of accomplishing our goals. In a sense, every resolution we accept upon ourselves is a test of our ability to remain firm in our resolve, even as time passes. And, as every human being knows, we sometimes fail that test.

As a school dean, I have been asked about my reaction to the death of Terri Schiavo. On reflection, the challenge of the Terri Schiavo case has been a test for all of us. This was a news story with many twists and turns that gripped the hearts and minds of people world-wide. I would like to focus on the test that confronted Michael Schiavo, Terri's husband, and not on the moral or ethical issue for the purpose of this article.

I suspect that the sentiment expressed in many a coffeehouse or workplace has been that, "If I had been in Michael Schiavo's situation, I would have done things differently." But can we say that with authority? Passing or failing a personal test is one that only a Greater Being can judge. Many traditions have a popular saying similar to the Talmudic dictum, "Don't judge a person until you walk in his shoes." Judging Michael is an act reserved for God and God alone.

So, the real question is not how Michael Schiavo fared when confronted with his test. Instead, this case forces us to consider whether we are up to the challenges that life throws at us. Will we wake up and examine what life is about, and consider how precious each and every drop of life is? Or will we forget about Terri and her battle as soon as her image is off the television screen? Rather than judging others, we can channel that energy into a resolution to make personal changes for the better in our own lives, and those of others.

It is hard work, but it is the work of life, the precious commodity that Terri Schiavo, may she rest in peace, no longer has. Only then can we hope to pass our test when it comes our way, when we face the trials and tribulations of life, and death.

Rabbi Peretz ScheinermanDean
Providence Hebrew Day School

DUDU

From page 4

talk about deep psychological issues, we share intimate details about our lives, and we laugh together all the time. He is one of my best friends, and he has never once heard me express myself in my mother tongue.

The other day I asked him to describe me, thinking surely that something had gotten lost across the mutual language barrier. He looked at me, grinned broadly, and said, "From the moment I met you I knew you were smart, not just smart but sharp as a tack. And you are honest, a straight-shooter. You're

kind and you're a good person." I, not content with these generalizations, pushed him, asking how he knew these things from the beginning, through our broken conversations and my inability to really "be me" in Hebrew. "I just knew," he said. "Some things exist beyond language."

And I realized, for the first time, that certain things really do span boundaries of all kinds. Dudu has never seen Saturday Night Live, but we make each other laugh all the time. He has never heard me talk about my experiences in college, but he

Spellbinding stories were excellent education

I had the pleasure of attending one of the presentations made to school children in grades 6-8 at the Davisville Middle School given by Ina Friedman, Author and Storyteller. It was part of the Annual Student Awareness Days sponsored by the Rhode Island Holocaust Museum. The topic was "Stories of Courage and Commitment: Christian Resistance to the Holocaust."

I had attended the presentation the previous evening at the Tamarisk Assisted Living Residence which was open to the public and at which there was standing room only.

What impressed me most about the student presentation was that the storyteller, holding only a microphone, could keep the attention of 350 children seated on the floor in an auditorium for almost an hour. In this day and age with children being so used to audiovisual stimulation and without which they have a tough time concentrating for any length of time (ask any teacher of middle school children).

It was amazing to me that Ina Friedman captured their imaginations with her stories of brave non-Jewish individuals, who resisted the Nazis. As a non-Jew who serves on the Board of the RI Holocaust Museum, I am learning a lot about the Holocaust that occurred 60 years ago. But the more important lesson is that unless we teach our children of the dangers of bigotry and intolerance, we will not see an end to genocide raging in our world.

Rita M. Williams
Councilwoman
Ward 2
Providence

knows I'm intelligent. Perhaps we actually know more about each other because we are somewhat limited in our abilities to communicate, and perhaps we communicate on other levels entirely. We are pretty different, Dudu and I, but sometimes I think he knows me better than anyone.

Alison Stern Golub was born and grew up in Seattle, Washington and is a graduate of Brown University. You can email her at Alison_Golub@hotmail.com, and read more about her adventures on her website at www.alisonsterngolub.com.



The exit papers of Morris Gastfreund.

Photo courtesy of the U.S. Holocaust Memorial Museum

VIEWPOINT

The Lessons of Silence

By Morris Gastfreund

April 19th marks the 62nd anniversary of the Warsaw Ghetto uprising when the remnants of the once-large Polish Jewry took up arms against the Nazi tyranny. The uprising was not a battle for victory, as the resistance fighters knew full well. From the beginning the Jews of the Ghetto found themselves surrounded by a mighty military force and in the midst of a sea of Polish anti-Semitism. Indeed, many Poles fully collaborated with the Nazis in the plans and actions to annihilate the remnant of Jews in Poland.

The brave Warsaw Ghetto fighters took up arms for only one purpose, to defend the honor of the Jewish people. Their ideals were based on three basic concepts that are recurrent in Judaism, 1) "Kiddush haShem," meaning martyrdom in addition to the sanctification of God's name, 2) "emunah" or faith, and 3) "gevurah," heroism. We must remember the Warsaw Ghetto heroes who perished "al Kiddush haShem" — in martyrdom — with the "emunah" that a better world would follow their deaths, and the "gevurah" with which they defended the honor of the Jewish people.

Out of the ashes of Auschwitz, Treblinka, Maidanek and the other death camps, there arose a new spirit of heroism and determination that the Jewish people never again be without a home, lest another attempt be made to annihilate the Jews. This spirit gave rise to the creation of the State of Israel.

In the aftermath of the Holocaust, it was widely assumed that civilization had finally rid itself of the diseases of anti-Semitism, racism and bigotry. But the reality is just the opposite. Anti-Semitism, racism and bigotry are very much alive. Hate mongers and Holocaust revisionists are poisoning the minds of our young people on college campuses. Everything in the world is changing. Only these constants remain: racism, ethnic hate and anti-Semitic violence.

Sixty-two years ago, on April 19, the last remnants of the once-flourishing Jewish community in Poland were liquidated in the Warsaw Ghetto, and the survivors taken to the gas chambers of Treblinka. Among the perpetrators of this genocide were philosophers and poets, historians and scientists, men and women of extraordinary achievement who used their impressive talents to serve the process of destruction. Private German companies competed for lucrative contracts to build and equip the gas chambers, knowing that their technological skills were to be used for the purpose of killing Jews.

Historians and scholars in centuries to come will have the difficult task of finding answers to questions about the behavior of humanity in that period of history. Six million Jews, one third of all of our people, were annihilated by an efficient machine created by the Nazis with the collaboration of anti-Semites all over Europe.

See LESSONS, page 39

SUBMISSION GUIDELINES

Submissions must be signed and include city of residence and telephone number. Letters should be limited to 250 words, and viewpoint pieces to 700 words. Submissions may be edited for length. Send submissions to: Jewish Voice & Herald, 130 Sessions St., Providence, RI 02906, or E-mail to: voiceherald@jfri.org.

CALENDAR

From page 2

Wed. April 20

Heart health program at the JCCRI

6 — 8 p.m. Screenings, educational booths and presentation by Barbara H. Roberts MD, director, Women's Cardiac Center Miriam Hospital will speak. Free and open to the public. To register call 444-4800 or 1-800-927-1230. See Community.

Sun., April 24

Community seder at Agudas Achim

5:30 p.m. at the temple, 901, No. Main St., Attleboro. Traditional rituals and full kosher dinner by Izzy's. Call (508) 222-2243 for info & reservations. See Community.

Bryant Hillel Holocaust Remembrance

7 p.m. at Bryant Hall on the campus, in the Bello Center Grand Hall. Prayers, vigil, candle-lighting. A survivor will tell a personal story. 1150 Douglas Pike, Smithfield. For info call Pete Zeigler, 742-0394 or pmzl@bryant.edu

Tues. April 26

Keith Stokes to speak at Beth-El

7 — 9 p.m. Stokes, executive director of the Newport County Chamber of Commerce, will speak on "Faith, Family and Freedom: Colonial Jewish Newport. Free and open to the public.

Fri., April 29

Beth-El to host Social Action Shabbat

7:45 p.m. at the temple, 70 Orchard Ave., Providence. Herman DeKoe, Exec. Director of the R.I. Habitat for Humanity, will speak at the oneg to kick off Social Action weekend. The temple will also recognize young people who have completed 18 hours of community service through the Mitzvah Mania program.

Wed., May 4

Cranston Senior Guild

1 p.m. at Temple Torat Yisrael, 330 Park Ave., Cranston. Entertainment by Kristine Wilbur, a well-known musician and piano instructor. Raffle

and refreshments will follow the meeting.

Thurs. May 5

Tribute to Robert Riesman

7 — 8:30 p.m. Guest speaker, Ret. IDF Colonel Miri Eisen, at Laurelmead, 355 Blackstone Blvd., Providence. Hors d'oeuvres and dessert to be served. Dietary laws observed. For more info contact Jillian Levovitz at jlevovitz@aipac.org or (617) 457-8714.

PBS Holocaust program

9 p.m. on PBS (check local listings) Holocaust Remembrance Day. A documentary on the life of Chiune Sugihara and the little-known relationship between the Japanese and the Jews in the 1930s and 40s.

Sat. May 7

Habonim Sisterhood evening

8 p.m. at home of Karri and Steve Parola, "Beginnings" (appetizers) and "Endings" (desserts). Sisterhood will provide wine, soda, coffee and tea. Participants are asked to bring appetizer or dessert. \$7.50 per person, \$15 per couple. Reservations require by April 29. For more info call Karri Parola at 247-2923 or karriparola@yahoo.com

SEND US YOUR CALENDAR LISTINGS

Send us your calendar listings — include time, date, location and telephone number. Notices must be received 2 weeks prior to publication date.

E-mail:
voiceherald@jfri.org;
Fax to: 401-331-7961, or
mail to: Jewish Voice
& Herald, 130 Sessions
St., Providence, RI
02906 — Attn: Calendar

LESSONS

From page 6

It was fashionable, immediately after the catastrophe, to suggest that the world, and in particular the Americans, did not know about the atrocities until after the war ended. It was a convenient myth, designed to cover up a conspiracy of silence. But there are plenty of documents and witnesses proving that the entire world knew. The names of the death-camp factories that consumed tens of thousands of victims daily were known to officials in Wash-

ington, London, Moscow, Stockholm and Geneva.

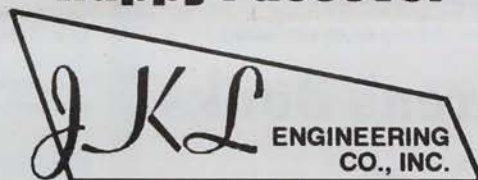
The Vatican also knew. Pope Pius XII, the religious and moral conscience of much of the Christian world, knew of the criminal atrocities being perpetrated by the Nazis against the Jewish people, but kept silent. This is in stark contrast to the recently departed Pope John Paul II; he made an apology for the Christian inactivity to the Jews. He was the first pope to visit a synagogue, and condemned anti-Semitism in all kinds of forums.

At the time, however, most did nothing. Everyone in Washington knew about the atrocities. The State Department knew and the War Department knew and the President knew. Only the victims in the pit of hell did not know. The bystanders share almost the same guilt as the perpetrators of the crime. Theirs was the crime of silence. Their indifference to genocide will be a bloodstain on humanity forever.

Morris Gastfreund, a Holocaust Survivor, lives in Providence.



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Simchas

Births

CRANSTON — Rachael and Ben Kaplan announce the birth of their daughter, Madelyn Hannah. She arrived on Feb. 8, weighing 6 lbs. 8oz.

Her grandparents are Debbie and Stan Roberts of Warwick, and Gladys and Jerry Kaplan of Cranston, and her two great-grandmothers are Frimette Roberts and Leona Spilka.

Madelyn is named for her two late great-grandfathers, Harold Roberts and Norman Kahn, as well as her late great-uncle, Michael Roberts.

PROVIDENCE — Miri and Or Oz-Raveh of Providence announce the birth of a son, Yael, on March 12. The baby weighed 6 lbs., 4 oz. His grandparents live in Israel.

JERUSALEM, Israel — Sy and Judi Dill of Providence announce the birth of their grandson to Joshua and Jennifer Dill on March 20th in Jerusalem. He was named Yaacov Feivel. Pamela Ardizzone of Pawtucket is Joshua Dill's sister and the new baby's aunt..

Weddings



Goldman — Rakitt

Mr. Kissinger and Dr. Jennifer Goldman

FT. LAUDERDALE, Fla. — Sandy and Leo Mahoney and Steve and Karen Rakitt announce the marriage of their daughter, Dr. Jennifer Rakitt, to Kissinger Goldman, son of the late Jean Jacques Goldman and Antonia Telson of Brooklyn, N.Y.

The ceremony took place on March 12 in Fort Lauderdale. The bride's great uncle, Rabbi Joshua Sodden, officiated.

The bride graduated from McGill University in Montreal and the Philadelphia College of Osteopathic Medicine. She is a family medicine resident at

Broward General Hospital in Florida.

The bridegroom is a graduate of Brooklyn College, and will graduate in June from the Philadelphia College of Osteopathic Medicine; he will also earn a master of business administration degree in June. He plans to pursue orthopedic surgery.

The couple honeymooned in Playa del Carmen, Mexico.

They are residing in Deerfield Beach, Fla.



Gilgoff — Kaplan

Mr. and Mrs. Matthew and Hyla Gilgoff

BARRINGTON — Hyla Kaplan, daughter of Daniel and Cindy Kaplan of Barrington, and Matthew Gilgoff, son of Henry and Alice Gilgoff of Douglaston, N.Y., were married Sept. 5, 2004

at the Avon Old Farms Inn in Avon, Conn. The bridegroom is also the grandson of Thelma Kottek of Bronx, N.Y.

The bride received her bachelor of arts degree from Emory University in Atlanta, Ga., and her law degree from American University in Washington, D.C. She is currently practicing immigration law at the firm of Fragomen, DelRey, Bernsen, and Leow in New York City.

The bridegroom received his bachelor's degree from Brown University in Providence. He is a freelance writer and teacher, currently pursuing a master of fine arts degree at New York University.

Chair of int'l cancer group

PROVIDENCE — Dr.

Howard Safran, director of the Lifespan Upper Gastrointestinal Multidisciplinary Clinic, has been named medical oncology chair of the Radiation Therapy Oncology Group (RTOG) Gastrointestinal Cancer Committee. RTOG is an international, multi-institutional clinical cooperative group funded by the National Cancer Institute and is the clinical research component of the American College of Radiology.

