

# The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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March 31, 2006

## Inside...



'Sunflower' shines on first Jewish book read across R.I. See page 3.



A personal Exodus. See 'Next year in Jerusalem,' page 29.



Haroset and other historical foods for Passover. See pages 45-51.

## Inside

Section	Page
Calendar	2, 17
Opinion	4-6
Federation	7
Community	18-21
Business Profiles	24
Obituaries	25
D'var Torah	26
Simchas	27
Passover	29-36
Tema	37
Medical Arts	42
My Voice	57
Arts	59



## ISRAEL VOTES — 2006

### ANALYSIS

## Kadima to plan coalition

By Yehuda Lev  
yehudal@cox.net

For the fourth time in seven years Israelis trudged to the polls this week to vote in a national election, one that produced the most critical electoral decisions since 1977, when the Herut Party of Menachem Begin overthrew the Labor Party that had ruled Israel since its founding.

More than five million Israeli citizens were eligible to vote at over 8,000 polling stations for 31 parties contesting

See KADIMA, page 14



ISRAELI PRIME MINISTER-ELECT EHUD OLMERT acknowledges cheers as he makes his victory speech near Jerusalem on Wednesday.

Photos: Brian Henderson/ISA

## It's bye bye Barney's after 20 years

By Julia McCann

PAWTUCKET — Many members of the local Jewish community are beginning to wonder where they will buy their bagels, challah, and hamantaschen now that Barney's Bagels has closed its doors at 727 East St. in Pawtucket.

"It's been a part of my life, part of my family's life for 20 years. We had a really great time and a great product," said Danny Kaplan, who opened the store with his wife Lois in October of 1987.

Kaplan learned the business from his parents, who owned Rainbow Bakery in Cranston. Barney's not only provided employment for the couple but for their son, daughter, and about 25 employees.

David Gold, a regular, offered the following reaction: "Our group of businessmen, approximately 15 active par-



MAL ROSS, a Barney's Bagels regular.

ticipants, have met for 19 years at Barney's — a place where people of the East Side and Rhode Island community have

See BARNEY'S, page 10



DANNY AND LOIS KAPLAN, owners of Barney's Bagels.

Photos by Julia McCann

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## Community Calendar



MATISYAHU will perform at URI on April 10. See calendar listing.

### FRI., MARCH 31 Simchat Shabbat at Torat Yisrael

6 p.m. Service for young families. Shabbat dinner, stories, songs & prayers led by children of the temple.

### SAT., APRIL 1

#### So. County pre-Passover

7 p.m. Clubhouse at Village at Indian Lake, Wakefield. Passover wine tasting, basket raffle, to benefit South County Hebrew School, Jewish Collaborative. \$36. Call Amy at 295-7505 to reserve.

#### Moscow Male Choir At Emanu-El

8 p.m. Temple Emanu-El, 99 Taft Ave., Providence. Renowned

Moscow Male Choir will perform classic compositions, traditional Jewish liturgy, contemporary Israeli music and American folksongs, sung in Hebrew, Russian, Yiddish and English. General admission seats are \$15 (\$10 for seniors and students). Premier seating and entrance to a special reception is available. For more information and tickets, call the temple office: 331-1616. See Community.

### SUN., APRIL 2

#### Beth-El 'White Elephant'

8 a.m. — noon. 70 Orchard Ave., Providence. Temple Beth-El Sisterhood White Elephant sale; home goods, antiques, toys, baked goods. Free admission. For more information, call 331-6070.

#### Beth-El food drive

8:45 a.m. — noon. Temple lobby, 70 Orchard Ave., Providence. Passover food drive. 7th-grade students collecting Passover food items.

See CALENDAR, page 17

## Passover Greetings...



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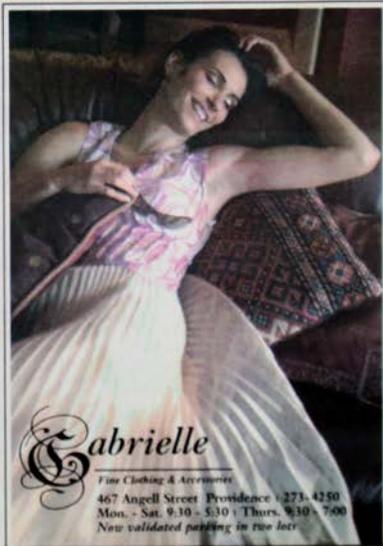
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### CANDLE LIGHTING

March 31 5:50  
April 7 6:58  
April 12 7:03  
April 13 8:15  
April 14 7:05  
April 19 7:10  
April 20 8:21



# 'Sunflower' starts Jewish Read Across R.I.

By Mary Korr  
mkorr@jfri.org

CRANSTON — In "The Sunflower" by Simon Wiesenthal, the reader is presented with the following question: "You are a prisoner in a concentration camp. A dying Nazi soldier asks for your forgiveness. What would you do?"

The incident happened to him during the Holocaust and haunted him for 30 years, until he wrote this book, first published in 1976.

On March 16, over 50 people came to Borders Bookstore in Garden City to hear an introduction to the book during the first Jewish Read Across Rhode Island program event. Judith S. Greenblatt, director of library services at the Bureau of Jewish Education (BJE), which developed the program, said it was modeled after the Providence Public Library's Read Across Rhode Island.



LIZABETH ROSSNER, left, welcomes Sydney Pringle, from the Simon Wiesenthal Center's office in New York City, who was the main speaker at the first event of the Jewish Read Across R.I. program.

**'Freedom is not a gift from Heaven — one must fight for it every day.'**

— Simon Wiesenthal

"Sunflower" was selected after several members of the book program committee were moved by its power (and it was short).

"I was intrigued by the notion of forgiveness across religions, genders, writers, philosophers, cultures, victims and aggressors," said BJE volunteer Elizabeth Rossner, one of the program's coordinators. "Also, Wiesenthal had recently died, and I thought it would be a tribute to his memory."

In the front row at the kick-off event, Teresa and Owen Mahoney were wearing the green — it happened to be the night before St. Patrick's Day.

"We took a course on the Holocaust for non-Jewish people and read 'The Sunflower,' Mrs. Mahoney said. "Dr. (Alison) Rose gave the course at URI. It was amazing." She brought her class paper to the event. She also said she and her husband visited the Dachau concentration camp and were stunned. "It is hallowed ground," she said. "A place of total silence."

Sydney Pringle, a representative of the Simon Wiesenthal Center and Museum of Tolerance in New York City, gave a brief biography of the author's life. She quoted Cyla Wiesenthal as saying once: "My husband is married to millions of murdered people."

Linda Greenwood belongs to a book group in East Greenwich, which has discussed the book. Several members attended the Cranston event.

"The discussion at our book club meeting was fascinating," she said. "Those of us who are Jewish felt, for the most part, that forgiveness was impossible. Members who were not Jewish felt differently, most likely because of their own religious training. Interestingly, one member (non-Jewish) asked, 'How did something like this happen?'"

Arlene Rogol chairs the program for the BJE. "One of our goals is to reach across the generations," she said.

The BJE distributed a comprehensive reading guide book groups can use and would like to encourage new reading groups to form and participate.

Students at the Harry Elkin Midrasha High School are reading the book in a mini-course and will discuss it with their peers and different generations.

"We hope to emulate the book by having presentations developed around perspectives and teachings on forgiveness," Rogol said.

The book, recently republished by Schocken Books, is available at local bookstores and libraries, as well as in the Bureau of Jewish Education library. For more information, call the BJE at 331-0956 or email bje@bjeri.org, or visit www.bjeri.org.

A panel discussion is planned as a culminating event.

### Brief bio: Simon Wiesenthal

**Born:** Dec. 31, 1908 in Buczacz, Galicia, then part of Austro-Hungarian Empire, now in the Ukraine.

**Education:** Czech Technical University, Prague, degree in architectural engineering

**WWII:** He had just begun his career when Poland was invaded by the Nazis. From 1941 to '45 he was in ghettos, and then in the Buchenwald and Mauthausen concentration camps.

**Family:** He was reunited with his wife, Cyla, after the war. In 1946 their daughter, Pauline, was born. The couple was married for almost 70 years. She died in 2003.

**Best known for:** Bringing Nazis to justice, including Adolf Eichmann, through the Jewish Historical Documentation Center he co-founded, based in Vienna.

**Died:** Sept. 20, 2005 in his home in Austria and buried in Israel.

### 'Sunflower' brings Nazi to Wiesenthal

"The Sunflower" also contains brief responses on the nature of forgiveness from a wide variety of people: Rabbi Harold S. Kushner,

the Dalai Lama, Rabbi Abraham Joshua Heschel, Archbishop Desmond Tutu and a startling passage — appearing for the first time in English in the newly released edition — by Albert Speer, known as Hitler's "architect" of the Third Reich. He was tried at Nuremberg and expressed remorse for his actions.

In the book, Speer writes, "Should you forgive, Simon Wiesenthal, even if I cannot forgive myself?"

Further down, the text continues: "On May 20, 1975, we sat facing one another for more than three hours at your Vienna-based Documentation Center. It was in fact your 'Sunflower' that led me to you...on this day you showed clemency, humanity and goodness...I looked into your eyes, eyes that reflected all the murdered people...and yet those eyes are not filled with hatred..."



Photos by Mary Korr

A MAJORITY OF ONE

# Ho-hum elections in Israel

(More 'hums' than 'hos')

Now begins the process of sorting out winners and losers and of forming a governing coalition.



**Yehuda Lev**

Imagine if you can, a nation in which life is so politicized that even the professional teams of its most popular sport are affiliated with political movements. A nation whose citizens follow political developments as closely as those of other nations track fluctuations in the stock market or the price of gasoline. A nation so divided that its citizens have never yet given any political party a majority of their votes.

Then toss into the mix the coming to power of the most extreme of its Palestinian adversaries. Finally, add an election which will determine its future for a generation or more, and you have to ask yourself why, in the face of all of this, was Israel's election campaign just concluded universally regarded as the most boring in the nation's history?

It wouldn't have seemed so to an outside observer. The rhetoric was, if possible, even stronger than usual. Example: Bibi Netanyahu, leader of Likud, accused Ehud Olmert of Kadima of not being an acceptable prime minister because two of his five children have chosen to live away from Israel. Olmert, in response,

reminded the voters that Netanyahu had been educated in the United States and had American citizenship, with the clear implication that he wasn't a real Israeli after all.

And that was one of the less vindictive exchanges.

Anomalies abound. Depending on the final tally, Meretz, a left-wing party, may have elected as one of its Knesset members an ultra-Orthodox woman. One party, Shinui, with 15 seats in the previous Knesset, has self-destructed and is not expected to retain a single seat. Likud will be fortunate if it goes home with half of the seats it had until this week. A new party, Kadima, whose founder and chief attraction lies in a former, has just become the largest party in the Knesset but not large enough to form a government on its own. The Labor party, mostly middle class Ashkenazim, now has a Sephardi leader who is decidedly working class. And the distinguished rabbi who is the spiritual head of Shas, an ultra-Orthodox Sephardi party, has promised paradise to all those

who vote for it and "hell" to those who vote for Kadima.

All in all, a normal Israeli election. Except that this time the Palestinians have added a wild card to the deck, Hamas, which won their recent election and whose objectives include consigning Israel to the scrap heap of history. And this time too, Israel's principle ally is bogged down in the Iraq fiasco and would like nothing more than to escape from the Middle East with, if nothing else, its oil sources intact.

So why was it all so boring? Judging from many conversations I had in Israel earlier this month, it is for the same reason that many of us choose to sleep on airplane flights. Normally we feel that we are in control of our lives but once we step inside that thin, aluminum tube, we surrender all control until the plane lands. There appears to have been a widespread feeling in Israel that its leaders had no effective plan for directing its future or even of warding off threats to its survival. And so they slept through the campaign.

Two events brought this about. The first was the unexpected Hamas triumph. The second was the disappearance of Ariel Sharon from the political scene. Sharon's presence gave voters the assurance they demanded that whatever might happen outside the nation's borders, Israel had a leader capable of coping with it. Netanyahu, Olmert and Amir Peretz of the Labor party, all failed to convey this feeling so voters were asked to choose among three unsatisfactory candidates. That didn't make for much excitement.

Now begins the process of sorting out winners and losers and of forming a governing coalition. At this Israelis have plenty of experience; people will follow the process closely and their voices will be heard. After three months of anxiety and uncertainty they are out of the aluminum tube. Much as in the United States, the first casualties of the election will be the pre-election promises. Shas voters will not see paradise, Labor supporters will be embarrassed at denying Peretz because he is working class and, it being spring, the querulous voice of the political twilightdove will again be heard in the land.

*Yehuda Lev of Providence, a retired journalist, writes a regular opinion column for The Jewish Voice & Herald.*

## O Bagel, where art thou?

Over the past week, many Jews in Pawtucket and Providence woke up to a conundrum — with Barney's Bagels gone, where am I going to get my breakfast bagels? Do I really have

to reduce myself to a shriveled, frosty bag of bagels pulled from the supermarket's freezer? Or drive to Rainbow Bakery in Cranston to get a taste of what it's actually like to get a challah from a nice, locally owned Jewish bakery?

Jews gave America the bagel — and the delicatessen. But the thank-you note must have gotten lost in the mail, as Rhode Island patrons flock to Dunkin Donuts, Starbucks, McDonalds, and upscale local bakeries instead of traditional delis and bagel shops.

Granted, numerous factors contributed to the closing of both Kaplan's Bakery on Hope Street, the last truly kosher bakery in Rhode Island, and Barney's, a "kosher-style" store that, while not officially kosher, still left pig off the menu and sold heaps of challahs every Friday.

The present-day reality is starry and unpalatable — Rhode Island has no local kosher bakeries or restaurants.

None! Youngsters and teens have no memory of having soup or a sandwich in a restaurant sitting next to different kinds of Jews — look at that young boy with the yarmulke and the *zeitzi*, or see the girl helping that old man to his feet. These experiences can be very powerful, and are one of the strengths the new Jewish Community Day School is trying to utilize.

Food is a such a primal part of being Jewish — sometimes eating kosher food, or just being surrounded by one's own people in an extremely powerful expression. One of the signs of a healthy Jewish community is a kosher place to nosh, and this absence in Rhode Island is absent to anyone who takes even a cursory glance at our resources.

Kosher eateries give those of us who keep kosher in and outside the house (about 8 percent, according to the 2002 R.I. Jewish demographic study) a place to eat and relax without relaxing their commitment to God. Left with no options, Jews from Rhode Island and southeastern Massachusetts who observe *koshrut* must drive to Brookline or Sharon to get their goods, putting money into their Jewish community when ours is rife with needs.

But even those who don't keep kosher lose out. Yes, there are restaurants around here where you'll often see

a Jewish buddy or two. But you can't create a community atmosphere, or the sense of Jewish pride, through a few scattered individuals.

Many ideas have been slung about for years on how to fix this problem — put a kosher cafe at the JCC, or take a Chinese or vegetarian restaurant and make it kosher. Some people blame the local kosher supervisory organizations for being either too strict, not strict enough, or too expensive. Others are afraid that the community won't support a Jewish restaurant no matter who is behind it.

This is a problem we need to tackle. We are sending the message, both to ourselves and to others, that Jews aren't interested in cooperation. And our com-



munity, and our stomachs, are suffering because of it.

*Jonathan Rubin is the managing editor of The Jewish Voice & Herald. He can be reached at jrubin@jvri.org.*



**Jonathan Rubin**



See Alison on Aliyah — page 6.

FROM THE OLD OLIVETTI

## Having a full-contact (and connecting) Passover

Passover looms. It is getting to be a competitive sport, have you noticed? We are having 15 for the first Seder and the same for the second. Oh, but my friend X is having 18; Y counters that she's having 30 but Z wins this year's competition with 50. "Wait 'til next year," grumbles X.

Oh, and then there's the time competition. Our Seder lasts until 11; ours 'til midnight; ours ends at 2 in the morning; ours lasts until the next Seder begins! Up and up goes the ante. We read most of the *haggadah*; we read the whole *haggadah*; so do we but we add it to; so do we but we sing each song in as many tunes as we know for each. Huff, puff.