As medical oncology chair, Safran will participate in developing new clinical trials for cancers of the esophagus, pancreas,

Happy Passover

from



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For more information contact Tracie Goldman
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or E-mail: tgoldman@jfri.org

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Federation

FROM THE EXECUTIVE VICE-PRESIDENT

Laying out new plans



Janet Engelhart

In the shadow of our recent community tragedy, I believe that it is particularly important for us to rededicate to strengthening the community that we love. Our Jewish community has a long history of instilling significant values in our young, supporting the most vulnerable when in need, and reaching our arms out to many families at times of sorrow as well as joy.

So as we prepare for the Passover holiday and as we enjoy the flowering of spring, the themes of renewal and hope certainly resonate for us at the Jewish Federation and through our community.

At our Annual Meeting on May 16, we will celebrate the many accomplishments of JFRI President Mark R. Feinstein over the past three years as he passes the baton to our eighteenth ("chai") Federation President, President-elect Herbert B. Stern. We hope that everyone reading this column will make a special effort to join us for this important event (see ad page 8).

In that spirit, I would like to outline a process we're engaged in that will drive our Federation operations into the future.

Our officers and staff have been working hard over the past two months with communications & marketing specialist, Jennifer Robinson. Following our annual meeting, we will present to the community a revised JFRI vision statement.

We will have formulated three key communications and marketing goals for the next five years, and a detailed one-year

plan to begin delivering on those goals. During the summer, our officers and staff will determine overall JFRI organizational goals for the upcoming three years based on our work since February, and lay out the critical initiatives we will implement in the upcoming year to implement these strategic goals.

What have we discovered as we've worked together? First, volunteer and professional leaders have been willing to devote an extraordinary amount of time to honestly assess where we are and be clear that they require and will help implement a bold strategic direction for the future.

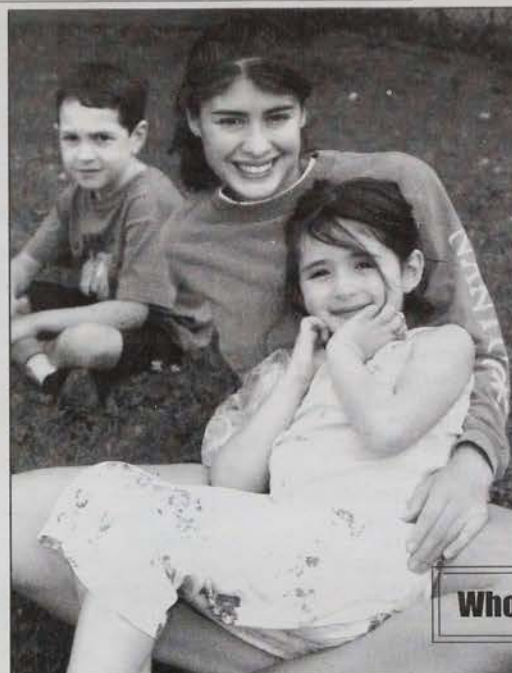
Second, individuals have been debating their perspectives and differences, yet demonstrating tremendous respect for the variety of opinion at the table. In that spirit, we are discussing the best ways to collaborate among our departments; for example, how the Community Relations Council agenda of social action can engage our next generation, how the service information we receive from our allocations process can be used to present highly personalized philanthropic investment opportunities for our major donor families, or how we can best demonstrate that fundraising is an important means to enhance Jewish life around the State.

I have been energized by the discussion and shared enthusiasm. I am excited to present to you the action that we will engage in during the upcoming year to forward our strategic goals.

We recognize that we have a tremendous responsibility to demonstrate results that will better our community. I believe that I speak for our leaders when I assure you that we are up to the challenge.

Happy Passover!

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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 16, 2005. For more information contact Janet Engelhart, Executive Vice-President, at 421-4111.

Please join us in celebrating
The 60th Annual Meeting
of the
Jewish Federation of Rhode Island

Monday, May 16, 2005

7:00 p.m.

Jewish Community Center Social Hall
401 Elmgrove Avenue - Providence

Installation of Herbert B. Stern, as President

Tribute to Mark R. Feinstein
For his outstanding Presidency

Presentation of Leadership Awards

Special remembrance of our beloved Robert A. Riesman

Installation of JFRI Officers and Board Members

Dessert reception to follow

Doris Feinberg - Annual Meeting Chair
Mark R. Feinstein - President
Herbert B. Stern - President-Elect
Janet H. Engelhart, Executive Vice-President

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Federation

FROM THE PARTNERSHIP

Letter from Deedee Witman, chair

Our community has been navigating tremendous loss and sadness over the past few weeks.



Although this has been a painful and challenging time, we have found ways, through our rituals and coming together, to experience the best of what our Jewish community has to offer.

I am mindful, as we move forward, of the importance of strengthening Jewish communal life in our state. As the new Chair, I am reorganizing the Partnership to reflect current priorities and to prepare us all for the many action steps that we will be taking together in the year ahead.

An important and wonderful development to announce: Darrell Ross, a lifelong resident of Rhode Island and business leader

in our community, has agreed to join me as the new Partnership Vice Chair.

Darrell is a dedicated and deeply respected national and local civic leader, and you may know that he was instrumental in expanding the Alperin Schechter Day School. Darrell and I agree that there has never been a more important time to lead positive change in our community. We are profoundly committed to the Partnership charge of finding innovative, visionary ways to meet the needs of our ever-changing Jewish community.

I have put together a Partnership Executive Committee, a diverse group of community leaders with whom I am working to drive our change agenda forward.

In addition, I am re-energizing four Partnership Pillars (Collaborating for Excellence, Building Jewish Neighborhoods, Community Facilities and Development & Distribution). Each Pillar is tackling a different aspect of the important task of researching and proposing critical changes in how we do business as

a community (for more information, visit our website at jfri.org).

As of now, I can tell you that Arthur Robbins and David Wasserman, Co-Chairs of our Facilities Committee, are on schedule to identify an interim site for many of our agencies, including Jewish Family Services, the Jewish Senior Agency and the new Jewish Community Day School of Rhode Island.

Arthur and David have been actively working with agency presidents and a variety of people inside and outside our community to secure an interim site. Together we are also making serious progress on finding a permanent, long-term site for a central community campus.

Doris Feinberg, our Distribution sub-Committee Chair, has been leading a strong group of Partnership volunteers through an assessment of fund distribution models and her committee will soon present a proposal that will help guide our distribution efforts in the future.

Finally, the Partnership is also finalizing proposals for

What is the Partnership?

The Partnership, convened two years ago by the Jewish Federation of Rhode Island, is a diverse group of over 150 volunteers who have been charged with leading critical changes in our Greater Rhode Island Jewish Community. Ultimately, it is our goal to transform our community to be more vital by recommending responsive fund development and distribution systems, models of institutional excellence, cutting-edge facilities and culturally dynamic services and programs for all Jewish families throughout our region.

For more information, check out our website at www.jfri.org or to volunteer your ideas, time or support, please contact DeeDee Witman at DeeDee.Witman@cox.net or Sheila Alexander at 401-421-4111.

leadership development program initiatives and neighborhood programs and services.

As I move forward, I embrace the opportunity to lead our community as we take transformative actions, together. As you know, the Board of Directors of the Jewish Federation of Rhode Island recently invested \$425,000 in the pre-opening costs of the new Jewish Community Day School of Rhode Island (JCDS).

This was an historic moment

in our community, and it was just the beginning. The JCDS is now officially incorporated. Mazal tov to Bruce Wolpert, President, his officers and board. I thank the JFRI Board for supporting this Partnership initiative, and I salute the many Partnership volunteers who contributed countless hours over two years to make this school a reality. Keep reading in the months ahead, as there are more critical developments just around the corner.

Israeli volunteers send gleanings to the hungry

By Yocheved Miriam Russo

(JTA) — An Israeli organization devoted to feeding the needy is updating a biblical concept as it goes about its mission.

"With Pesach just ahead, we're gearing up our gleaning operation," says Joseph Gitler, founder of Table to Table, Israel's leading food rescue organization. "We're signing up new farms every day."

"Yesterday a farmer offered one tomato field now and said he'd have another in about a month, which is perfect timing, because during the holidays — and Pesach in particular — there's always a huge demand for donated food."

The concept is spelled out clearly in Deuteronomy 24: 19-22, where the Israelites are ordered to leave unharvested food and grain in the field for "the stranger, the orphan and the widow, so that the Lord your God may bless you in all your undertakings."

Through Table to Table, a nonprofit organization based in the city of Ra'anana, volunteer gleaners (those who pick over what is left after the official harvest) from all over the country come to designated farms and cull excess fruit or vegetables.

Drivers then pick up the food packages and deliver them

to food service agencies that staff the nation's soup kitchens, school systems serving needy children, the elderly and agencies that distribute food boxes for the holidays.

Table to Table added gleaning to its food rescue services just before Chanukah.

Already, volunteer pickers

organizations in other parts of the world — including an American organization also called Table to Table — that also redistribute food to the needy.

With his wife's encouragement, Gitler began to spend many evenings collecting excess food in his own car and delivering it to nearby food charities.

"What we do have is nutritional insecurity — a clumsy phrase — but it means single mothers who have to choose between a nutritional meal for their kids or paying the rent. A senior citizen who has to choose between food and medicine."

have harvested more than 50 tons of clementines and 13 tons of persimmons. Gleaned foods include citrus along with potatoes, carrots and other vegetables the volunteers regularly collect from warehouses.

The group's regular operations began three years ago, when Joseph Gitler, then a 28-year-old immigrant from New York, went to a bar mitzvah. He noticed that perfectly good leftover food was being thrown away, while at the same time, people in the streets outside were hungry.

He realized that it would make sense to match the extra food with the hungry people. "Why not rescue the leftover untouched, unserved, food and bring it to soup kitchens so it can be used to feed the hungry?" he remembers thinking. There are

As Gitler's nighttime activities became known, volunteers began pouring in.

"Now over 500 people volunteer in our evening food pickups from locations all across the country," Gitler says. Table to Table also employs six workers; three of them work part time.

The group picks up extra food from about 180 events a week, providing about 10,000 extra meals, according to Gitler.

The gleaning started last fall, when a farmer in Kfar Chaim, outside Tel Aviv, called the organization and said he had extra persimmons that he couldn't sell. Later, the farmer invited the group to pick persimmons directly from his trees.

Now, says gleaner Helene Mittman, who made aliyah from

Brooklyn 13 years ago and now lives in Zur Yigal, near Ra'anana, "It's not just fruit. We pick vegetables, too. Every Tuesday morning I go to a packing shed and spend an hour picking potatoes, selecting the ones we can use from a huge bin."

"Gleaning is great for someone like me," Mittman says. "I'm

a stay-at-home mom with three teenagers and one younger kid, and I have time in the mornings. The physical labor is great — helps me work off stress. And it's fulfilling to help feed people who are hungry."

Table to Table's assistant director, Daniel Swartz, who is from Chicago, said, "We work to prevent waste of all kinds. Food rescue is one part, but we're concerned about maximizing human potential, too."

"When we compose our gleaning teams, we work to mix all segments of Israeli society, religious and secular, sabras and immigrants. We mix big companies — Intel was just here — with college students and elementary schools, we mix Ashkenazi and Sephardi families. We love it when new immigrants

from absorption centers come. Everyone works side by side."

"We work with anyone who shows up to glean," Gitler says. "We don't necessarily get their names, and we don't ask anyone for their family background."

"So the truth is, we don't always know which people, within which groups, are immigrants, and which are sabras."

Hunger manifests itself differently in Israel than it does in less developed parts of the world, Swartz says.

"Hunger isn't the right word. It's not little kids with bloated tummies," he says.

"What we do have is nutritional insecurity — a clumsy phrase — but it means single mothers who have to choose between a nutritional meal for their kids or paying the rent. A senior citizen who has to choose between food and medicine. The unemployed or working poor. People who can't afford nutritional foods, like meat and vegetables, and try to live on cheaper foods, like rice and pasta."

"Of those kinds of people, unfortunately, there doesn't seem to be any end."

For information on Table to Table, email info@tableto.org.il. For the gleaning operation, check the website at www.tabletotable.org.il/fruit.

Federation

Bringing Passover to the world

By Sara Masri

At a seder in the Ukraine, Ilya, the young man leading the services was discussing the story of Elijah and his prophecy that a Messiah would come to save the Jewish people. An old man yelled out that miracles did not exist, to which Ilya responded, "Oh, but there are miracles. Would you ever have believed that one day we would be celebrating Pesach in the Communist Party headquarters?"

This is just one way that the Jewish Federation of Rhode Island is helping to support Jewish renewal efforts and bring Passover to Jews in our commu-

nity and around the world.

Passover is one of the Jewish holidays where the primary focus is around home and family – not a synagogue-based holiday. In some places, people are committed to celebrating Passover, but are not able to afford a celebration at home.

In other cases, people want to come together as a community in order to show their solidarity or just to be together with other Jewish people. Here are some of the ways that campaign dollars are helping people celebrate:

- Due to the economic situation in Argentina, many families cannot afford to have

a seder in their homes. These were people who, just a year or two earlier, were not only able to afford seders and other holiday meals, but they were committed to sending their children to a day school, belonged to synagogues and went to the Jewish Community Center. Last year there were 40 communal seders for 20,000 Jews. The JFRI's \$300,000+ allocation to the American Jewish Joint Distribution Committee (JDC) helps to fund these seders.

- Our JDC allocation also helped make it possible for 45,000 people to attend communal seders in the former Soviet Union. One participant said, "My husband doesn't earn enough

to feed our children. . . But thank God for the food packages and the collective seders. At least I know that my children belong to a strong, proud community."

- In Israel, many recent immigrants are able to celebrate their first seders in their Jewish homeland. These are all people who recently had an exodus of their own.

One family, the Hanochs, spoke to our overseas partner, the JDC, about some of the Passover traditions they had in the Caucasus Mountains region of the FSU. The JDC helped him organize a similar Passover event in Israel which was attended by over 3,000 people.

- In Rhode Island our

Hillels are providing a home away from home for Jewish college students. By having student-led seders on campus, Hillel is supporting leadership among the Jewish students as well as offering a positive Jewish experience for the 3,000+ Jewish students attending one of the colleges and universities in RI.

As each of us sits with our family and friends at a seder this year it is important to remember how our generosity enables individuals and families around the world to celebrate this holiday of freedom.

Sara Masri is planning and allocations director at the Jewish Federation of Rhode Island.

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Nation

SHARON, BUSH SUMMIT

From page 1

pending the outcome of future peace negotiations. Sharon had no problem with the latter. He has already scheduled four small settlements in the Northern region for dismantling, together with all of the Jewish settlements in the Gaza Strip. The problem to be settled involves new housing construction, specifically for 1,500 new settlers at Ma'aleh Adumim, the largest, at 30,000 people, of Israel's West Bank communities.

Israel's intention to add more people to that town was made known several months ago and aroused widespread protests not only among Palestinians and the Arab states but also in Washing-

ton and within the European Union. The additional housing, to the east of Jerusalem and west of Ma'aleh Adumim would link them together and form a physical barrier dividing the West Bank virtually in two. One of the insistent demands of the Bush Administration is that the Palestinian state, when it is created, be a contiguous entity, not divided, as in the South African model, into individual "Bantustans."

Unofficially Israel has already backed off from its commitment to that housing project in statements by several military and political leaders to the effect that the planned move will not take place for some time, perhaps years in the future. Sharon

repeated this at the meeting but Bush had been hoping for an unequivocal statement of cancellation and he didn't get one.

Sharon received strong backing for his decision to withdraw 8,500 settlers from the Gaza Strip and told the president that Israel was undergoing "an atmosphere of civil war" over the disengagement policy. In response Bush described Sharon as a "strong, visionary" leader who was carrying out a "courageous initiative" in evacuating Jewish settlements.

There was, of course, a subtext to all this and it concerns the "road map," which was drawn up by the United States several years ago as a suggested course of action leading to peace talks. Both Israel and the Palestinians agreed to follow the map but each got lost on the way as the intifada and Israel's responses to it continued unabated. Both men referred to it in public statements.

Bush: "Israel has obligations under the 'road map'. The 'road map' clearly says no expansion of settlements."

Sharon: "We are before the 'road map', not at the 'road map'. As long as the Palestinians do not take the necessary steps, the 'road map' is not under way." He said that the "necessary steps" include stopping terrorism,



Photo: Ron Kampeas/JTA

ISRAELI PRIME MINISTER ARIEL SHARON and President Bush address the press after their summit on Bush's ranch in Crawford, Texas, Monday, April 11, 2005.

ending incitement and dismantling the terrorist infrastructure. Sharon added that he would dismantle an additional 24 illegal settlements in the West Bank after July's withdrawal from the Gaza Strip.

While this was taking place, the Anti-Defamation League was releasing the results of a poll that shows that 42 percent of Americans sympathize with Israel in its conflict with the Palestinians while 13 percent favor the Palestinians.

This is Israel's most favorable rating among Americans in a decade. Nearly 75 percent think that Israel is serious about peace while 64 percent think the same of the Palestinians. A survey of American Jews, conducted by sociologist Steven M. Cohen and released on the same day, disclosed that 82 percent of American Jews favor Israel's withdrawal from the Gaza Strip.

Meanwhile, back in Texas, Sharon, who owns the largest privately held ranch in Israel, was given a ride around the president's ranch in Bush's pick-up truck. Presumably he didn't tell Bush a story that has been making the rounds in Israel for many years concerning a Texas rancher (not Bush) who visits Israel and meets an Israeli farmer. The rancher tries to explain how large his spread is.

"I get into my truck and I drive for two days before I get to the other side." "Oh my," replies the farmer. "I've got a truck like that too."

Coming next to the ranch are Crown Prince Abdullah of Saudi Arabia and Abu Mazen of the Palestinian Authority. Israelis expect that the talks will be cordial but indecisive, just as these were.

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Nation

Jews and other Americans support Sharon, moves for peace, polls find

By Rachel Pomerance

NEW YORK, April 12 (JTA) — Ariel Sharon's popularity has reached a new high among Americans, and most American Jews support the Israeli prime minister's Gaza withdrawal plan, according to new polls.

It's a "very, very good moment for the Sharon government," said John Martilla, president of the Martilla Communications Group, which conducted the Anti-Defamation League's 2005 "Survey of American Attitudes Toward Israel and the Middle East," which was released Monday.

Forty-two percent of Americans have a favorable impression of Sharon, up from 36 percent two years ago.

And a record 71 percent of Americans say Israel can be counted on as a loyal U.S. ally. That number had bounced between 60 percent and 64 percent in the four earlier national surveys Martilla conducted for the ADL since 1992.

Israel's Gaza withdrawal plan is seen as a bold step for peace by 67 percent of Americans, according to the ADL poll, which was conducted last month among 1,600 people and had a

margin of error of 2.8 percent.

The ADL survey corroborates the findings of other recent polls. A survey of American Jewry by the Ameinu organization, also released Monday, found that 62 percent of American Jews support the disengagement plan.

In the context of a peace agreement, 42 percent thought Israel should be willing to withdraw from most Jewish settlements in the West Bank — even though only 24 percent believe most Palestinians are willing to live in peace next to the Jewish state, and 70 percent believe the Palestinians will continue terrorist attacks even if a peace agreement is reached, the Ameinu survey found.

"Like Israelis today, American Jews strongly support the disengagement plan out of the hope that it might produce a lasting peace," said Hebrew University pollster Steven M. Cohen, who conducted the poll for Ameinu, formerly known as the Labor Zionist Alliance. "At the same time, they harbor no illusions about a portion of the Palestinians, believing that they are committed to pursuing terrorism, even with the disengagement and even with a signed

peace agreement."

The survey was conducted among 501 American Jews and had a margin of error of 5 percent.

Taken together, the polls fuel the Anti-Defamation League's longstanding initiative to galvanize support for Gaza withdrawal. One of the reasons for the ADL's survey was to reveal the broad consensus for Israel's withdrawal, National Director Abraham Foxman said.

"I think it's important that the Israeli public, in these difficult times ahead, understands and knows that the overwhelming majority of Americans support what they're engaged in," Foxman said.

Last month, The Israel Project, a group that aims to polish Israel's image in the media, released a survey showing that four times as many Americans support Israel as the Palestinians. But the poll found that Americans think Israel should compromise to advance the peace process.

The group plans to work to promote Israel's withdrawal plan among media outlets, such as CNN, that attract liberal viewers.


Happy Passover



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Happy Passover



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Program builds Jewish identity with good works

By Chanan Tigay

NEW YORK, April 12 (JTA) — Benjamin Gittleman has some unusual weekend plans. On Sunday he'll take the half-hour ride from Gaithersburg, Md., to the northeastern area of Washington for a day in the park — Watts Branch Park, once known for drug pushers and addicts, piles of decaying trash and thatches of overgrown brush.

Benjamin will be joining 100 to 150 other area teens from the Jewish Youth Philanthropy Institute on Sunday in a day-long clean-up effort at the city park.

"A lot of high-schoolers see community service as something they're not looking forward to," says Benjamin, a 10th-grader at Richard Montgomery High School in Rockville, Md. "This activity, among others we do, is enjoyable, and you really feel like you're bettering the community and making a big difference. I'm looking forward to it. It exposes you to a totally different area."

The park initiative is one of 33 civic-service projects in which young Jews from across the

United States and Canada will take part Sunday. The efforts are part of J-serve 2005, billed by its organizers as the first-ever North American day of service for Jewish teens.

The youth philanthropy group took part in a day of park cleaning last year, but this year is doing so under J-serve auspices.

J-serve's date corresponds with Youth Service America's National/Global Youth Service Day, an annual event where young Americans and youth abroad engage in tens of thousands of service projects. Organizers are expecting 4 million young people in more than 100 countries to take part this year.

"It's always nice to be part of something bigger than yourself," says Rabbi Sid Schwarz, president of Panim, The Institute for Jewish Leadership and Values, which is among J-serve's national planning organizations, along with the North American Alliance for Jewish Youth and the Jewish Coalition for Service.

Beyond that, Schwarz says, J-serve's emergence reflects a recognition among Jews that

community service is growing in general society and may be a draw for young Jews not otherwise engaged in Jewish activity.

"In the long run, my view is that the trick to getting unaffiliated Jews to plug into Jewish activity is to make it consonant with what's happening in the wider culture and society," he says. "I believe that in three to five years' time, this is going to be the biggest thing in the Jewish community."

The Jewish world has been slightly behind the curve as far as general service programming is concerned, some J-serve organizers say.

"The general community has been doing much more in the way of universal services than the Jewish community has been doing," says Simha Rosenberg, executive director of the Jewish Coalition for Service. "In some ways we're catching up."

Jews were engaged in civil issues "at other points in the American Jewish experience," she says, but a "focus on Israel and Jewish continuity may have slowed Jewish involvement in this sort of thing."

Nevertheless, Rosenberg says, "I think that this is something that is growing in Jewish life, and I see it as a really positive trend."

Jewish youth groups have participated independently in the national/global youth service day, but not under the aegis of any national Jewish organization.

As part of J-serve, among

other projects, teen volunteers in Miami will create a luau-themed picnic for underprivileged kids; a group of young Jews in Irvine, Calif., will collect chametz, or leavened products that are not kosher for Passover, and distribute them to local homeless people; teens in Detroit will help seniors in assisted-living and nursing facilities; and youngsters in Overland Park, Kan., will make peanut-butter-and-jelly sandwiches for a local shelter.

Area organizing groups in each city have been urged to make sure that some component of the day links the activities — which, like the park cleaning in Washington, may not be Jewish per se — to what is Jewish about them.

"We will definitely be adding a layer of Jewish education to the day," says Eytan Hammerman, director of the Maryland-based Jewish Youth Philanthropy Institute, which is organizing the park cleaning. "After we do the hands-on park clean-up we'll speak about nature, the environment and what Judaism tells us about caring for our world."

The Jewish component is essential, Schwarz says.

"We have a vested interest in getting people to put a Jewish language on that. To understand that the activity that they're engaged in" has been going on among Jews for centuries, Schwarz says. "What we've learned big time here at Panim is that if you don't give it language and labeling, people don't get it."

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News briefs

Withdrawal to be coordinated

Israel and the Palestinians agreed to coordinate the Israeli withdrawal this summer from the Gaza Strip. Officials from both sides attending a Washington conference hosted by the Aspen Institute think tank shut themselves in a conference room for two hours Wednesday and came up with a formula, setting up coordination committees to handle border crossings, transportation, trade and ports.

The deadlock until now had led all sides to fear that prospects for renewed peace could sink with a violent, chaotic withdrawal beginning July 20. Palestinians wanted Israel to ease living conditions before agreeing to coordinate; Israel wanted a third party to assume control of some of the areas to be handed over. Both sides backed away from those demands Wednesday. "This cooperation, which will start very, very soon, will change the whole character of disengagement," said Ephraim Sneh, a legislator in the ruling coalition and one of the Israelis at the conference. Palestinians were more skeptical.

Mohammed Dahlan, the Palestinian Authority's civil affairs minister, elicited a gasp from a hall full of diplomats, U.S. legislators and major donors when he said that failure to ease Palestinian living conditions will "lead to a third intifada." Still, he said the Palestinian Authority would do all it could to make the withdrawal easy for Israel, and said he confirmed the deal by phone with P.A. President Mahmoud Abbas. Giora Eiland, the head of Israeli Prime Minister Ariel Sharon's National Security Council; Amnon Lipkin-Shahak, a former Israeli Cabinet minister and army chief of staff; and Hind Khoury, the P.A. minister of state, also were in the room.

U.S. lowers travel warning to Israel

The United States renewed its warning against travel to Israel and the Palestinian areas, but lowered the danger status in Israel's case. The State Department travel warning issued April 7 urged Americans to "carefully weigh the necessity of travel to Israel" and to "defer unnecessary travel to the West Bank and avoid all travel to Gaza." For the last two years, the warnings have recommended "deferring" travel to Israel, so "careful weighing" is an upgrade.

"It's a first step in the right direction and we hope this will lead to the lifting of the travel warning," said Daniel Ayalon, Israel's ambassador to Washington. The warning also said that Israel's planned July evacuation

of settlers from the Gaza Strip will lead to protests that will "at best will be severely disruptive and at worst may result in physical confrontations leading to violence."

White supremacist gets 40 years

A white supremacist convicted of plotting to assassinate a judge was sentenced to 40 years in jail. Matthew Hale was found guilty of soliciting an FBI informant to kill Joan Lefkow. Hale had been charged with soliciting the murder of Lefkow because she had ordered him to stop using the name World Church of the Creator, which had been trademarked by an Oregon-based religious group with no ties to Hale. Lefkow is not Jewish, but in an e-mail to followers about the trademark case, Hale referred to Lefkow as the "judge with the Jew surname." On Feb. 28, Lefkow's mother and husband were killed by a man unconnected to Hale. That man, Bart Ross, later committed suicide.

Jews barred from Temple Mount

Israel barred Jews from the Temple Mount before a planned far-right rally. Jerusalem police said Thursday that the ban would remain in place into next week, when the religious group Revava is expected to try to bring tens of thousands of Jews to the site. Revava's request to hold a special prayer session on the mount was turned down amid concern that Jewish extremists could attack Muslim shrines there. Ha'aretz reported that the Shin Bet had

raised its assessment of the risk of violence on the mount.

Anti-withdrawal 'terror' concern

Israeli extremists are suspected of planting bogus bombs in Jerusalem in a bid to stop the Gaza Strip withdrawal. Israeli police said Thursday that two members of the far-right group Kach had been arrested after witnesses saw them leave a backpack, with wires protruding to make it look like it contained explosives, at a major city square. The suspects are believed to be linked to similar fake bombs planted outside Jerusalem's Great Synagogue and the Machane Yehuda market. According to police, this could be a new tactic aimed at distracting security forces, who otherwise would be preparing to evacuate settlers from Gaza and the northern West Bank this summer.

Tunisian not guilty of terrorism, but jailed

A German court acquitted a Tunisian man of charges that he planned to bomb Jewish and American targets in Germany. But the court this week found Ishan Garnaoui guilty of tax and passport fraud and illegal weapons possession. He was sentenced to three years and nine months in prison.

See BRIEFS, page 17

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BRIEFS CONT.

From page 15

Disengagement challenged in court

Israel's High Court heard last-ditch petitions against the Gaza Strip withdrawal. The eight petitions heard Thursday were filed by settlers from Gaza and four West Bank settlements also slated for evacuation and by National Union lawmaker Benny Elon. One petition argues that the withdrawal schedule is too tight to afford settlers enough time to prepare and therefore violates their civil rights. Other claims say compensation offered to the evacuees is insufficient. The 11-justice panel is expected to take several days to issue its responses.

Chabad presses for Schneerson collection

Chabad rabbis and human rights leaders said Russia's refusal to give a book collection to American Jews is a violation of international law. Lubavitch leaders spoke Wednesday in Washington before the Helsinki Commission, a congressional panel on international religious freedom, and said the Putin government should give the Schneerson collection of books and documents to the organization's headquarters in New York.

"To us, their value is not about art and perhaps not even sanctity, but family," said Rabbi Yehuda Krinsky, chairman of Chabad's social services and educational organizations. "These books are like human beings. They give life to life."