At Chez Stein (which, when the children were young enough to live at home, was called "Bedlam Hall") the Seder will be over before 11, the company will be large enough so that it will be festive, but not so large that people won't be able to talk to each other, we will read the *haggadah* as appropriate and an edited version of Exodus; we will discuss the moral implications of the story. Dayenu. Oh, and each year, though I say I won't, each year I promise to remember but always forget that old Buddhist mantra: "Ohmmmmmm, don't be a *chazar*, Ohmmmmmm."

But while Passover is marked at its beginning with great feasts, at its end there is always *Yisro*. As I help my wife set the table, as I smell the delicious fragrances wafting in from the kitchen, as I greet friends and relatives who come to our door bearing wine and flowers and good cheer, as we begin by asking the four questions, there is always, in the back of my mind, a fifth question, one asked by both the wise and the wicked son, to which I have no satisfactory answer. What does this mean to me? What does liberation mean? Is it personal freedom I celebrate or the potential of all men to be free from...from what? Franklin Roosevelt spoke of four freedoms, two positive, and two negative (freedom of speech, freedom of worship, freedom from want, freedom from fear). The U.S. Constitution grants others—freedom to assemble and petition the government, freedom to vote, freedom (if in a well-regulated militia) to bear arms and freedom to feel protected in our homes.

In Darfur the government and the Arab Janjaweed randomly select villages and destroy them, killing the men, raping the women. In Afghanistan a man was almost executed for converting from Islam to Christianity. Am I, a Jew in Rhode Island, safe and secure here, free here, well fed here, to try to do anything about the Darfur millions? And the one man in Afghanistan? What can I do? It's not likely that I can get onto a plane and rescue the poor guy or organize a brigade of overweight, exercise-deprived college professors to stand guard over the huddled masses in the Sudan and Chad. I can write to my congressman and to the president; I can sign a petition, but all of that seems woefully inadequate.

In effect, I'm free, but powerless. I am free just enough to be tantalized—I can see the problem, but can't resolve it, not as an individual anyway, but as part of a mass of other free people, then maybe, just maybe, our freedom, our liberation can be shared with the world. Look what we have done as collective individuals, often under Jewish leadership and inspiration—we have ended slavery, we have ended Jim Crow, we have organized labor, we have created public education—and it all goes back to that story of the liberation from Egypt, that great exemplar, that magnificent role model. What was done for us once, we now can do for others.

Is it sufficient each Passover to read the liberation of our ancestors? Is it sufficient each week that at the Shabbat table I thank God for the liberation from Egypt? Is that the secret message of Dayenu — "It is enough"? Is it enough that we know that Sisyphian challenges await the free on behalf of those still enslaved by fear, persecution and economic deprivation? Not for a Jew it isn't. There's always something more to be done in the constant challenge of repairing the world.

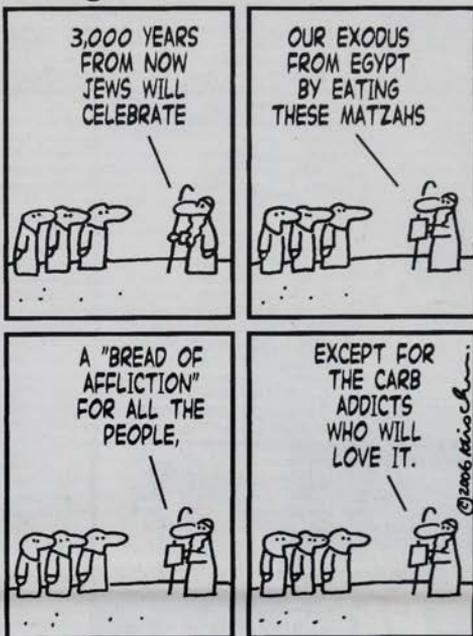
So our table will groan with the weight of the food, our friends and relatives will leave the house with their bellies full and their spirits lifted, but I'll know that at the end of the holiday I'll stand and recite *Yisro* for my mother, I'll know that somewhere the Janjaweed is lurking in Africa, somewhere there is hunger, somewhere there is still slavery. Dayenu?

Joshua Stein, a regular columnist, is a professor of history at Roger Williams University. He lives in Pawtucket and can be reached at [jstein@rwu.edu](mailto:jstein@rwu.edu).

### Submission Guidelines

Submissions must be signed and incli de 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@jfi.org](mailto:voiceherald@jfi.org).

## Dry Bones THE CRUNCH



### Letter to the Editor

#### Lev came to the wrong conclusions

I was very surprised when I read the column by Yehuda Lev in the March 3 issue. I was surprised this time not by his exposition of facts (which are true) but by his evaluation of them. He calls overreaction both the reaction of western powers to the case of Muhammad cartoons and the decision of the Austrian court, which sentenced Professor David Irving to three years of imprisonment "for denying that the Holocaust ever occurred." I can only disagree with him.

Let us start from the second case. For many reasons, I would not support sentencing somebody to jail just because of stating his opinions, however unpleasant these opinions might be. However, this very David Irving tried to sue another person — Professor Lipstadt — for maligning him as a Holocaust denier. This is definitely insolence from his side, and his imprisonment is the deserved punishment for the insolence.

As regards the case with cartoons of Muhammad, it is also a manifestation of the intolerable insolence from the side of some Muslims (including governments of some Muslim countries). They have no right to demand anything from anybody just for exercising his freedom of speech. It is not the case when other people come to, say, a Muslim mosque and make a riot there. It is the case when they come into another people's church (or synagogue) and start to teach other people how they should worship. "Perceived injustices in Iraq, local tribal and other conflicts and western support for secular Muslim governments in Syria and Egypt" are simply irrelevant as a justification of the above-mentioned Muslim demands. In short, Mr. Yehuda Lev is, seemingly, on the side of human freedoms. Why does he want to do justice to Muslim fanatics? Nobody says that these fanatics have no right to their opinions but everybody not believing in their faith has a complete right not to listen to them.

The answer to the question raised by Mr. Yehuda Lev: "How do we retain a consistent position on the freedoms we value and still do justice to both sides?" is obvious. These freedoms are already limited by law and court practices to the sufficient extent that personal rights of other people are well protected.

Vladimir Vayl  
North Smithfield

## ALISON ON ALIYAH

*Aliyah is never over*

A few weeks ago, I had lunch with a good friend of mine, an Israeli who has followed—in fact, been largely responsible for—my *aliyah* progress over the past two and a half years. When I told him that my *aliyah* and *klita* (absorption into society here) are still the focus of a great deal of attention for me and tend to involve daily struggles in many domains, he looked at me witheringly and declared, "Alison, it's over. You've done it. Your *aliyah* and *klita* are complete!"



**Alison Golub**

I couldn't believe that anyone could actually believe that that was true. And then I started to

wonder if this is really the general belief about *aliyah*—that after a year or two, it's a done deal, with no more struggle and no more difficulty. When I asked my friend why it is that people who made *aliyah* over twenty years ago still refer to themselves as *olim Chadashim* (new immigrants), he didn't have an answer. I told him that his assumption that *aliyah* is an experience or concept that ever ends is a complete falsity. Indeed, I admitted, I feel more like an outsider in Israel now than I did on my first trip here at age seventeen. Every day I come face to face with something else that I thought I understood but then realize that it is, in fact, now totally foreign to me.

I have been coming to terms with this more acutely over the past few months, since passing the

two-year mark and starting to see that these feelings may never go away. I also just started attending my fourth and final semester's classes at Ben Gurion University, and, although there are days that I see tremendous improvement in my Hebrew, I have begun to wonder whether I will ever be truly fluent. I find that while in the mornings, I can speak freely and with few to no mistakes, my competence wanes exponentially as the day wears on and my exhaustion grows. By the time my 4:00 p.m. class rolls around, I can barely string together a comprehensible sentence to save my life, and my notebook becomes filled with words that just don't compute in my over-taxed brain by that hour.