Ambassador Edward O'Donnell, the State Department's envoy for Holocaust issues, said U.S. Secretary of State Condoleezza Rice will raise the issue with Russian officials when she travels to Moscow later this month. The Schneerson collection contains about 12,000 volumes seized from the fifth

Lubavitcher rebbe, Rabbi Yosef Yitzchak Schneerson, as part of a crackdown on religion a few years after the Russian Revolution.

Mbeki lauds new chief rabbi

South African President Thabo Mbeki saluted the country's new chief rabbi as a "true nation-builder." Speaking at Warren Goldstein's inauguration this week, Mbeki said that "Rabbi Goldstein champions the very values which government would like to instill in our society. The Jewish community has always enriched the tapestry that is South Africa." At 33, Goldstein is the youngest person to hold the office of chief rabbi in South Africa and the first South African-born and -educated rabbi to hold the post.

Sharon, Cheney meet

Ariel Sharon met with Vice President Dick Cheney to follow up on Sharon's summit with President Bush. Cheney and the Israeli prime minister met Tuesday in Washington, a day after the summit at Bush's Texas ranch, when differences emerged between Israel and the United States over Israeli settlement expansion and the U.S.-driven "road map" peace plan. Sharon and Cheney also discussed Israel's plan to leave the Gaza Strip this summer. Sharon also was to meet with the congressional leadership; Jewish members of Congress; and Paul Wolfowitz, the newly confirmed president of the World Bank. Sharon wants the World Bank to help ease Gaza Palestinians into self-rule.

Call to convert

The Israeli government urged non-Jewish immigrants to consider conversion. An advocacy campaign launched by the Absorption Ministry and the Prime Minister's Office this week targets some 300,000

citizens from the former Soviet Union who are not Jewish. Potential converts are informed of the study options available to them, including university credit for time spent in yeshiva. Special attention is paid to ensure that unmarried women are informed that unless they convert, their children will not be considered Jewish. "The Nation Begins With You" is one Russian slogan intended for this audience.

From Kiev with love

A Ukrainian immigrant was crowned Miss Israel. Yelena Ralph, who came to Israel alone three years ago and quickly established a modeling career, won Wednesday night's beauty pageant in Tel Aviv. She was joined on stage by her parents, who flew in for the event. "Mom, Dad, I'm crazy about you," said Ralph, 21. "And I won a car!"

Israel's unfriendly skies

Hezbollah flew a spy drone over northern Israel. The Lebanese militia announced the secret foray Monday, saying one of its Mirsar-1 drones had circled over 18 communities in northern Israel before returning safely over the border. The Israel Air Force scrambled jets to intercept the intruder, but too late. It was the second such infiltration by Hezbollah, which said it was retaliating for Israeli flights over Lebanon. In November, another drone entered northern Israel but then crashed into the sea.



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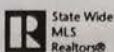
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RULING ON CONVERSIONS

From page 1

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Rabbi Ehud Bendel, president of the Masorti (Conservative) movement in Israel, was also pleased but added; "We will continue fighting until we achieve full recognition for our

ate in Israel. In 1989 the court instructed Israel's Ministry of the Interior to register as Jewish any new immigrant who moved to Israel after being converted to Judaism abroad by a non-Orthodox rabbi.

The word "Jewish" appeared on the identity cards of such people, but the Orthodox rabbinate steadfastly refused to perform their marriages or to

Return, it would do so in the future unless the Knesset passed a new law." The government proposed such a law, but "the bill angered the Conservative and Reform communities abroad and their leaders threatened to sever their ties with Israel if it were approved." So the government backed down.

"We will continue fighting until we achieve full recognition for our rabbis, both for the purpose of conversion in Israel and for marriage."

**— Rabbi Ehud Bendel,
Masorti (Conservative) Movement**

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While estimates are that only 50 or so people each year will benefit from the change in regulations, some 300,000 of Israel's new immigrants from the former Soviet Union are considered to be non-Jewish by the Israeli rabbinate. Few of them show any interest in conversion under the rabbinate's strict conditions.

The decision is the latest in a long series of attempts to resolve the knotty issue of how to deal with conversions not conducted by the Orthodox rabbinate.

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In 1995, according to the *Jerusalem Post* the court rejected the government's position that according to a British Mandatory Law, the Chief Rabbinate had sole authority over conversions (but) the court indicated that according to the Law of

Finally, when it became evident that neither the government nor the rabbinate were about to move on the conversion issue, the Reform and Conservative movements began a series of legal moves which culminated in the court's latest decision. Like its predecessors, it will be difficult to enforce, because it is subject to the pressures exerted by its Orthodox opponents.



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Journalists debate fate of Mid-East Democracy

By Ilan A. Goodman
and Joshua J. Rubin

PROVIDENCE — A heated debate erupted amongst four eminent journalists and foreign policy experts at Brown University on April 4. The round table, part of the 25th annual Providence Journal/ Brown University Public Affairs Conference; "Democracy in the Middle East: Is It Possible?" discussed expectations of the possibility of a wave of democracy within the Middle East.

"We probably are at the dawn of very big change in the Middle East," Joshua Muravchik optimistically opened. A resident scholar at the American Enterprise Institute, Muravchik studies the Arab-Israeli conflict, global democracy and terrorism and is the author of *The Imperative of American Leadership and Exporting Democracy*.

The most optimistic of the four, Muravchik argued that widespread democratic change in the Arab world had not taken place in more than 20 years. The recent elections in Iraq and Palestine, as well as the grassroots movement for change in Lebanon were the catalysts for the "current atmosphere... welling up in the Middle East."

Nora Boustany, a Washington Post correspondent twice nominated for the Pulitzer Prize, more cautiously stated, "We cannot remain in denial anymore. Democracy develops along a continuum...the democracy deficit is

moving to a surplus."

For her, the recent events in the region have proven to be a break from the past. For once, public spaces outside the mosque are open to the populations of the Muslim world, and younger generations are making demands upon their leaders. In her opinion, the interests of the United States and the European Union are now linked; to press onwards and not permit the mistakes of the past to recur.

Salameh Nematt, the Washington Bureau chief of *Al-Hayat*,

removed by the U.S. " Without the *fatwa* (religious edict) issued by Grand Ayatollah Ali-Sistani the elections in Iraq would never have taken place.

Salameh thought that new American policies towards the region too closely mirror the European Barcelona Process of 1995; Despite an ambitious plan for a democratic, economic, social, and cultural overhaul of Europe's North African partners, most of the \$7.1 billion allocated for the program had gone into autocrat's coffers; consolidating the power of Middle Eastern dictators and allowing no reform. The only solution, he maintained, was for the U.S. to earnestly disengage from authoritarian regimes.

"I think Iraqi democracy is a fiction," John MacArthur, the president and publisher of Harper's Magazine, opined. "It is absurd to look at this question outside the context of colonialism and imperialism," MacArthur said. Though we in America may view democracy as a utopian, cure-all, "democracy can be destabilizing," to the tribal and religious groupings that make up the Middle East, he noted.

MacArthur's comments

See DEMOCRACY, page 20

"I think Iraqi democracy is a fiction,"
— John MacArthur, president and
publisher of Harper's Magazine

an international Arab daily based in London, cynically shook his head before airing a more skeptical view. Democracy was not pulsating through the region as the previous two conferees argued. Instead reformers in the region were being crushed.

Elections in the Palestinian territories represented only a succession to Yasser Arafat's regime, not a new democratic impulse. Israel had been encouraged by the Bush administration to allow the Palestinians to conduct a democratic election after Arafat's death, when his number two succeeded him.

Iraq posed a similar example. "The only Weapon of Mass Destruction that existed," in Iraq, Nematt declared "was Saddam Hussein, who was forcibly



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Chabad dedicates new Torah scroll

By Jonathan Rubin

WARWICK — Judaism views the Torah as the "light onto the world," so bringing a new scroll into a community is always a major occasion. On April 3 at the Crowne Plaza Hotel, members of the Jewish community joined with Rabbi Yossi Laufer of the Chabad CHAI Center in Warwick to celebrate the completion of the center's new Torah scroll.

More than 200 people were in attendance, including Warwick Mayor Scott Avedisian, when *sofer* (scribe) Rabbi Nota Kuperman of Crown Heights assisted philanthropist Gary Siperstein in filling in the final letter of the Torah.

Siperstein and his wife Mynde were instrumental in helping to raise funds for the badly needed Torah scroll — Rabbi Laufer had been borrow-



From left: Mynde, Carly and Gary Siperstein, and Rabbi Nota Kuperman applaud the completion of a new Torah scroll for the Chabad CHAI Center in Warwick. Photo by Chabad

ing a scroll from Congregation Sons of Jacob on Douglas Avenue in Providence for years because his main scroll had become so worn with age that it was defective.

The new "CommUnity" Torah took more than a year to finish by hand, and completing it is one of the Torah's 613 mitzvahs.

Journalists debate fate of Mid-East Democracy

From page 19

scrutinized and contrasted the Bush Administration's rhetoric with previous American foreign policy in the region. "The history of the United States... in the Middle East is fraught with coups and subversions of democracy," he reminded the audience. Even now, two years after the fall of Saddam, we do not know what the average Arab person on the street thinks of democracy.

MacArthur's comments brought outrage from Muravchik, who noted the 1 million

Lebanese who gathered to protest their country's occupation by Syria. In a fiery staccato voice, Muravchik bellowed that when they [Arab populations] get one crack in the edifice, where they can say what they think, we saw the great drama of 60 percent of Iraqi voters demonstrating in the face of horrible threats of violence; and Mr. MacArthur, here in his utterly safe haunt, expresses nothing but contempt for this."

Replying, MacArthur noted

that Middle Eastern democratic movements had repeatedly been impeded by U.S., French and British interests.

"Is this 1989 Berlin or 1989 Tiananmen Square?" Salameh Nematt chimed in, referring to two demonstrations which represent the upwelling of democracy at the end of the Cold War, but which ended in two very different ways.

The debate ended with an inconclusive yet clamorous tone. Nora Boustamy, quoting famed Middle Eastern scholar Fouad Ajami stated, "President Bush stumbled into the Middle East looking for democracy, the way Columbus stumbled into America looking for spices."



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Ask the Four Questions from Your Own Fold-Up Book



Charlotte Sheer

Passover (Pesach) is a spring-time celebration of freedom and Jewish continuity. It not only recalls the story of Moses leading the Israelites out of Egypt and a life of slavery, but also serves as a reminder of the importance of freedom for all people everywhere.

The holiday occurs on the fifteenth of the month of Nissan, corresponding this year to April 24.

On the first and second nights of the holiday, Passover begins with the special seder dinner. Families read from the Hagaddah, retelling the details of the exodus from Egypt. The story of the Israelites' hasty departure, which did not allow enough time for their bread to rise, explains why matzah, unleavened bread, is eaten for the eight days of Passover.

Children are very much a part of the seder activities. It is a tradition for the youngest at the table to ask The Four Questions which sound more like responses to the one question, "Why is this

night different from all other nights?" The answers, found in the Hagaddah, explain what makes the Passover holiday so unique.

Children can make their own Four Questions fold-up book which doubles as a colorful table decoration when completed with seasonal and symbolic designs.

Four Questions Fold-Up Book

Level of difficulty: Easy

What You'll Need:

Cardstock 4 inches by 12 inches

Copy of The Four Questions

A Passover Hagaddah—for the answers! (Hebrew transliteration is available on several Passover internet sites)

Markers, colored pencils

Optional: decorative stickers or Judaic rubber stamp designs

What You'll Do:

1) Accordion-fold the paper into 4 equal sections, alternating direction of the folds to form a zigzag effect.

2) Open up the paper and lay it flat on the table.

3) Using all four sections of one side, write or glue printed copy of the English and/or



Hebrew words, "Why is this night different from all other nights?"

4) Turn the paper over.

5) In each of the empty sections, write or glue printed copy of one of The Four Questions, in English and/or Hebrew.

6) Draw Passover symbols representing the answers to the questions or decorate with springtime designs.

7) Display your fold-up book on the seder table and all during Passover week.

Literacy Connection: Pass-

over is a festival of freedom. Unfortunately, there are many people in the world today who do not yet know what freedom is. Find out how a lack of freedom affects people's lives in another culture. Write or draw about a freedom that you are especially thankful to have.

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DAF YOMI

From page 1

hold a big party (you may have heard about the 10,000-plus people who gathered in Madison Square Garden recently for this purpose.)

This year, the Rhode Island group's participants held their party at the Providence Hebrew Day School, where they finished the last few lines of the Talmud together. They had music, kosher Chinese food and plenty of "l'chaim!" toasts as well.

Daf Yomi was created in 1923 by Rabbi Meir Shapiro, head of the Rabbinical Academy of Lublin, during the First International Congress of Agudath Israel. It has become increasingly popular in Orthodox Jewish circles, where Torah study is a part of everyday life.

In Rhode Island, Daf Yomi has been led by numerous rabbis during the many years of its existence, including Rabbi Eliezer Gibber, dean of the Rabbinical School, then Rabbi Yosef Szendro, who held the torch for four years before passing it recently to David Bielory of the Providence Kollel, who handed it to Rabbi Karp.

Last Sunday, the topic of discussion was something particular but of great importance, like placing knives and spoons

next to each other when setting a table — the blessings of fruits, and which fruit comes first in the blessing category. The discussion then moved into other categories, including what to do with human bones the size of grains of wheat, holes in ceremonial objects the size of pomegranates and the seven fruits of the land of Israel.

Of course people miss classes from time to time, but they make up the work on their own. "You can't slack off or you fall behind," said Rabbi Karp.

Due to the speed at which the text is gone through, Daf Yomi yields a broad but not particularly deep knowledge of Jewish texts, as opposed to other types of Torah study, which can spend an hour or longer on a single sentence.

"It's important to keep your mind sharp and active, and nothing will do that like the Talmud," said Taube. After all, he said, "The Talmud is kind of a study of thought processes."

The Babylonian Talmud was compiled and edited in modern day Iraq more than 1500 years ago, and is composed of the Mishna, the oral law, and the Gemara, numerous rabbinic arguments and commentaries on the Mishna. The Talmud does



Photo by Jonathan Rubin

DAF YOMI TEACHER Rabbi Naftali Carp, center, holds a class with Ben Taube, right, and Dr. Steven Schechter, left, at the New England Rabbinical College.

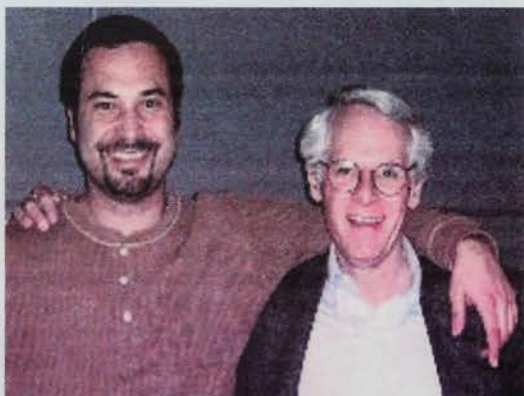
what many call the "gray areas" of Jewish law by taking the laws from the Torah and expanding them. It deals with a kaleidoscopic amount of material, from crime and punishment to marital relations to festivals to family ethics.

On one hand, sitting at a Daf Yomi session would be easier if you have a working knowledge of Hebrew and Talmud study, so you can find your way around a page of Talmud (not an easy task). However, as Taube says, "anyone can get something out of

it. You're studying many building blocks at a time," and there's a lot of cross-referencing, "so if you don't catch something the first time, you may catch it the third or fourth time."

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... with these two, you can glimpse a kind of normality that hardly ever exists where Arabs and Jews are concerned. You dare to think, if only for a few moments, of a world beyond the war.

- Howard Goodman, Fort Lauderdale Sun-Sentinel

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"The touring stand-up duo are on the same side, and now there's a smile-shaped crack in the wall between their long-warring peoples."

- Los Angeles Times

POPE'S FUNERAL

From page 1

This offered a striking demonstration of what it means to live in a Catholic country, where there is no separation of church and state as we know it. From that Friday on, election or no, the papers on both the left and right covered the pope almost exclusively. The elections and other world news began only on page 23, and when the center-left coalition trounced the incumbents, the impact of this on Italy's future was largely ignored.

The local newspaper coverage, particularly after the pope's death, rarely alluded to, let alone discussed, any dissension over his long tenure. When I read the *New York Times* on line, I saw lively debate about the pope's conservative social policies, his far-flung diplomacy, and his concentration of authority in the highest echelons of the church hierarchy, but here the articles

We waited in line for two and a half hours, arriving at St. Peter's Square itself. We were like sardines in a can, unable to move in any direction, and I was not able to see anything. My taller husband was similarly unable to see the cardinals' procession with the pope's body which was taking place just 50 yards in front of us, but he could see a tiny bit of the screen on which it was being broadcast. Despite the inability of the huge crowd to really see anything, there were no complaints.

When we were told that the doors to the basilica would not open for another several hours, we decided not to wait for the viewing, but again no one complained and hardly anyone followed our example. People wanted very much to see the pope one last time, and they were determined to do it, no matter how inconvenient it was. This was brought

At this point the line was more than two miles long, and the expected wait was up to 20 hours.

were overwhelmingly adulatory.

As soon as the pope's death was announced, hundreds of big posters expressing thanks to the pope went up all around the city. The diocese, the city, and each of the many political parties sponsored their own visual tribute to the pope. Leaders of all groups, including Rome's Jewish community, were called on to comment on the pope's achievements, and the encomiums from all the groups were repeated in the papers daily.

Many of the papers ran long articles about the pope's important overtures to the Jewish community, and especially his historic visit to the Rome synagogue, and his pilgrimages to Auschwitz and Jerusalem.

The papers also discussed at length the fact that the spiritual testament left by the pope mentioned only two people specifically, one of whom was Rabbi Toaff, the recently retired chief abbi of Rome, with whom he had had a long, warm relationship.

Rabbi Toaff, along with the current chief rabbi and other Jewish community leaders, were interviewed frequently for television and the newspapers, and Rabbi Toaff was seated among the most important dignitaries at the funeral. There is an abiding sense here that this pope was an extraordinary friend to the Jews in any important ways and an abiding hope that his successor will continue the ecumenical discourse at John Paul II held so dear.

My husband and I went on Monday following the pope's path to try to view his body.

home to us again a few evenings later when we walked over to see the gathering. At this point the line was more than two miles long, and the expected wait was up to 20 hours. We searched our memories and concluded that this was perhaps the longest line in history.

We happened to be at the intersection where the line was being cut off so that people who had no hope of getting into the basilica would not wait. People ran to make the cut off, but they did not appear discouraged.

Later that evening buses and trainloads of Poles began arriving to pay final tribute to the papa they considered their own. The authorities bent the rules to allow them to stand in line. Although some other groups had carried banners and flags throughout the week, the Poles arrived en masse with Polish flags, and their proud assertion of national pride lent a new tone to the event.

Just as the week had a certain element of spectacle rather than just of mourning, the funeral itself was filled with pageantry. Most surprising to us, however, were the bursts of applause, the banners reading "Santo subito!" (Saint now!), and the spontaneous chants of "Santo" that broke out, first at St. Peter's and then all over the city.

Not just the Polish pilgrims, but many others from all parts of the world came without knowing where they would stay or how they might be able to participate in the funeral rituals. The city set up campgrounds, some at great distances from St. Peter's and some on stony piazzas, to host the visitors, and again they all



ABOVE — Israeli President Moshe Katsav, far left, Syrian President Bashar Assad, top middle, and Iranian President Mohammad Khatami, far right, take part in the funeral of Pope John Paul II on Friday, April 8, 2005, in Rome. Assad and Khatami reportedly shook hands with Katsav at the funeral. Khatami later denied shaking Katsav's hand.

Photos: Brian Hendler/JTA



RIGHT — Israel's then-chief rabbis, Yisrael Meir Lau, left, the Ashkenazi rabbi, and Sephardic rabbi Eliyahu Bakshi-Doron, right, listen to Pope John Paul II at their office in Jerusalem, Thursday, March 23, 2000. It was the first visit by a Roman Catholic pontiff in 36 years.

Credit: Courtesy of the exhibit "A Blessing to One Another"

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— Mary Korr
"Autism doesn't stand
in way of Bar Mitzvah"

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Association
convention in
Boston, the Voice
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biweekly category*



1st Place Photography

— Jonathan Rubin
"Fruits of Labor"



2nd Place Feature Writing

— Jonathan Rubin
"Barcelona Jews struggle to recapture lost legacy"

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Sincerely,

The Staff of the Jewish Voice & Herald
April 1, 2005

By Marylyn Graff

Remember to make sure that all ingredients are kosher for Passover

Mahtzagna (veggie style)

This is for about the fifth day of Passover when the brisket and roast chicken are gone. The kids will love it.

Rub some olive oil on bottom and sides of an 8 or 9 inch square baking pan.

Heat olive oil to cover bottom of a 4 qt. pot or deep saute pan.

- 1 lg. onion, diced
- 1 small green pepper, seeded and diced
- 1 small zucchini, unpeeled, diced
- 1 carrot, shredded
- 2 cloves garlic, crushed
- 24 oz. can of diced or crushed tomatoes or tomato puree
- 6 oz. can of tomato paste
- 1 pt. ricotta or small curd cottage cheese, regular or low fat (not fat-free), drained
- 2 eggs or egg substitute
- 2 cups shredded mild cheese
- 1/2- 1 cup grated Parmesan or other sharp cheese
- 1 tsp. each dried oregano and basil.
- 4 whole sheets matzah, or more.

Saute onion in oil until soft but not brown, add garlic, green pepper, carrot and zucchini and saute until soft.

Stir in tomatoes and tomato paste. Add herbs.

Simmer for about 30 minutes. Meanwhile, put ricotta or cottage cheese into a bowl and mix in eggs thoroughly.

Put a few tbsps. sauce in prepared pan and spread out. Place a whole matzah on the sauce, spread with some of the ricotta mixture, sprinkle with the shredded cheese and spread with more sauce. Repeat until pan is nearly full or you run out of ingredients. Sprinkle sharp cheese on top and about a tsp. each dried oregano and basil. Cover with foil and refrigerate for a few hours for the matzahs to soften. Bake at 375 about 30 - 40 minutes, uncovering for last 10 minutes to melt cheese.

Pizzover
For a quick meal or snack. The kids will like this one, too.

Place matzah(s) on a cookie sheet. Spread with the above sauce or your favorite tomato sauce. Sprinkle with shredded mild cheese and grated Parmesan or other sharp cheese and some dried oregano. Slide about 4 inches under broiler until cheese melts. Sauteed sliced mush-

rooms, black olives or other veggies are optional.

Basic Matzah Brei

I love Matzah Brei. I eat

a big plateful every morning during Passover. How-

ever, some people think it's pretty tasteless, so here's how to jazz it up.

For each person, break up one matzah into a bowl and add cold water to cover. When matzah is soft, in 2 or 3 minutes, drain and squeeze out as much water as possible.

Meanwhile break one egg or egg substitute per person into a bowl and whip with a fork. Pour over drained matzah and salt and pepper to taste.

Melt some butter or margarine in a frying pan, enough to cover bottom of pan when melted.

When pan is hot, pour in egg-matzah mixture and stir with fork until set. Don't let it get dried out.

Western style

For each person, dice small half of a medium onion, half of a small green pepper and half of a sweet red pepper. (Sliced mushrooms are optional.) Saute in pan until soft but not brown. Pour egg and matzah mixture into hot pan and stir with fork until mixture is set.

With lox

Dice half of a medium onion and saute in pan with butter or margarine until soft. Cut up about 2 oz. of lox into bite size pieces. Put into hot pan, add egg/matzah mixture and stir with fork as above.

With apple

Peel a medium apple and slice thin. Sprinkle with cinnamon and sugar and put into pan with melted butter. Saute until tender and beginning to caramelize. Stir in matzah and egg as above.

Matzstrata

A good brunch, lunch or supper dish.

- 3 or 4 whole sheets matzah
- 1 medium onion, chopped
- 1 tsp. crushed garlic
- 1 pkg. frozen chopped spinach, very well drained
- 2 cups shredded cheese
- 3 eggs or egg substitute
- 2 cups whole milk

Melt butter or margarine to cover bottom of a saute pan. Stir



onion until soft, add garlic and spinach and cook for a couple of minutes over low to medium heat.

Put a sheet of matzah in an 8 or 9 inch baking pan, spread some of spinach mixture on it, sprinkle with cheese. Repeat 2 or 3 times, with last matzah on top. Mix eggs and milk and pour carefully over until pan is nearly full. Sprinkle cheese on top. Put into refrigerator for several hours or overnight. Bake at 350 about an hour or until puffed and light brown on top.

Lemon meringues

A great "springtime" dessert, well worth a little trouble to make.

This must be made on a dry day. Don't ask me how, but meringues in the oven know if it's raining and will never get crisp.

- 6 eggs, room temperature
- 1 1/2 cups sugar
- 1/2 cup lemon juice, freshly squeezed
- 1 Tblsp. grated lemon rind
- 4 Tblsp. parve margarine

Separate eggs, putting whites into a good-sized mixing bowl and yolks into top of a double boiler.

Beat whites foamy and add gradually 1 cup of the sugar. Continue beating until firm peaks form when you lift the beaters. With a pastry bag or two tablespoons, form into nests about 5 inches in diameter. Bake at 250 for at least two hours, or until crisp and very light brown. Remove carefully and cool on a rack.

Beat the egg yolks over barely simmering water in the double boiler. Stir in lemon juice and rind, and add rest of the sugar and the margarine. Continue cooking, stirring constantly, until mixture thickens. Cool.

Just before serving, put some of the lemon filling into each meringue nest. Decorate with strawberries.

Makes about 8 - 10.

Marylyn Graff is copyeditor and food editor at the Jewish Voice & Herald. She lives in Warren.

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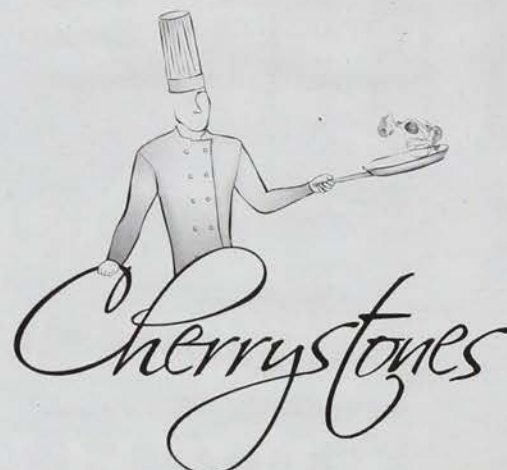
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Food

The versatile matzah

By Marilyn Graff

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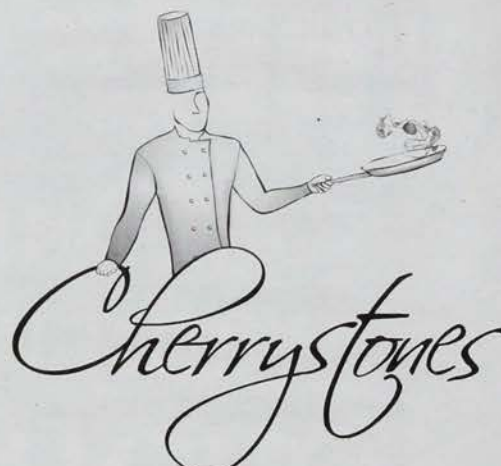
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Passover

Doing the Passover shuffle: Matzah versus wine, via iPod

By Rabbi Joshua Hammerman
STAMFORD, Conn.,
(JTA) — As Passover approaches
this year, I find myself particularly
conflicted.

I am usually a big fan of matzah, that perfect embodiment of stability and steadfastness, that essence of uniformity and flatness.

Matzah never changes. Put a box of Manischewitz in a time capsule, and in 1,000 years it will taste as fresh as the day it was made.

Matzah is indelible. Wherever it goes, it stays; whether that be on the dining room rug, the school cafeteria or the human digestive system. That's why it

is such a powerful visual aid in retelling the story of the Exodus. You can't avoid it. Its crumbs are everywhere!

Matzah is the symbol of planned perfection. If the operative word for Passover is "order" — seder in Hebrew — matzah is quintessentially controlled; scrutinized closely from its formative stages through the baking process. And on the seder table, it is handled delicately, uncovered ceremoniously and raised and broken with ritualistic precision.

When it is discovered that the middle matzah has been hidden, that is the one moment of the seder when all heck breaks loose.

Jews aren't the only ones

with an obsessive need for order. Life is chaotic, after all. Or, as the latest iPod ad campaign puts it, "life is random."

Therein lies my dilemma.

As much as I like matzah, I must admit it — I'm beginning to love my iPod even more. I've stored more than 1,000 selections on it, a veritable musical autobiography; songs from the pacifist anthems of my college days to the ones that pacified my kids on their high chairs.

In my iPod, David Broza lies with "The Lion King," Cat Stevens makes way for the *Palmach* anthem and Kol Nidre shares some disk space with Gregorian chants. I've even downloaded the audio broadcast of the Super

Bowl. And when I put it all in "shuffle" mode, these memories flow past me indiscriminately, the boundaries separating decades and continents dissolve and my whole life flashes before my ears.