And then yesterday I experienced an official low point in my Hebrew career. I was at the library, accessing some articles I needed to print out from the online system. After sending the articles to the printer, I took my handy copy card, which had about 60 *shekels* on it, and semi-absentmindedly plunked it into the first printer I saw in the library. About 15 pages came spinning off the printer before I glanced at the card reader and realized that my money was rapidly disappearing—much more rapidly, in fact, than it had the previous time I had used it. I watched in dismay as 60 *shekels* turned to 40, and then 15, and then 2, within a matter of seconds. I had a sinking feeling that something

was wrong, but I took my now-deflated card and proceeded to refill it, adding another 60 *shekels* of my hard-earned money. I returned and continued to print out the remaining 15 pages of course articles.

Right around this time I happened to notice the multiple, huge, glaring signs pasted to all available surfaces surrounding both the computer screen and printer, all screaming in Hebrew, "COLOR PRINTER ONLY! 1.70 SHEKELS PER COPY!!!" I realized that I had just paid approximately 30 times more than the normal price for each page I had printed, and why? Because Hebrew just doesn't come automatically to me the way English does. When I would look around a store in America, the labels and signs and directions would simply enter my brain instantly, with nothing that I would really define as active effort. This kind of "latent reading" is simply a function of one's familiarity with one's mother tongue. Here in Israel, everything takes painstaking effort for me to understand fully, and there is no such thing as skimming a page or getting the basic idea of an article, without spending hours sounding out words with a dictionary at my side. So at most opportunities, and particularly when I am tired, I simply ignore written Hebrew. Without taking the express effort to read those signs on that printer, it was as if they didn't exist to me. And last

week, I paid 400 *shekels* in late fees because I have been ignoring all the utility bills I get in the mail that I can't understand. Avoidance has become one of my best friends, and after two and half years here, I find this utterly depressing and frustrating.

On the other hand, I gave my first presentation in Hebrew a few weeks ago—a full 90 minutes of speaking only in Hebrew in front of 20 native-speaking academicians. I was quaking in my boots and desperately hoping I was making some utterance of sense out of the jumble of foreign gobbledygook in my head, but I got through it. I even got some applause at the end (either because they liked it or they were thanking God it was over!). I also took my first test in Hebrew a little while ago, and got an 88. I still don't know how I managed that one. I suppose *aliyah* is a matter of taking the good with the bad, the highs with the lows, the little satisfactions with the bigger disappointments, the minor and hard-won accomplishments with the huge, sweeping, dignity-crushing failures. And I definitely don't think my *aliyah* will be over anytime soon.

*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.alisonstern-golub.com.*

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A princess  
for PurimRUBY HOWLAND, 2, tries on  
a Purim mask she made at  
the Babies, Kids and Kibbitzing  
program of the Federation  
Women's Alliance.

## FEDERATION

From page 7

ball, and that is: the person who needs the services of the Jewish community. Is he or she receiving quality services in the most efficient and meaningful way?

## Kosher checkup

In a November meeting, the Executive Committee could not come to agreement on Federation's policy on kashrut. Should we impose our beliefs on members of the staff who are not Jewish? How about if it's a small gathering paid for by an individual? When the past presidents go out to a restaurant, does it have to be dairy or kosher? And what means "kosher" anyway? I've learned that it means different things to different people. So I took it to a staff meeting. No success. And when it was discussed by the officers, persons who are Conservative were more observant in their interpretation of kashrut than was a person who is Orthodox. (That's one for the book.) So what does an executive do? I remembered the ad about "a higher authority," and I sought counsel from a rabbi. He

straightened me right out. But just to be sure, I went to a 2nd rabbi, and she agreed. How can anyone argue with that? It did pass the Executive Committee last night but only after healthy debate. Our thanks to Rabbi Eisenberg and Rabbi Levine.

And just to round out the week, new campaign technology was ordered for Federation, bringing us into the 21st century. For the staff, it was ALMOST as good as a raise in salary, but not quite. Training, at this point, has been scheduled for the week of June 26th, and staff will need to be there, so your cooperation will be appreciated.

And that is "This Week at Federation."

As always, your comments are most welcome. Email me at hrosc@sjri.org.

Edith H. Ajello  
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**Community**

**URI Hillel plans meals, and Passover seder**

**KINGSTON** — The Hillel Foundation at the University of Rhode Island will host a seder on the first night of Passover, Wed., April 12 at 6:30 p.m., at the center, 12 Fraternity Circle.

The seder is open to students and non-students. Reservations are required by Mon., April 3, and may be made by calling Hillel at 874-2740 or sending an email to [hillel@urihillel.org](mailto:hillel@urihillel.org).

The cost is \$15 for URI students who are on a dining plan, \$18 for other students and \$25 for non-students.

Hillel will not hold a seder on the second night of Passover; however, arrangements will be made for students to be hosted in local homes. Anyone wishing to host students should contact Amy Olson at 874-2740 or [amyolson@mail.uri.edu](mailto:amyolson@mail.uri.edu)

URI Hillel will also be serving Passover meals throughout the holiday. For a complete schedule of Passover meals and prices, visit the Hillel website at [www.urihillel.org](http://www.urihillel.org) or call 874-2740.



**Purim Party**

**KING HOWARD HADFIELD** and **Queen Sylvia Ziman** celebrated Purim at the Comprehensive Adult Day Center, a program of Jewish Seniors Agency, on March 13. Michele Keir from ISA's Jewish Eldercare of Rhode Island led the merrymaking. For information about the adult day center, contact Jennifer Minuto at 351-2440.

**Agudas Achim to hold seder**

**ATTLEBORO** — Congregation Agudas Achim will be holding a community seder on Thurs., April 13 at 5:30 p.m.

The festive seder will include a full kosher dinner and the traditional Passover rituals conducted by Rabbi Elyse Wechterman and members of the congregation.

The cost for adults is \$28, and \$19 per child aged 5-12. No charge for child under 5. Call

(508) 222-2243 for reservations by April 3.

Congregation Agudas Achim is located at 901 North Main St., Attleboro, Mass.

**Agudas Achim gift shop**

The shop will be open for special hours on Sunday, April 2, from 9 a.m. to noon and Mon., April 3, from 5 to 6:30 p.m. for Passover purchases.

**Shmooz focusing on Passover**

**PROVIDENCE** — The Yiddish Shmooz group's upcoming meeting on Fri., April 7, from 10:30 to 11:30 a.m. will focus on Passover. Members will be invited to reminisce on their experiences with family and friends around the seder table.

All are invited as guests. For more information, contact Sue Robbio at 861-8800, ext. 107.

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## BARNEY'S

From page 1

shared good times and good food every weekday - morning," said Gold.

"It's a shame. It was a nice place for people to have something to eat and drink and see other people from the East Side," said Joseph Mann, a Pawtucket resident and regular customer.

The store also baked goods for East-side Marketplace, Munroe Dairy, and the Modern Diner among others. They also delivered "kosher-style" deli lunches to area businesses.

According to a Providence Journal article, financial problems arose from expenses related to stricter fire code regulations. It also found that the bakery owes about \$204,000 in taxes and general bills, including \$44,000 in state sales taxes that the Kaplans are disputing.

The owners contribute a drop in sales to the low-carbohydrate diet craze, but maintain that sales for the most part had been steady

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over the years. Kaplan has found that people in the last year have begun to come around from the low-carbohydrate craze and eat a healthy and sensible diet once more.

Kaplan said the most painful part for him was the loss of the community his store had created. "Our bakers were really, really fine bakers. I used to work 65 to 70 hours a week and it was tolerable because I was surrounded by

so many wonderful people."

Kosher baked goods can still be found at the following locations:

Davis's Dairy Products (721 Hope St. Providence); Dunkin Donuts; Stop and Shop (Branch Avenue, Providence); Zeppy's (Brookline, Mass.) and the Butcherie (Sharon, Mass.).

Julia McCann is a freelance writer and photographer who lives in Barrington.

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## Community

## Air quality forces BJE to move

*Mold blamed,  
clean-up to  
take 6 weeks*

By Jonathan Rubin  
jrubin@fjri.org

PROVIDENCE — Beware of squishy rugs.

Repeated leaks from the air conditioners at the Bureau of Jewish Education (BJE) have created an even more annoying problem — extensive mold colonies living under the floors, stairs, desks and bookcases in one corner of the building. To reduce the chance of respiratory or sinus infections, the office has relocated their departments to nearby locations for the next six weeks. (Full contact info below.)

Bureau Director Minna Ellison joked to her staff as they were packing up their things to "remember the Exodus from Egypt," and then gave them gift cards to coffee shops where they could hold their meetings. The BJE, located at Sessions Street and Elm Grove Avenue, maintains and assists educational programs in schools, synagogues and other programs throughout Rhode Island.

Ellison said that thanks to quick thinking by the Jewish Federation and the Providence Hebrew Day School (PHDS), the BJE hasn't missed a day of work yet.

The Hebrew Day School agreed to host four employees from the Bureau's administrative and educational services departments. Volunteers cleared up two vacant offices and the Bureau

staff quickly moved in with their Macs and set up shop.

The Federation, located above the Bureau, pitched in to help by clarifying insurance questions (the Bureau offices are owned by the Federation, and thus may be protected under their office relocation insurance).

"We're meeting with them frequently and we'll be there for them when they move back," said Hershey Rosen, Federation's interim executive vice president.

The rest of the Bureau staff are currently working out of residences on the East Side for the time being.

The library has moved its Passover and other materials to the Hebrew Day School. The Creativity Center had no rugs and therefore tested negatively

for mold or air quality issues. The Bureau may open up the center to teachers in the near future.

The Rhode Island Jewish Historical Association did not have any leakage problems, and the fact that it has no windows turned out to be beneficial — molds love the hot / cold environments that windowed areas provide. They expect to be open through most of the cleaning process, except when the rugs are torn up.

Air quality tests confirmed a high level of pollutants, which, while not dangerous, we're not recommended as a working environment for a few of the Bureau offices. Next steps include bringing in air filters, cleaning equipment and then replacing the rugs and air conditioning units.

### How to reach the Bureau:

Bureau employees check their voice mail numerous times a day. The general phone number at the BJE is still 331-7961.

#### Administrative Offices

Currently located in the Providence Hebrew Day School.  
Call Claire Roche at 316-0219, or 272-8666.

#### BJE Library, Creativity Center, Education Services

Currently located in the Providence Hebrew Day School  
50 Elm Grove Ave., Providence.

Call Larry Katz at 421-5999, or 272-8666.

#### Israel Desk

Call Shira Garber Walter at 480-0767 to set up an appointment.

#### Rhode Island Jewish Historical Association

Expects to remain open for the time being at its current location,  
130 Sessions Street.

Call Anne Sherman at 331-1360 for more information.

#### Teen Programs

Call Rich Walter at 439-6257 to set up an appointment.

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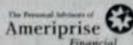
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## News Briefs

### More bird flu in Israel?

Israel tackled a new suspected outbreak of bird flu. Agriculture Ministry workers culled close to 30,000 chickens at a farm outside Jerusalem on Wednesday after receiving indications that they had been exposed to the deadly H5N1 virus. The Jewish state's first outbreak of the flu, earlier this month, cost some \$5.1 million to contain. Agriculture Minister Zeev Boim declared that contagion was over on Sunday, but warned there could be new waves of the flu, given its appearance in neighboring Gaza, Egypt and Jordan.

### AIPAC trial delay

The judge in the classified-information case against two former AIPAC staffers delayed the trial for a month. Judge T.S. Ellis III did not explain his order Monday postponing the trial from April 25 to May 23. However, he also postponed his ruling on whether to dismiss the charges, which had been due Friday, until April 25. In hearing arguments for dismissal last Friday, Ellis said the constitutional implications of the government's charges against Steve Rosen, the former foreign policy director for the American Israel Public Affairs Committee, and Keith Weissman, AIPAC's former Iran analyst, were weighty enough to merit serious consideration of the dismissal motion. The charges are based on a never-used statute dating to World War I that makes it a crime for civilians to retain or disseminate classified information. Lawyers for the defendants say it unconstitutional-

ally inhibits free speech. (JTA)

### Bush appoints Bolton

WASHINGTON: President Bush has appointed Joshua Bolton to replace Andrew Card as his White House Chief of Staff. Bolton, who is Jewish, has been director of the Office of Management and Budget for the past three years. "Josh is a creative policy thinker" said the president. "He is a man of candor, humor and directness. No person is better prepared for this important position." (JTA)

### Hamas cabinet

GAZA: The Palestinian Legislative Council has overwhelmingly approved Hamas' cabinet. Chanting "God is Great," they voted it into office by 71-36. The United States, Israel and Europe have pledged to shun a Hamas-led Palestinian Authority until the group renounces terrorism and recognizes Israel but Western assistance has continued. Donor nations are now looking for ways to meet the humanitarian needs of the Palestinian people without giving funds to Hamas. (JTA)

### Iran gives \$1.8M to I. Jihad

JERUSALEM: Israel's Minister of Defense Shaul Mofaz has told the Associated Press that Iran gave Islamic Jihad \$1.8 million last month to fuel terror attacks against Israel. Israel remained on high alert through this week's elections and one bombing was foiled during that time. It was reportedly planned by Islamic Jihad. (JTA)

### Darfur week

WASHINGTON: The week of April 2-9 has been named "A Week of Prayer and Action for Darfur." The announcement was made by Jewish groups within the Save Darfur Coalition, an alliance of more than 150 religious groups representing 130 million Americans. Organizers say that their goal is to generate one million postcards to be sent to President Bush to support a stronger multinational force to protect the people of Darfur, 300,000 of whom have been slain by a Sudanese government sponsored campaign of violence. (JTA)

### Israel invests \$4.1B in U.S.

WASHINGTON: Israel is the largest Middle East investor in the United States. The State Department has published figures showing that Israel invested \$4.1 billion in the United States last year. Kuwait was second among Middle East countries with \$1.2 billion. Both numbers paled alongside European investment figures with Britain leading that part of the world with \$252 billion. Foreign investment from all of the Middle East and Africa is less than \$10 billion or 0.6 percent of the total.

### Rabbi: Dolls 'idols'

SAFED, ISRAEL: Look out Barbie! Hide, Bratz! Maybe even Big Bird should crouch down in his nest! Rabbi Mordechai Elyayahu, a noted Sephardic leader in Israel, has decreed that parents should amputate at least one limb of their children's dolls to avoid the perils of idolatry. For stuffed animals, whose limbs may not be so evident, an eye or an ear will do. His son, also a rabbi, took matters a hop further. He said it was inappropriate to own statues or dolls even to play with or for artistic purposes. If you are worried about that doll you sent your granddaughter in Jerusalem, relax. Religious edicts are not legally binding in Israel. (No source listed on the story.)

### Caspar Weinberger dies

Caspar Weinberger, the former U.S. secretary of defense who pushed for a life sentence for Jonathan Pollard and oversaw U.S. forces in Lebanon, has died. Weinberger led the Pentagon under President Reagan from 1981 to 1987. He died Tuesday at age 88. Weinberger was best known for his entanglement in the Iran-Contra scandal, but he made headlines in the Jewish community when he pushed for a strict sentence against Jonathan Pollard, a U.S. Navy intelligence analyst who pled guilty in 1987 to spying for Israel.

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# ISRAEL VOTES — 2006

## West Bank settlers see grim future

*Permanent border to be set by 2010*

By Dina Kraft

AVNE HEFETZ, West Bank, March 28 (JTA) — Devorah Meitlis walks up a wind-swept hill leading to the small clubhouse-turned-polling station in this West Bank settlement, hoping her home here will still exist by the time of Israel's next election.

Tuesday's vote, seen as a referendum on Israel's future presence in the West Bank, shows that the public has forsaken its settler population, Meitlis said.

"Everyone is against us," the 38-year-old social worker said bitterly.

The Israeli withdrawal from Gaza last summer, and Prime Minister-elect Ehud Olmert's pledge to withdraw from isolated settlements like Avne Hefetz by 2010, haunts the settler community. The disappointment — not just with politicians but with the public itself, for supporting future withdrawals — is pervasive.

"There is the feeling that what happened before could happen again. People will have to rethink what will be," she said.

### West Bank fence

According to Olmert's plan, Israel's West Bank security fence would become the country's final border. Tens of thousands of settlers who live on the eastern side of the fence would be evacuated. Though the settlers represent only about 3.5 percent of the Israeli population, they traditionally have commanded political influence beyond their numbers. The relatively smooth withdrawal from Gaza led by then-Prime Minister Ariel Sharon changed their status in a society increasingly convinced that continued control of the West Bank endangers the Jewish state's demographic future.