There are those who claim that the "shuffle" is not so random after all. I must admit, it does seem strange that certain songs are repeated more often than others. My iPod seems to have a special affinity for Broadway.

"It's part of the magic of shuffle," Greg Joswiak, Apple's vice president for iPod products, told *Newsweek*, assuring us that the algo-



See SHUFFLE, page 37

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From our family to yours,
warm wishes for a
Joyous Passover

Passover

Passover contemplated once more at JCC

By Yehuda Lev

The 2nd annual Passover Contemplated Exhibit, involving many of the organizations in the Rhode Island Jewish community, opens Wednesday, April 20 at the Jewish Community Center. With a roster of participants that guarantees a variety of entertaining, educational and cultural elements throughout the week preceding the holiday, the sponsors are stressing the fact that the exhibit will not be a marketplace; visitors will have to purchase their matzah elsewhere but they may learn how to make matzah, a skill that has diminished among many Jews ever since our 40 years of wandering through Sinai.

Its organizers told the Voice & Herald that the purpose of the exhibit is to show the general and Jewish communities how we celebrate and what are the traditions, history and practices of Passover. The building will be decorated with Passover themes and the emphasis will be on the creativity with which seders can be conducted and be given an individual stamp by its participants.

Claudia Fiks, the JCC's director of childhood, youth and camp programs, and Sue Suls, its culture and arts director, are coordinating the exhibit, which begins with an appearance by the Kollel at 6:30 p.m. on April 20. Raphie Schochet, spokesman for the Kollel, explained that the group came to Rhode Island six months ago for the purpose of strengthening the sense of Jewish identity in the community. He described the Kollel as an educational society with an Orthodox orientation but one which works with all sectors within Jewish life.

For the hour preceding the



Photos by Jonathan Rubin

formal opening of the exhibit at 7:30, visitors will search for insights and meaning in some of the elements of the seder. As examples Schochet cited the recurrence of the number four in the seder (four questions, four cups of wine) and the question, familiar to all parents of small Jewish children, of how to keep them involved in the observance other than in the search for the afikomen.

The formal opening of the exhibit will feature a talk by Steven Brown of the Rhode Island American Civil Liberties Union. At press time we were unable to learn how he will link his organization to the exodus from Egypt but it should not be a difficult connection to make. After the cutting of a ceremonial ribbon, the public will be invited to examine the exhibits, not to buy but to learn and ask questions.

With sponsoring organiza-



TEACHING TABLES —Last year's Passover table setting by Dani Alon's Kosher Catering, top, had a Moroccan flair, while the table of the Jewish Community Center's Early Childhood center put manikins at the table.

tions ranging from the Alperin Schechter Day School to Jewish Eldercare, there will be no shortage of opportunity or of interest.



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Passover

"How to" Passover Laws and customs: A Guide

What is Chametz?

"Chametz" includes bread, cookies, pastries, noodles, macaroni, beer, whisky or liquor, made from wheat, barley, rye, oats or spelt that came into contact with liquid. Eating Chametz during Passover violates the essence of our Judaism and freedom.

The Chametz prohibition applies even to minute traces of Chametz, such as:

A. Food containing any Chametz ingredients, or processed in utensils that once processed Chametz. All processed foods must be reliably certified Kosher for Passover.

B. It is forbidden to own or derive any benefit from Chametz, so all remaining Chametz must be transferred to gentile ownership before Passover. We cannot buy, sell, or give Chametz as a gift, or use Chametz pet food.

"Kitniyos"

Grains like rice, kasha, peas, lentils, beans, and corn, corn starch and oil, peanuts, soy flour, etc. are prohibited to Ashkenazic Jews. Sephardic Jews may eat kitniyos.

Cleaning House

A thorough housecleaning before Passover removes leftover chametz crumbs etc. from closets, drawers etc. We also clean the office and place of work, the car and trunk. Closets, tables and chairs, a baby highchair, crib, stroller and car seat are scrubbed. Prayerbooks & 'benchers' used at the table year round are sold with the Chametz.

The Kitchen

Pre-Passover cleaning focuses on the kitchen. Consult a rabbi how to *kasher* metal utensils, the stovetop, steel sink (not ceramic) and counters with boiling water.

Counters used year round for Chametz are covered with aluminum foil, cardboard or linoleum. The sink is lined with a plastic or

tin insert.

Stove grates are preferably replaced for Passover, and the stovetop is covered with heavy aluminum foil. The oven is thoroughly cleaned and heated, and an oven insert is used. Refrigerator shelves are scrubbed and lined with paper or foil (perforate for air circulation.) Cabinet shelves are lined with paper or plastic.

Searching and Burning the Chametz

The night before Passover we search for Chametz in all rooms, closets, shelves, behind furniture, car, office etc.

Ten little wrapped bread pieces are placed through the house to be 'found' during the search (make a chametz hiding place list in case you forget their location). The search is conducted by candle (use flashlight under beds etc.) with a feather, wooden spoon and a bag to collect all Chametz found.

We then verbally disown any Chametz we missed, reciting "Kol Chamirah..." "All types of leaven in my domain which I did not see or did not remove, or have no knowledge of same, shall be null and void as the dust of the earth."

Burning the Chametz

Chametz found during the search, and breakfast leftovers, are burned the next morning, and we again annul all Chametz:

"All manner of leaven in my possession which I have seen or have not seen, which I have removed or have not removed, shall be null and void as the dust of the earth."

The Chametz Deadline

Check your calendar for the schedule for eating & burning Chametz in your area.

Selling Chametz

To avoid owning Chametz on Passover, we transfer all remaining chametz to a gentile



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The Day Before Passover
After the Chametz deadline on Erev Pesach, we eat only kosher for Passover foods, except for Matzah, wine, romaine lettuce and horseradish, which are relished for the first time at the Seder.

First Born Fast

When the Egyptian first-born were stricken before the Exodus, the Jewish first born were spared. In gratitude, Jewish first-born sons fast the day before Passover. This fast is superseded by a Mitzvah meal, i.e. a *siyum* celebrating the conclusion of a Talmudic tractate, held in the synagogue the next morning.

Matzah

Once the house is clean of Chametz, we are ready to usher in Passover.

Matzah is a basic mixture of flour and water that did not rise. Matzah relives our flight from slavery to freedom, reminding us how Israel left Egypt in great hurry that their dough had no time to rise.

Note: Not all Matzah is kosher for Passover. Read labels carefully. Egg Matzah is permitted only in case of illness.

Shmura Matza

All Kosher for Passover Matzah are supervised during baking. *Shmura* is a special Matzah, preferably hand baked, whose grains were supervised

The Maror is dipped into *Charoset*, a mixture of crushed nuts, wine, pears and apples symbolizing the mortar and cement used by the Jews to make bricks under Egyptian bondage.

The Seder Plate

The Seder centerpiece has three matzos covered by a plate with the following: In the upper right corner, a roasted shank or neck bone symbolizes the paschal offering (and is not eaten).

In the upper left corner, the hard boiled egg symbolizes the Festive offering. The egg is later dipped in salt-water and eaten at the start of the meal.

The *Charoset* is on the bottom left, the *Karpas* vegetable is on the bottom right, and the *Maror* in the center. Some also have a second Maror at the bottom center.

Seder Plates may be artworks of china, silver or embroidered cloth, but a napkin or cloth will suffice.

Reclining

It is a Mitzvah to recline (to the left side), a relaxed feeling of freedom and royalty. We recline when drinking the Four cups of Wine, eating the Matzah, the *Korech*, and the *Afikoman* (but not when eating the Bitter Herbs).

Four Cups

Each Seder participant should drink four Cups of Wine.

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Cabernet Sauvignon

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Passover

"How to" Passover Laws and customs

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(through a rabbi's agency, see back page) in a legally binding sale. The year-round Chametz utensils are placed in the designated room or closet(s), which remain closed during Passover.

Unsold Chametz

Chametz owned by a Jew during Passover is prohibited even after Passover, when we patronize only bakeries & groceries of Jews who sold their Chametz through a rabbi, or buy from non-Jewish stores.

The Day Before Passover

After the Chametz deadline on Erev Pesach, we eat only kosher for Passover foods, except for Matzah, wine, romaine lettuce and horseradish, which are relished for the first time at the Seder.

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Note: Not all Matzah is kosher for Passover. Read labels carefully. Egg Matzah is permitted only in case of illness.

Shmura Matza

All Kosher for Passover Matzah are supervised during baking. *Shmura* is a special Matzah, preferably hand baked, whose grains were supervised

from the wheat harvesting.

The *Shmura* Matzah should be used at least for the first ounce of Matzah eaten at the Seder. The minimum requirement to be eaten is a little over a half of one round hand baked *Shmura* Matzah

Maror: Bitter Herbs

Romaine lettuce, endives, fresh horseradish, or a combination of these fulfill the Mitzvah to eat Bitter Herbs, - a taste of the bitter suffering of Egyptian slavery.

Charoset

The Maror is dipped into *Charoset*, a mixture of crushed nuts, wine, pears and apples symbolizing the mortar and cement used by the Jews to make bricks under Egyptian bondage.

The Seder Plate

The Seder centerpiece has three matzos covered by a plate with the following: In the upper right corner, a roasted shank or neck bone symbolizes the paschal offering (and is not eaten).

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Four Cups

Each Seder participant should drink four Cups of Wine.

We drink the First Cup at Kiddush, the Second Cup after reading the Haggadah, the Third Cup after saying prayers after the meal, and the Fourth Cup concludes the Seder.

The cup should contain at least 3.5 ounces. If drinking wine is difficult, use grape juice.

See next page

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Passover GREETINGS


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Passover

"How to" Passover Laws and customs

Continued from previous page

Korech: The Matzah & Maror Sandwich

We eat a Matzah and Maror combination, as Hillel the Elder did long ago. This sandwich consists of bitter herbs placed within two pieces of Matzah.

Afikoman

The Afikoman, the last Matzah eaten before concluding the meal, should be eaten by midnight of the first Seder Night (may be eaten past midnight at the second Seder).

Cup of Elijah / Opening the Door

After the meal, we open the door for the prophet Elijah. Recalling our Redemption from Egypt in the past, we also look forward to the future Redemption, exclaiming "Next Year In Jerusalem!" at the end of the Seder. Our belief in the Messiah isn't just wishful thinking, but a divine promise of redemption and peace for Israel and all mankind.

Expanding the Haggadah

The original Haggadah is in Hebrew, but the story should be understood in plain English (or any language).

Suggestion: The Seder 'leader' should not monopolize the reading. Involve everyone by dividing Haggadah paragraphs among all at the Seder. For variety, ask someone who knows a foreign language (Russian, French, Spanish, etc.) to read

aloud a paragraph in their native language.

Not the Last Word

Do not read the Haggadah merely by rote, for "it is praiseworthy to expand the Exodus story." We enhance the Seder with our personal commentary, experiences, thoughts and insights.

Personal Chametz & Matzah

Historically, Matzah reminds us how the Jews left Egypt in a rush that their dough had no time to rise. The moral dimension of Chametz and Matzah also represents human characteristics. Puffing up and swelling big, Chametz is arrogant and egoistic. But Matzah's low humble profile has no pretensions of appearing greater than it really is.

First Fast Food

Chametz and Matzah, the two Passover opposites, are made from the same ingredients of flour and water. The only difference is the time factor: bread is left to rise, while Matzah dough is made in a rush.

A Matzah bakery hums with the movement of hands, dough, rolling pins, perforators, and shovels in the oven and out. Nothing stands still from when the moment that flour touches the water until the Matzah comes out of the oven.

What is time but fleeting moments, here today and gone

tomorrow? Time may seem intangible and abstract, yet time makes all the difference. Not only on Passover, but all the time.

Let's be Practical

All Seder items and actions commemorate the Exodus.

The question arises: why go through all the motions? Why don't we just close our eyes and reflect and meditate on freedom?

The Seder teaches us that the best way of learning is by doing. Judaism blends the spiritual with the physical, encouraging us to express lofty ideals in physical ways.

The Seder is rich in symbols that fill our senses, so we can see, taste, touch, and feel the concepts. The horseradish chokes us with bitterness, the Charoset looks and feels like mortar. We eat Matzah to internalize freedom and absorb it into our system.

Rather than flowery phrases of freedom, we drink four cups of wine, not just to re-enact the past, as Elijah's Cup represents our future.

Good intentions may be vague and abstract; they become real and concrete only in a physical Mitzvah involving not only the mind, but also our body. A Mitzvah's thought and action complement each other like body and soul.

Courtesy of www.jewish-holiday.com/pes64guide.html

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Ten ways to plan a great Seder

by Rabbi Yaakov Palatnik

Let's face it — we have all experienced some pretty boring Seders in our days, or some that have turned into just another family dinner party devoid of meaning. In order to bring more meaning and enjoyment back to the family Seder, try the following:

1. Buy some "visual aids" for the plagues. When you get to that part of the Haggadah, throw out a pile of frogs...plastic cows and animals...snakes and spiders...ping pong balls (hail)...dark sunglasses (darkness). Be creative and fun.

2. Buy some "prizes" for kids. When they ask a good question (which is what you're trying to stimulate), they get a prize. Also give prizes for asking the Four Questions, good singers, etc..

3. Explain to everyone that they are like royalty on Seder night. And since kings and queens do not pour for themselves, everyone gets a "pouring partner" who fills up their glass with wine or grape juice at the appropriate time.

4. Read the Haggadah in the language that you best understand. That means English is fine. Share the reading by going around the table and taking turns.

5. It's okay to stop during the reading for a good discussion on the topic at hand. You may want to prepare some questions in advance to throw out at people such as:

"If the Haggadah tells us that we are still slaves and not free, our definition of freedom must be very

different. We are Jews in North America, aren't we free? What is the Jewish definition of freedom?"

"Next year in Jerusalem? How many of us really want to live in Israel? What does the Land of Israel mean to you?"

"The wise son doesn't sound so wise. He doesn't seem to know anything. What is the Jewish definition of wisdom?"

There is no such thing as a dumb question. Encourage an atmosphere where people feel comfortable asking questions about what's being said in the Haggadah. Once a question is asked, invite everyone to think about a possible answer, and/or to look in their Haggadah to find one.

6. Tell everyone to eat a light meal before coming to the Seder. That way they won't be starving and want to hurry through the Haggadah. This is not a dinner party — the reading and discussion of the Haggadah is the whole point of the evening.

Let people know in advance that they will be reading through the Haggadah and discussing issues long before they begin eating. Don't let the meal become the focus.