Avne Hefetz, a community of about 1,000 people perched in the rocky hills west of the Palestinian town of Tulkarm and its surrounding villages, could be one of the settlements removed.

Residents said they hope any plans for future withdrawal will be foiled. In the meantime, several admitted they had postponed plans to renovate or expand their homes.

Bright orange banners of the right-wing coalition formed by the National Union-National Religious Party were wrapped around the green metal gate leading into the settlement, and were strung across basketball court fences and walls.

Most settlers said they were voting for the coalition and other right-leaning parties. But they were doing it with resignation, not enthusiasm, realizing that their political voices had been muted since losing the battle to keep the Gaza settlements. Further isolating the settlement community was the demonstration at Amona, an illegal West Bank outpost where settlers and Israeli security forces clashed violently in February, leaving 200 people injured.

Settlers say they were "fooled" by Sharon, who reneged on previous statements that settlement areas would always remain in Israeli hands. In past elections they voted for him, campaigned for him and in the end felt betrayed both by him and by a country that seems committed to his path. Sharon has been in a coma since an early January stroke, and the mantle of leadership has passed to his deputy, Olmert.

Some vowed to battle not only with words but with fists if the army is sent to evacuate the settlement.

"We'll fight," said Yanai, 35, a security guard at the settlement who offered only his first name. "It will be a much more serious struggle. I will not be hugging any soldiers," he said, referring to the Gaza withdrawal. "We will fight to the end."

The settler movement appears to be at a crossroads. Its older generation still hopes for some sort of understanding with the government, but the younger generation — politicized by the struggle to save the Gaza settlements — is impatient and has lost faith in the political system.



A YOUNG SETTLER walks by a banner for the National Religious Party.

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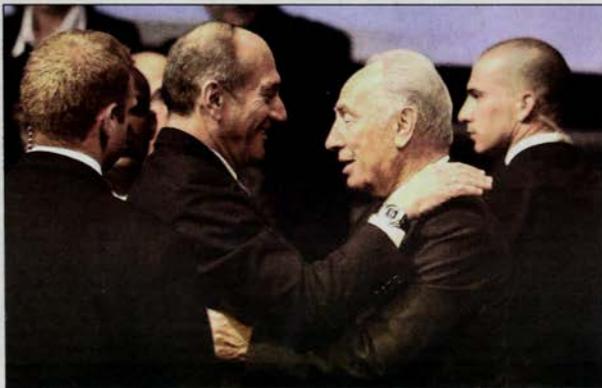
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## KADIMA

From page 1



SHIMON PERES congratulates Prime Minister-elect, Ehud Olmert.

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the election. Turnout generally was low; at 62 percent, it was five percent less than the previous low, in 2003.

The winner, as expected, was Ehud Olmert's Kadima Party, with 28 seats in the 120-member Knesset. As leader of the party with the largest number of seats, Olmert will head the new government, but the man who replaces the stricken Ariel Sharon as Israel's Prime Minister cannot be very satisfied with the election returns. Before Sharon's near-fatal stroke in January, Kadima had been expected to win 50 or more seats and even on the day before the balloting, the polls estimated that the party would garner 35 to 40 seats.

**Winners and losers**

The Labor Party, headed by Amir Peretz, retained its place as Israel's second largest with 20 seats. The party had been hoping for as many as 25 seats but it lost many voters because Labor has traditionally been a middle-class Ashkenazi party and Peretz is a Moroccan Jew from a working class background.

The biggest blow of the day was suffered by Likud, the party of Benjamin Netanyahu, whose Knesset seats were reduced from 38 in the previous Knesset to 11 in the new one. A loss had been expected but its scope threatens Netanyahu's future control over the party. He has said he will continue to lead Likud but already he is being challenged by others who blame him for the debacle.

Another big loser was Meretz, a secular, left-wing party which dropped two of the six seats it had held. Meretz had counted on having a strong voice in any Kadima-led coalition but its influence will be greatly reduced, counter to the trend of the day, which was to strengthen left and center parties.

One big winner was Yisrael Beiteinu (Israel is Our Home), headed by Avigdor Lieberman, an immigrant from Moldova, who appealed to Russian immigrant voters looking for a strong, right-wing leader, and won 12 seats, making it Israel's third largest party. Lieberman succeeded in broadening his base to include non-Russian voters who might otherwise have voted for Kadima if Sharon had remained at its head.

The second big winner was Gil, the Pensioners Party, a single-issue group that had never before won a single Knesset seat and now has seven. The Pensioners are thought to have drained votes from Labor, both emphasizing the need for more and better social services in Israel. It has not yet made public its positions on other issues that are to be voted on in the Knesset.

Shas, the party of the ultra-Orthodox Sephardim, with 13 seats, may be considered a partner with Kadima in forming the new government. A few weeks ago its leader, Eli Yishai, said that the notion of retaining all of the settlements in the West Bank was "outdated", a position that would appear to differentiate Shas from other religious parties that are obdurate on the issue of evacuating Jewish settlements.

**Low turnout**

The low turnout of voters accounts for the drop in seats for the larger parties; voters for small, ideologically driven parties tend to show up at the polls. Kadima and Labor, counting on the floating vote of undecided citizens to boost their totals, found them floating off to the beach instead; election day is a national holiday in Israel. Israeli Arab voters in particular tended not to vote, since some Arab leaders called for a boycott of the elections. Arab parties will have seven seats in the new Knesset.

The vote marks a dramatic shift from right-wing parties to those of the center and left. In the previous Knesset, 84 seats went to right-wing and Orthodox parties, leaving 36 for left-wing and Arab parties. In this, the 17th Knesset, 51 seats can be assumed to be right-wing or Orthodox seats and 69 left-wing or Arab seats. Kadima, with no previous track record, calls itself the party of the center and Olmert will certainly attempt to bring at least one Orthodox party into his coalition, probably Shas, which shares with Labor, Gil and Meretz an emphasis on social issues.

As is customary in Israeli elections, voting only marks the beginning of a long process of wheeling and dealing to create an effective coalition government. (In all of the nation's 58 years, Israelis have never given one party a majority of their votes; every government has been built on negotiation and compromise.) But the pressure is on for rapid decision making, with Hamas in power among the Palestinians, the Americans bogged down in Iraq and the price of Middle East oil well over \$80 a barrel.

*Presidence resident Yehuda Levi, a retired journalist, recently returned from Israel, where he lived and worked in the Israeli media for almost 20 years.*

# ISRAEL TES — 2006

## Olmert's winning combination

*From officers' school to PM's office,  
guided by skill, drive and luck*

By Dan Baron

JERUSALEM, March 28 (JTA)—At age 34, Ehud Olmert became an "Old Man." That was the nickname the then-Likud Party parliamentarian earned from fellow cadets in the Israeli army officer's course for which he volunteered in 1980, taking four months off from family and career.

He would never fire a shot in anger. But for Olmert, the son of fervently Zionist pioneers, the very act of joining the junior brass went some way toward making up for a mandatory military service spent far from the battlefield because of medical problems.

"I had the feeling that as a soldier I didn't do what I thought I did in me to do, and wanted to do," Olmert wrote in a diary that he later published.

A quarter-century later, Olmert was elected Israeli prime minister on Tuesday, and his decision to enroll in the officer's course — with its mixture of patriotism and self-promotion — appears prescient.

Veteran observers of the lawyer-cum-lawmaker, who served a decade as Jerusalem mayor before becoming the country's leader, describe a career that has combined skill, drive and not a little luck.

"From his earliest days in politics, Olmert has wanted to be prime minister," said Raviv Drucker, political correspondent for Israel's Channel 10 television. "His talent has been in emerging so gradually, so cleverly, and in managing to be so lucky."

Lacking the achievements in war and peace that have sustained other Israeli politicians, Olmert happily worked in the shadow of Prime Minister Ariel Sharon after the ex-general's re-election in 2003.

Olmert was an aggressive advocate of last year's Gaza Strip withdrawal — fending off attacks on the plan by his long-time rival, Benjamin Netanyahu — and he was quick to follow Sharon when

the prime minister bolted the Likud to form the more centrist Kadima Party.

When Sharon suffered a crippling stroke in January, Olmert, as his deputy, took over. It was a crisis, a time for damage-control, for a solid bureaucrat rather than a brilliant statesman. At that, Olmert excelled.

Perhaps it was due to his years as mayor, a role he carried out with relish — and a good deal of controversy.

Unlike his predecessor, Teddy Kollek, Olmert made no bones about courting the city's Orthodox sector and building up Jewish neighborhoods in predominantly Arab areas of eastern Jerusalem.

The occasional fracas gave him ample opportunity to appear in the international press. It also consolidated his reputation as a scion of the political right-wing, though there was a price to pay: the departure of many of Jerusalem's secular, left-wing residents.

Having entered the Knesset at age 28 on a pledge to fight organized crime, Olmert had a keen appreciation both for populism and for the power of wealth. Suave and athletic, he pursued a lucrative legal career and dodged a slew of corruption allegations, sniping back at any and all accusers. Throughout, Olmert managed to convey a sense of humor — or, his detractors would argue, cynicism. Some attribute this to the fact that his wife, Aliza, and their four children are Olmert's polar opposites politically. Olmert once quipped that, as diehard supporters of liberal causes, his family had never voted for him.

Olmert's tone sobered somewhat after he became interim prime minister, and he took an ideologically moderate line that surprised and angered some supporters who knew him as a right-winger. Yet he continued to be the no-nonsense, pragmatic decision-maker.

After suspending ties with the Palestinian Authority following Hamas' victory in Janu-



Ehud Olmert and his wife, Aliza, on Election Day.

(JTA Photo)

ary parliamentary elections, Olmert declared that, if peace talks remain stalled, he would seize Israel's border — and annex major West Bank settlement blocs — by 2010.

"The Israeli people haven't the time or the need to wait 20 years for Hamas to mature," he said in a television interview.

On receiving word that the

Palestinian Authority planned to release a terrorist squad jailed for assassinating Israeli Tourism Minister Rehavam Z'evi in 2001, Olmert sent commands to seize them in the West Bank. Few remembered that Olmert and Z'evi had exchanged fiery libel lawsuits in the 1980s.

Olmert also drew battle lines with settlers, ordering a brushing

police crackdown on an unauthorized West Bank outpost in what could presage future evacuations in the territory.

In contrast to Sharon's refusal to discuss his key diplomatic plans in detail, Olmert's openness represented "an end to ambiguity," the liberal newspaper Ha'aretz noted. At the least, it set the election agenda.

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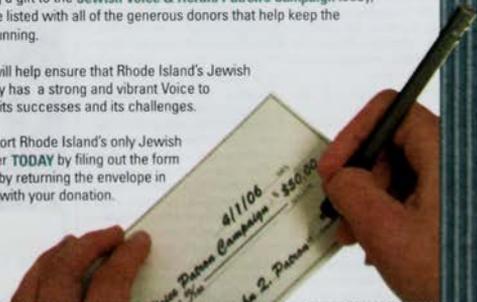
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Please send your check along with the above form today to: The Jewish Voice & Herald, 130 Sessions St., Providence, R.I. 02906.

# Community Calendar

From page 2

## SUN., APRIL 2

**Blood drive at Torat Yisrael**  
8:30 a.m. - 12:30 p.m.  
Temple Torat Yisrael, 330 Park Ave., Cranston; blood drive for the R. I. Blood Bank. Open for donations from the general community. Refreshments.

## Yiddish Shmooz

10 a.m. - 1 p.m. JCC, 401 Elm Grove Ave., Providence. Yiddish movie, breakfast. \$3. Advance reservations required. Call Sue Robbio, 861-8800, ext. 107.

## Passover retreat

10 a.m. - 4 p.m. Jewish Collaborative Center, Kingstown Rd., Narragansett. Spiritual retreat, Seder with song, dance, meditation, discussion. With vegetarian lunch, \$40. RSVP: hbrown@jamestown.com.

## Rep. Frank at Fall River Yiddish

1 p.m. Adas Israel Synagogue, 1647 Robeson St., Fall River. Congressman Barney Frank will speak, answer questions. No charge. Everyone welcome. Refreshments. For more information, call (508) 678-4273.

## Zamir Chorale in E. Greenwich

3 p.m. Greenwich Odeum, 59 Main St., East Greenwich. Sponsored by Temple Torat Yisrael. Tickets: Adults \$20; children under 15, \$15; sponsor, \$50. For more information, call 785-1900.

## Temple Shalom spring concert

7 p.m. At the temple, 223 Valley Road, Middletown. Second annual spring concert, favorite songs with Fredric Scheff, Kathyrne Jennings, Gannon McHale and Dr. Matthew Larson on piano. \$30.

## MON., APRIL 3

**WA campaign meeting**  
9 a.m. Selection of workers for 2007 campaign. JFRI board room.

**Emanu-El Leisure Club**  
At the temple, 99 Taft Ave., Providence.

10 - 10:50 a.m.: "Israel and the Protestant Movement." Rev. John Holt

11:10 a.m. - noon: "Current Events." Bob Kerr, Providence Journal.

**"Through the Arts" play at LaSalle and Lincoln**

9:30 a.m. At La Salle Academy, 612 Academy Ave., Providence. School performance of "No Way Out," original play

based on the experiences of a German-Jewish family. Presented by the R.I. Holocaust Museum's Through the Arts program. No charge. Schools throughout the area are invited. Call the museum at 453-7860.

7:30 p.m. At the Lincoln School, 301 Butler Ave., Providence. Adult performance of above. Call 453-7860 for reservations.

## TUES., APRIL 4

### Storytime at Emanu-El

10:30 - 11:30 a.m. Temple Emanu-El Sisterhood Lounge. Children up to age 4 and parents. Come find the Afikomen and other Passover activities and snack. Bring canned donation for R.I. Food Bank. All welcome. For information, call Lisa Short at 521-4540.

### Holocaust play

Noon at the Cranston West High School, 80 Metropolitan Ave. See "Through the Arts" listing of April 3 for information.

### E. Greenwich Lunch & Learn

Noon - 1:30 p.m. The Grille on Main, 50 Main St., East Greenwich. Lunch, discussion with Rabbi Amy Levin on "The Jewish Line between Eroticism and Pornography." Free, lunch ordered individually. RSVP by April 3 to Temple Torat Yisrael, 785-1800.

## WED., APRIL 5

### Cranston Senior Guild

1 p.m. Temple Torat Yisrael, 330 Park Ave., Cranston. Entertainment by the Kent County Line Dancers, featuring Jackie Wise. Raffle and refreshments.

### Afula orchestra at Beth-El

7 p.m. Temple Beth-El, 70 Orchard Ave., Providence. Afula Municipal Orchestra and Ze'irey Afula choir. Open to anyone who has made a donation to the 2006 JFRI community campaign; RSVP to 421-4111 or visit www.jfri.org.

### Touro Synagogue Freedom lecture

7 - 9 p.m. At the Touro Synagogue, Newport. Foundation Journey to Freedom Lecture #2. "How the Indians Welcomed the Jews: The Secret of Menasseh Ben Israel."

### Pauily Shore to perform

8 p.m. Comedy Connection, 39 Warren Ave., East Providence. TV and film actor will perform original comedy series, "Minding the Store." \$21. To purchase, call (401) 438-8383. For more information, call Colette Greenstein or Kate Mistrretta at (617) 248-0012.

## THURS., APRIL 6

### Emanu-El Leisure Club

At the temple, 99 Taft Ave., Providence.

10 - 10:50 a.m.: "Yoga for older adults," Claire McWilliams  
11:10 a.m. - noon: "Sarah & Mary - Pregnancy and Motherhood," Lenore Sones, religious school director, Temple Sinai.

### Adoption Options

6 - 7 p.m. Jewish Family Service, 229 Waterman St., Providence, second floor. Free informational meeting. Licensed adoption workers, birth mothers and children will be available for questions. For more information, call Peg Boyle at 331-5437 or visit www.adoptionoptions.org. In Mass., call 1-800-337-6513.