7. Assign topics to present to various guests. For example, give someone the section on "The Four Sons" and get them to learn and discuss the meaning behind each son to present to everyone at the table.

8. Use the same Haggadahs so that everyone can follow. We recommend the ArtScroll edition. (www.artscroll.com)

9. If you are trying to change the focus of the family Seder toward something more meaningful, try hosting it at your home this year, and always invite guests who are not family. When "guests" are there, even the most cynical family member is on their best behavior.

10. Use "The Passover Survival Kit" by Shimon Apisdorf. It's available at your local Jewish bookstore. It's a terrific source of questions to stimulate conversation, ideas on each section of the Haggadah, and more.

This article originally appeared on www.aish.com



Happy Passover

Best wishes

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Passover

The Hidden Benefits of Meshugenah Relatives

by Leonard Felder, Ph.D.

The Passover Seder is a wonderful chance to connect with certain relatives that you love, along with hearing again the inspiring account of moving out of enslavement and fear while moving toward freedom and compassion for all who are hungry or mistreated.

But for many Jewish families, it's also a stressful time when personality clashes and unresolved conflicts with a few particular relatives spring up once again.

There is frequently a parent, sibling, child, or in-law who tends to be judgmental or asks invasive questions such as, "When are you getting married?" "Have you put on some weight?" "When are you going to have children?" or "How come your kids aren't as well-behaved as your sister's kids?"

So you might ask, "Why should this Passover be different from all other Passovers?"

A Change in Perspective

One way to deal more effectively this year with your most difficult relatives is to change the way you view them. For example, here are a few hidden benefits from having *meshugenah* relatives who (like the *charoset* and bitter herbs we eat together in the Hillel sandwich) are a little bit nutty, somewhat sweet at times, and occasionally bitter or hard to take.

1. Having Some *Kvetches* in the Family Can Remind You of What It Was Like for Our Ancestors in the Desert.

If you study the Book of Exodus, you will notice that there's a lot of complaining. Even within a few days after the miracle of the Sea of Reeds parting, many of our ancestors were complaining about the food, the weather, the lack of structure as compared to how familiar everything was during slavery, and the fact that their leader Moses kept going off to meetings without letting them know when he would return.

So when one or more of your relatives start complaining that the Seder is too long or too short, or that the matzoh balls are too hard or too soft, you can say a prayer of thanks that, "You have blessed us, Holy One, with a chance to remember that we were fearful slaves in Egypt. Please help us overcome our fears and we will trust that You are guiding us in a holy direction."

2. Consider the Possibility that a Difficult Relative is Like Sand in an Oyster.

In order to become a pearl, you might need to practice and improve your own skills at combining *hesed* (lovingkindness) and *gevurah* (limit-setting or firmness). Our Jewish teach-

ings say it's important to stand up to people who are saying or doing hurtful things, but never to shame, attack or mistreat someone (because each human being contains a spark of holiness—even if it's extremely covered over in your particular family member).

A difficult relative is sometimes like a good work-out at the gym—you might feel the burn but hopefully you will be successful at treating your most *meshugenah* relative with a balance of kindness and firmness.

3. Don't Get Bent Out of Shape If You Have Relatives Who Show Up Late, Who Have an Attitude, or Who Don't Show Up at All.

If you look at one of the most fascinating passages in the Seder, you will see it says there are four types of people—the one who fully partakes of the tradition, the one who questions and wonders if it applies to him or her, the one who stands off to the side, and the one who is too young or simple to ask questions.

Your task, according to the Seder text and according to Jewish teachings, is to treat each of these four individuals with dignity and love. They each have something to teach the rest of us. They each are a part of our extended family and possibly

they are each a part of our own inner psyche.

Maybe each one of us has a part of our minds that can accept miracles and ancient teachings without question, while another part of us needs to ask difficult questions, and another part of us feels isolated or left out at times, and finally there is a part of us that is either so very young or so extremely pure in our souls that

we don't ask questions at all.

To love and appreciate each of these parts of ourselves and to treat with compassion each guest at the Seder table is one of the great teachings of the Passover Seder.

Good luck!

Leonard Felder, Ph.D. is an psychologist and Shabbaton speaker. His most recent book is "When difficult relatives happen to good people" (Rodaile).

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Holocaust Museum Holds Art & Writing Contest

Entries are coming in for the Rhode Island Holocaust Museum's annual Art & Writing Contest. The deadline is April 18.

Submissions have arrived from Block Island School, Good Shepherd Catholic School, Alperin Schechter Day School and others. The contest reinforces what students have already learned about the Holocaust and spurs their further interest of this compelling topic.

Submissions can be in any of the following categories: Essay (limit 3 pages, double-spaced), Short Story (limit 5 pages, double-spaced), Poetry, 2-

dimensional art, and 3-dimensional art.

Certificates and gifts will be presented to the 1st, 2nd, and 3rd place winners in each category in each of two divisions: Middle School and High School. One extraordinary written piece will receive the Gastfreund Award of \$100, and one exceptional artwork will receive the Singer Award of \$100.

Some of the winning entries will be put on display at the Warwick Mall for the week beginning May 13.

Winners and their families will be invited to the awards

ceremony and ice cream party on May 15 at 6:30 p.m. at the Warwick Mall Food Court.

Entries must be submitted with the student's name and grade, home address and phone number; school name, address, and phone number; and name of teacher. If the student wants the entry returned, he or she should include a self-addressed stamped envelope (or box in the case of 3-dimensional art). Entries can also be picked up at the Holocaust Museum by appointment.

For more information, call themuseumat453-7860 or e-mail at rhodeislandhmm@aol.com.

Camp JORI prepares for the 2005 season

WAKEFIELD — Camp JORI is preparing its facility for the 2005 season. Roads will get some much-needed attention after a challenging winter, and the fields are drying out and being prepared for their yearly maintenance. Plumbers, electricians, and JORI staff are working to get the camp in shape for the 2005 campers.

The new health center is nearly complete. It contains living spaces for nurses, treat-

ment and isolation rooms as well as a comfortable space for campers to rest and recuperate.

The Jewish Federation of Rhode Island has aided the camp by advancing some of the

funds necessary to complete this project.

For more information on the camp, call 463-3170 or e-mail campjori@hotmail.com.

'Caregivers Connection' changes meeting dates

PROVIDENCE — The "Caregivers Connection" a monthly support group, will now meet on the third Thursday of each month, at EPOCH Assisted Living, 1 Butler Ave., on the East Side of Providence.

The group has a facilitator and, in addition, invites participants to share experiences and ideas.

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Heart Health at the JCC

PROVIDENCE — The Miriam Hospital and its Women's Cardiac Center will be holding a heart program at the Jewish Community Center of Rhode Island on Wednesday, April 20 from 6 to 8 p.m.

There will be health screenings from 6 to 7 p.m. where

blood pressure, body fat, cholesterol, glucose/diabetes and stroke assessment will be checked. From 7 to 8 Barbara H. Roberts, MD, director of the Women's Cardiac Center at the Miriam Hospital, will speak on "Everything You Always Wanted to Know About Your Heart."

The program is free and open to all, men included. There will be kosher refreshments. The JCC, located at 401 Elmgrove Ave in Providence, is handicapped accessible.

To register, call 444-4800 or 1-800-927-1230.

PC and Holocaust Museum present camp liberation program

PROVIDENCE — "Local Liberators: A Providence Priest and a Rhode Island Rabbi Confront the Camps": a dramatic and musical tribute to Rev. Edward Doyle, O.P. and Rabbi Eli Bohnen will be presented at the Smith Center for the Arts, Providence College, at 7 p.m. on April 19 to commemorate the 60th anniversary of the liberation of the Nazi concentration camps.

The program is a production of Providence College's Archives, Department of Theatre, Dance and Film, Department of Music and Women's Studies Program along with the Rhode Island Holocaust Museum.

There will also be a featured performance: "Through my Mother's Eyes," stories and songs based on the writings of Alice Lok Cahana with Rabbi Michael Cahana and Cantor Ida Rae Cahana."

In addition, that evening will

Community seder at Agudas Achim

ATTLEBORO — Congregation Agudas Achim is planning a Community Passover Seder on Sunday evening, April 24, beginning at 5:30 p.m.

The Seder celebration will include a full dinner and the traditional Seder rituals, to be conducted by Rabbi Elyse Wechterman and members of the congregation.

The Seder meal will be catered by Izzy's Kosher Catering. The cost for the Seder is \$28 per adult (ages 13 and over) and \$15 per child (ages 5-12). Children under 5 are free. Reservations for the Seder must be made by April 13.

Congregation Agudas Achim, a Reconstructionist synagogue serving communities in Southeastern Massachusetts and Rhode Island, is located at 901 North Main Street in Attleboro. The public is welcome.

For more information or to make reservations, call (508)222-2243.

see the opening of an exhibit of photographs and artifacts at the Phillips Memorial Library of Providence College, which will run through May 31. Shuttle service to the library will be provided after the program.

A parking lot at the Eaton St. security gate will be available.

The public is invited. A dessert reception will follow.



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Community

Armenian Genocide/Holocaust exhibit opens

Gallery Z has announced that an extension of their Armenian Genocide Show, which opened in April, will be held in conjunction with an exhibit entitled "Remembering...The Armenian Genocide - The Jewish Holocaust" at Gallery 401. An opening reception will be held on Sunday, May 15, from 3 pm to 5 pm, at Gallery 401, located in the Jewish Community Center of Rhode Island, 401 Elmgrove Avenue, Providence.

A second reception will also be held for Gallery Z's "90th

Anniversary Remembrance of the Armenian Genocide" show on Thursday, May 19th, from 5:00pm to 9:00pm at the 259 Atwells Avenue space.

Gallery Z has collected an array of mixed media art forms for these shows, including two and three dimensional art, video, photography, installation pieces, performance art and poetry. All work is a reflection or expression of the Armenian Genocide, with a focus on themes such as rebirth, regeneration, transformation,

rekindling of the spirit and reclamation of identity.

In addition to artwork, the displays at both galleries will also feature educational, archival, and multimedia materials on the Armenian Genocide and the Jewish Holocaust. Archival work of the Jewish Holocaust will be provided by the Rhode Island Holocaust Memorial Museum.

Gallery 401 is open Monday through Thursday, 9 a.m. to 7 p.m., Friday 9 to 5 p.m. and by appointment. The exhibit is open to the public.

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DELILAH (Kathy Donahue) gets ready to do a little snipping of Samson's (Jason Arenburg) hair in the musical parody, *Samson & Delilah's Wedding* by Jules Gelade.

'Samson and Delilah's wedding' premieres at JCC

PROVIDENCE — The Jewish Theater Ensemble is getting ready to present its newest production, "Samson and Delilah's Wedding," by Providence resident Jules Gelade. This funny musical production offers a new twist on an old love story.

Samson and Delilah's Wedding will run from May 12 to 22 with two shows on Sunday, May 15, at the Jewish Community Center, 401 Elmgrove Ave., Providence.

Call 861-8800, voicemail 189 or 272-8631 for reservations and ticket information.

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NEAT shines in mock trial

The New England Academy of Torah, girls' high school division of Providence Hebrew Day School, arrived last week at the state-wide awards Mock Trial banquet to learn that, going into the playoffs, they were tied for second place with Moses Brown School.

PHDS received three performance awards and three overall team strategy awards. "We were always proud of our team, and

I knew they were good, but to achieve second place in the state is an accomplishment that we all celebrate," said Beverly Hall, the team's advisor.

The team was made up of Kayla Cusner, Sophie Felder, Toby Halderson, Miriam Jacobowicz, Mindy Lipson, Renah Spilman, Miriam Diamond, Daniella Greengart, Shoshana Herskowitz, Atara Kaufman, and Miriam Raskin,



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PASSOVER SHUFFLE

From page 26

rithm that does the shuffling has been thoroughly tested. "Random is random."

Technology writer David Bennahum said, "Life is random is a really great way of shrugging your shoulders in a Buddhist way of nonattachment."

And Roger McNamee, a Silicon Valley venture capitalist, was quoted in The New York Times as calling the iPod ad campaign "existential marketing with maybe even a touch of nihilism."

Doesn't sound so Pesachdik to me.

Ah, but it is.

Right across from the matzah on your seder table is the wine. The wine is the counterpoint to that unleavened cracker, the yin to matzah's yang. Ever changing, ever flowing, entropy in a bottle, it embodies randomness.

That line from the movie "Sideways" comes to mind, where Maya speaks sensuously of how a bottle of wine is actually alive, constantly evolving and gaining complexity.

The wine is there to teach us that Judaism, like life, is infinitely too complicated for human beings to be able to impose total order on it.

Judaism breathes through us. Watch

how the wine and matzah vie for attention in the seder's drama. When one is raised, broken or poured, the other is covered, ignored or left empty.

This epic battle between constancy and chance is like a blast of warm weather from the Gulf meeting a cold Canadian high over New England in early spring.

Judaism breathes through us. Watch how the wine and matzah vie for attention in the seder's drama. When one is raised, broken or poured, the other is covered, ignored or left empty.

And in the end, look which one triumphs. No sooner are we finished with the bread of affliction, finishing the last morsel of the afikoman; than the third cup of wine is poured.

Serendipity gets the last word. The wine wins.

Maybe the message here is that what's most constant, even in this world of extreme, superimposed order, is change itself. No matter how much we try to hermetically seal our lives from yeastiness, chametz happens. The perfection of matzah turns out to be the ultimate illusion, but that doesn't prevent us from striving for it all the more.

My iPod's song list is quirky, but there is an internal logic to my tunes. The only way to decode the randomness



Photo by Sara Mastri

COMMUNITY SEDER—Participants enjoy a pre-Passover seder on April 8 at Jewish Family Service's Kosher Mealsite at Temple Torat Yisrael in Cranston. Close to 100 people attended this event.

is to run each song through the prism of my life. When you do that, it all makes perfect sense.

Similarly, the uniformity of the Passover rituals mask the internal effervescence that is bubbling up within each participant, at every seder table, every year.

So, while I won't bring it to the table, the iPod is definitely kosher. I've already downloaded "Dayeinu."

Rabbi Joshua Hammerman is spiritual leader of Temple Beth El in Stamford, Conn., and author of "thelordismyshepherd.com: Seeking God in Cyberspace."

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Medical Arts

The modest origins of penicillin

Louis Pasteur once commented, "In the fields of observation, chance favors the mind that is prepared." The gifted scientist, Pasteur contended, is not luckier than his more pedestrian colleagues; rather, he is more sensitive to the potential ramifications of some oddity seen but ignored by most others. The history of science is full of insightful researchers who have translated chance observations into monumental discoveries.



Stanley Aronson M.D.

Consider a Scottish physician named Alexander Fleming, working in St. Mary's Hospital, London, as its microbiologist. He left for a weekend one Friday, inadvertently leaving on his laboratory bench an open petri dish with cultures of staphylococci germs. When he returned on Monday, the dish was additionally contaminated with an ordinary airborne mold, which had grown luxuriantly. But, he noted, the staphylococci colonies near the mold had all disappeared, while those at a distance from the mold continued to proliferate. Fleming surmised that the mold was generating a substance which inhibited or actually killed the staphylococcal germs. He pursued this research, and in 1929, published a paper on the anti-bacterial qualities of this mold (or fungus) named *Penicillium notatum*. Fleming's penicillium mold produced so little of the anti-bacterial substance that he did not choose to investigate it further, considering it a scientific curiosity of marginal interest. He nevertheless published his curious observation in a widely read medical journal.

Fighting battlefield infections

The onset of World War II provoked the scientific establishment in England to seek better ways of containing battlefield infections. Those in charge of the military



Dr. Alexander Fleming in his laboratory.

were painfully aware that contaminated wounds killed many more soldiers than did enemy bullets. Therefore, a major effort was initiated to recruit scientists to seek out ways of containing, or even curing, bacterial infections which arose in the course of warfare.

Dr. Howard Florey, a scientist at Oxford University, was asked to assemble a team to investigate a number of promising leads. He immediately recruited several outstanding scientists from the Oxford faculty, including Drs. Ernst Boris Chain, Norman Heatley, E.P. Abraham and Mary Florey.

Chain had been working on an anti-bacterial substance in human tear drops, something called lysozyme, which also had been discovered by Fleming. Remembering Fleming's 1929 publication, Chain and Florey proposed that they investigate the substance elaborated by penicillium which, till then, had proved to be unstable and could only be produced in minute quantities.

Some strains of penicillium produced no antibacterial substance; others so little as to be worthless in producing a meaningful medication. A worldwide search for more productive strains of penicillium was hastily undertaken, and a research technician in Peoria, Ill., (later called "Moldy Mary") scoured her local grocery stores, finding innumerable moldy fruits and vegetables to be sent back to the Chain and Florey laboratories. She chanced upon a moldy cantaloupe, which eventually generated more of the anti-bacterial substance than other strains of penicillium.

Chain, back at Oxford, devised ways of increasing its yield, stabilizing it and ultimately determining its chemical structure. Florey then undertook field experiments with the substance distilled by Chain; now called penicillin. A London policeman with a massive infection was the first recorded subject of their experiment. The patient seemed to recover but relapsed and died. It was surmised that insufficient penicillin had been given. But now, with laboratories in both England and the United States

growing a higher-yield penicillium, increasing amounts of penicillin were made available. And, both in experimentally infected mice and in humans with natural infections, penicillin proved to be a miraculous agent, the first of a new family of medications called antibiotics.

Nobel Prize

Fleming, Chain and Florey were awarded the Nobel Prize in Medicine in 1945.

Chain was born in 1906 in Berlin to Russian refugee parents. He was educated at Friedrich-Wilhelm University, majoring in chemistry. He was then employed at the Charite Hospital in Berlin, where he devised numerous laboratory procedures for the isolation and identification of enzymes. With the arrival of the Nazi regime in Germany, Chain fled to England, finding work in the biochemistry department at Cambridge University. His family had chosen not to emigrate and they all died in the Holocaust.

Chain's innovative discoveries concerning the chemistry of snake venoms and the metabolism of tumor cells caught the attention of the senior faculty at Oxford University. In 1935 he was invited to join the Sir William Dunn School of Pathology. It was there that he met Florey and they embarked on a quest for a feasible antibiotic; culminating in two major accomplishments: First, the development of technical methods to achieve substantial amounts of penicillin, (and eventually by discovering the chemical structure of penicillin, to synthesize the substance in factories) and secondly, to demonstrate in rigorously supervised clinical field tests, that penicillin in adequate dosage can cure previously mortal infections caused by a variety of micro-organisms.

Chicken soup is sometimes humorously called "Jewish penicillin." Ironically, the seminal contributions in the discovery of penicillin were by a refugee Jewish chemist named Boris Chain.

Dr. Stanley Aronson is dean emeritus of Brown University Medical School.



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Simchas

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stomach and colon.

He earned his undergraduate and medical degrees from Boston University.

A resident of Sharon, Mass., Safran is a physician at The Miriam Hospital and Rhode Island Hospital. He is co-chairman of gastrointestinal oncology at the Brown University Oncology Group and associate professor of medicine at Brown Medical School. Safran is a member of the American Society of Clinical Oncology and the American Association of Cancer Research.

Graduation — Ph.D.

Dr. and Mrs. Joel Snow of Guthrie, Okla., announce the graduation of their daughter, Juna Z. Snow, with a Ph.D. in



HOCKEY STAR

Eric Hogberg

CRANSTON — **Eric Hogberg**, of Cranston, recently finished second place in the USA College Hockey Championship. Hogberg, a business major at the University of Rhode Island, plays forward for the URI Rams, who finished 3rd place in the division 1 ACHA National Tournament with a 39-4-1 record. He is the son of Amy Quinn and Jon Hogberg and grandson of Jay and Sandy Strauss.

Education from the University of Illinois at Urbana-Champaign. Juna is the granddaughter of

Mr. and Mrs. Abraham Snow of Cranston.

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Obituaries

Siegfried Arnold, 95

PROVIDENCE — Siegfried Arnold, 95, a retired corporate consultant, died April 9. He was the husband of Harriet (Morris) Arnold. They were married for 68 years. Born in Providence, a lifelong resident of the city, he was a son of the late Adolph and Matilda (Sperber) Arnold.



Mr Arnold was a corporate executive for several merchandising chains for many years, retiring 28 years ago. He was a World War-II veteran serving in the Merchant Marines.

He was a graduate of Classical High School, class of 1926 and Providence College, class of 1930, where he received his BA

degree and was their first Jewish graduate. He was also the valedictorian of his class. He received his J.D. degree from Boston University Law School, class of 1933.

He was the captain of the Debate Team at both Providence College and Boston University, and was lead speaker for all four years at P.C.

He was a past master of Redwood Lodge AF & AM and a member of Touro Fraternal Association.

A sports enthusiast, he was an avid tennis player. He taught tennis until he was 89 years old. Besides his wife, he leaves a niece, Bette Ann Fessel and her husband Norbert, cousins, Martha Schiller and her husband Harvey and Dr. Irving Berstein and his wife Sue and their children.

The funeral was private.

Frances (Katz) Geffner, 92

WARREN — Frances (Katz) Geffner, 92, a retired teacher of French in the New York City public school system, died April 8. She was the wife of the late Saul Geffner. Born in New York City, a daughter of the late Isadore and Masha (Rosowsky) Katz, she had lived in New York, California and Connecticut before moving to Rhode Island in 1998.

Mrs. Geffner was a 1931 graduate of Hunter College with a Bachelor of Arts degree in French, graduating Phi Beta Kappa and Cum Laude.

She leaves a son, Dr. Mitchell E. Geffner of Encino, Calif.,

a daughter, Marsha Rice of Barrington, six grandchildren; Matthew, Adam, Jenny, Eric, Jesse and Sarah; and three great-grandchildren. She was the sister of the late Sol Katz and Ina Zurom.

Burial was in Beth David Cemetery, Elmont, N.Y.

Contributions may be made to Temple Shalom, 220 Valley Rd., Middletown, RI 02842.

Harold I. Kessler, 70

CRANSTON — Harold I. Kessler, 70, an attorney, died April 2. He was the husband of Carolyn (Kaiserman) Kessler. They were married for 40 years. Born in Providence, a son of the late William and Rebecca (Peck) Kessler, he lived in Cranston for 33 years.

He was a graduate of Brown University, class of 1956 and received his degree from Boston University Law School in 1959.

He was a partner in the law firm of Friedman and Kessler for 45 years.

Besides his wife, he leaves two daughters, Amy Frank of Warwick, and Jennie Mayhew of Foxboro, Mass.; and three grandchildren, Joshua, Arielle and Jacob. He was the brother of the late Lester Kessler and Dorothy Karten.

Contributions may be made to the American Heart Association.

Elliot M. Stone, 59

STOUGHTON, Mass. — Elliot M. Stone, 59, executive director and CEO of the Mas-

sachusetts Health Data Consortium, died April 4. He was the husband of Janie (Cohen) Stone. Born and raised in Providence, he was the son of the late Ira M. and Ruth (Molasky) Stone.

He graduated from Boston University and received a masters degree in Urban Affairs, also from B.U. He later completed an executive program in healthcare management at Yale University.

Joining the Health Data consortium at its inception in 1978, he brought together the healthcare industry in Massachusetts for the benefit of the patients.

He held many positions in the private and public sectors relating to public health issues. He was also an advisor to various agencies and foundations, state and national, and an adjunct lecturer at the Harvard School of Public Health.

He enjoyed travel and sports.

In addition to his wife, Mr. Stone leaves two sons, Robert and Jeffrey, both of Chicago, and a sister, Freda Lehrer of Cranston.

Contributions may be made to the Francis W. Parker School Scholarship Fund, 330 West Webster St., Chicago, Ill 60614.

Send obituaries to: Jewish Voice & Herald, 130 Sessions Street, Providence, RI 02906, email to voiceherald@jfri.org, or fax to 401-331-7961.

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My Voice

The essence of Passover

By Yehuda Lev

At some point during our family seder, my wife is going to reach into her pocket and take out a column I wrote some years ago for the "Voice." Since the Haggadah allows for the use of additional material, she will read it aloud, as she does at every seder.

Normally this department does not repeat itself but on this Passover, with the threat of civil strife hanging over Israel and its very existence being called into question by governments and institutions that really should know better, it seems appropriate to recall not only that seder but also a second, which took place three years later under very different circumstances.

In March, 1947, I traveled to Warsaw to help bring some Jews from Poland to Israel. They were survivors of the Holocaust and they left on their long journey to freedom on a very cold day. There was still some snow on the ground and by the time we stopped for the night the temperature was below freezing. We were dressed in layers of clothing and we carried blankets but it was clear that we were going to spend the night shivering.

Suddenly a man came to me in great excitement. It had occurred to him that this might be the first night of Passover. No one was carrying a calendar and in the confusion of our departure no one had thought to check the dates. We discussed the matter and decided he could be right

and if he was wrong by a day or two it wouldn't make a big difference; the next night might be even colder.

How do you prepare a seder for about 60 people in the middle of a Polish forest? A couple of problems were obvious; we were not going to have any matzah or gefilte fish for this seder. We had no Haggadah, we had no wine, we had no shank bone, no eggs, no *maror*, no parsley, no *haroset*. We had no seder plate, no wine cups, no cover for the *afikomen*, no present with which to ransom the *afikomen*, and no *afikomen* at all in fact because, remember, we had no matzah.

It was clearly not going to be the kind of seder any among us were used to.

The first thing we did was to build a fire. A frozen seder, we felt, was worse than no seder at all. Then we opened up our food supply which consisted of American Army K-rations. These included crackers, not kosher ones and certainly not kosher for Passover, but they could pass for matzah. They were, if anything, drier and more crumbly than matzah so we permitted their substitution on the grounds of extreme need. That, of course, also provided for the *afikomen* for which three of our "matzahs" sufficed.

We found fruit juice in the rations which passed for wine and someone came across the skeleton of a bird so we had a

shank bone. The rations also included hard candies of different kinds which we labeled *haroset* and we ate everything else in the ration boxes, telling ourselves that they were brisket, gefilte fish and anything else we would have wanted on our seder table.

There is one thing to keep in mind about a seder. How you celebrate it is not important. There is no "official" Haggadah. You can write your own, if you want to. But there is one thing you must do, even if you do nothing else. You must tell the story of

How do you prepare a seder for about 60 people in the middle of a Polish forest?

how the Jewish people went from slavery in Egypt to freedom in the Land of Israel.

And so we began reciting an impromptu kind of Haggadah. These people had all undergone great hardship before they began this journey. Some of them spent years in attics or cellars or barns hiding from the Nazis. Others had lived in the forests of Poland and Russia fighting the Nazi soldiers. Some had been in slave labor camps or concentration camps and were very lucky to have survived. Still others were saved by Christians who kept them hidden or pretended that they were members of the family and therefore could not be Jewish.

Every one of the Jews at that seder was personally making the journey from slavery to freedom in his or her lifetime, not as the Jews under Moses escaped across the Red Sea, each family traveling together, but most of the Jews around that fire being the only survivors of their families.

That night, as we sat around the fire on our blankets, eating our crackers and drinking our fruit juice, these stories were our Haggadah. But that seder was not the end of the journey because, in that cold night in the Polish forest, no one was yet free, even as the Jewish people under Moses were not free after they crossed the Red Sea. They still had 40 years of wandering through the Sinai before they arrived at Canaan. Those with whom I shared that journey still had to cross much of Europe and the Mediterranean Sea before they could call themselves free.

Three years later, in March, 1950, with the state of Israel established and your observer now living on a Negev kibbutz, it came time to prepare for the communal seder. I had met my fellow kibbutzniks during Israel's War of Independence when we fought against the Egyptian army, in all likelihood the descendants of those who perished in the Red Sea.

The Haggadah, as noted above, is not an official document so we discarded the original and

wrote our own. As I recall it, the Pharaoh was never mentioned, nor was almost anyone else of whom you might have heard. The Pharaoh was replaced by Egypt's King Farouk, his successor many times removed, and the Red Sea disappeared entirely. Moses too, didn't make the cut. In his stead appeared Chaim Kidoni, our brigade commander who later rose to fame after he changed his name to Bar-Lev as in the Bar-Lev line, which was constructed along the Suez Canal. A number of other officers took part, as heroes or villains, depending on how we viewed them.

When it came time for the ritual placing of drops of wine in a dish and the recital of the ten plagues to remember the Egyptians who perished while the Jews escaped, normally a matter of moments, the room became absolutely still. Substituting for the Egyptians was the roll of our own dead and, as each of a long list of names was recited, a few words of reminiscence were spoken in memory of that person. It was some time before we felt able to continue.

But when it was all over, our spirits restored, our stories retold, our memories refreshed, we had done as we are commanded to do; told the story of the rescue of the Jewish people from slavery in Egypt to freedom in Israel. May we all see the Jewish people safely across the Red Sea this Passover and for many more to come.

Yehuda Lev lives in Providence.

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Several women were so impressed with the jewelry and the Museum that they later held private shows at their homes and donated their percentage of the proceeds to the Museum. Myrna, now a board member of the

Museum, has offered to do this any time for people who will open their homes for trunk shows.

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