### BJE/Beth-El

#### Haggadah workshop

7 - 9 p.m. At the temple, 70 Orchard Ave., Providence. Workshop for educators with Rabbi Jan Katzew, director of Lifelong Learning for the Union for Reform Judaism. Bring a favorite Haggadah. To register, call Diane Cerep, 331-0956 or derecp@bjeri.org. For information, call Rabbi Jacqueline Romm Satlow at the above number or jsatlow@bjeri.org.

### NY Times sports writer at Brown Hill

7:30 p.m. Brown Hill, 80 Brown St., Providence. New York Times sportswriter Ira Berkow will speak about his upcoming autobiography and role Judaism plays in his life. Open to the public. Free. For more information, check www.brownhill.org or call 863-2805.

## FRI., APRIL 7

### Babies, Kids & Kibbitzing

10:30 a.m. At Jewish Federation, 130 Sessions St., Providence. Passover program in the Jewish Community Center Art Gallery. For more information, call Kerri Pariseault at 421-4111, ext.163 or kpariseault@jfri.org.

### Beth-El scholar-in-residence

7:30 p.m. At the temple, 70 Orchard Ave., Providence. Topic: "When Jewish & American Values Collide," with scholar-in-residence Rabbi Jan Katzew. Call 331-6070 for more information.

## SAT., APRIL 8

### Beth-El scholar-in-residence

9 a.m. "Reform Judaism Began when Judaism Began." See above.

### 'Anne Frank' play in Fall River

8 p.m. Diman Regional Technical High School. "The Diary of Anne Frank" performed by The Arts Center's National Touring Company. Tickets are \$30, \$20 for seniors and \$15 for students. Call (508) 679-8300 and leave name and daytime phone.

**Full Swing: Hits, Runs, and Errors In a Writer's Life**  
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## SUN., APRIL 9

### Sinai intergenerational tea

2:30 - 4 p.m. At Temple Sinai, 30 Hagan Ave. Cranston. Tea for mothers, daughters, grandmothers, aunts, nieces, sisters & friends. \$5. Harpist Heather Cianciolo will entertain. For information, call Rabbi Amy Levin, 398-0567.

### Barbecue at Torat Yisrael

5 p.m. 330 Park Ave., Cranston. Held by the Temple Men's Club. Bring family and friends. \$5 per adult, \$3 for children 10 and under. RSVP to the temple at 785-1800.

## MON., APRIL 10

### Matisyahu at URI

8 p.m. The Ryan Center at the University of R.I. Matisyahu, Hasidic reggae singer. Student tickets are \$15. Tickets for the public, at \$25, are on sale at the Ryan Center box office, at all Ticketmaster outlets, online at ticketmaster.com or by calling Ticketmaster at 331-2211.

## WED., APRIL 12

### EREV PASSOVER

**First Seder Service at Torat Yisrael**  
7 a.m. 330 Park Ave., Cranston. Minyan and ritual for the first born will take place.

### URI Hillel to host Seder

6:30 p.m. 12 Fraternity Circle, Kingston. Reservations by April 3. Call Hillel at 874-2740 or email Hillel@urihillel.org. \$15 to \$18 for students; others \$25.

## THURS., APRIL 13

### SECOND SEDER

**Passover Service at Torat Yisrael**  
9:15 a.m. 330 Park Ave.,

Cranston. Passover Shahrut/Musaf service will be held at Temple Torat Yisrael.

### Speaker at Emanu-El

9:30 a.m. 99 Taft Ave., Providence. Andrew G. Bostom, M.D. will speak on "The Legacy of Jihad in Historical Palestine" after the Torah reading at the morning service.

### Seder at Temple Sinai

5:30 p.m. 30 Hagan Ave., Cranston. Conducted by Rabbi Peter Stein. Caterer: The Butcherie II. Space is limited. Call the temple office for information, 942-8350.

## FRI., APRIL 14

### Passover service at Torat Yisrael

9:15 a.m. 330 Park Ave., Cranston. Passover Shahrut/Musaf service will be held at Temple Torat Yisrael at 9:15 a.m.

## MON., APRIL 17

### Women's seder at Beth-El

5:30 p.m. 70 Orchard Ave., Providence. Includes a catered dinner; kosher-style for Passover or vegetarian option. \$22. Per person includes \$3 donation to NCJW Strategy to Prevent Domestic Violence. Bring a pot-luck for haroset, kugel or dessert. RSVP by April 1.

## SUN., APRIL 23

### Torat Yisrael Men's Club

10 a.m. Temple Torat Yisrael, 330 Park Ave., Cranston. Rabbi Levin will speak on "Organ Donation - According to Jewish Law." The program includes breakfast. Speakers will be TTY's own David Smoller and Ron Richter, donor recipients. RSVP by April 18 to the temple office, 785-1800.

## Community

## Treblinka survivor shares his story

By Mary Korr  
mkorr@jfri.org

PROVIDENCE — The sight was eerie — a dozen babies, not yet able to walk, sitting together near a fiery ditch — called the "field hospital" by the SS — in the death camp of Treblinka. It's an image that Edi Weinstein, one of the few to escape Treblinka, will never forget. He spoke here last week.

He was 18 and hauling trash from the cattle cars to the ditch, hidden by boughs of fresh green pine. Garbage and corpses fed the inferno.

"I saw a dozen infants looking at the fire. They did not cry. They looked about, almost certainly in hopes of finding their mothers or fathers. The SS guard was out to lunch. He came back and shot them and told workers to throw the bodies into the flames. 63 years later, I still can't forget the horror. Whenever I remind myself about Treblinka, I see these beautiful faces, the tiny babies."

Weinstein, from Brooklyn, accompanied the March of the Living contingent from R.I. last year and was invited to Providence to speak to university students and at a community meeting in Providence organized by the R.I. Holocaust Museum.

After the war, in 1947, he wrote down all that he had seen in Yiddish. In 2002, Yad Vashem translated this memoir into Hebrew and then English; it is called "Quenched Steel, The Story of an Escape from Treblinka."

During the first week in the camp, Edi was shot. His brother Israel and three boys dragged him to a barracks they noticed had no activity. It held the possessions of the dead. Israel hollowed out a hole in a mountain of belongings and hid Edi there for three days. One morning he went out to get Edi some water.

"I never saw him again," Weinstein said.

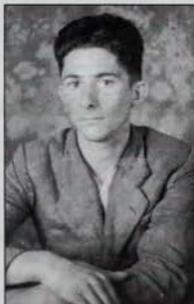
In the ghettos, camps, in field and forest, and in a hideout in a fish hatchery, Weinstein survived, as did his father. Their story is incredible — and miraculous, he says.

For the final four months of the war, Weinstein volunteered with



Photos by Mary Korr

EDI WEINSTEIN shakes hands with Ezra, who came to hear him speak with his mother, Naomi Parker.



EDI WEINSTEIN, above and at right with a friend after the war. The Polish army and served at the liberation of Warsaw.

He met his wife in a displaced persons' camp after the war, and the couple and his father came to Brooklyn, where his father's brother lived.



See facing page



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# Treblinka survivor

From preceding page



ROBERTA SCHNEIDER asks Weinstein if he lost his faith in God.

For 44 years, Weinstein made a living as a tailor and operating a knitting machine. He retired two years ago and now spends part of his time telling his story.

Frieda Soble, the Holocaust Museum's executive director, said, "Edi is one of a very few survivors who is still alive and willing to share his experiences with us."

Naomi Parker attended the community meeting with her son, Ezra, a 6th-grader at the Jewish Community Day School. Ezra listened intently to the almost two-hour talk and shook Weinstein's hand afterwards.

"So many of us have lost so many, who are no longer alive to tell their stories. It is incumbent upon us to listen to those who have survived and to bring our children. His talk made me recall the saying from the Talmud: 'Words that come from the heart enter the heart,'" Parker said.

Weinstein was asked by Roberta Schneider if he lost faith in God. He said he thought about his family and staying alive. "I had a strong will to live. And miracles happened to me, and saved me. And my father," he said.

He ended on a proud note:

"My solution to the 'Final Solution' is my two sons, who both have Ph.D.s., and seven grandchildren."

For information on where to order a copy of "Quenched Steel," (ISBN 965-308-131-4) call the Holocaust museum at 401-453-7860 or email rhodeslandhmm@aol.com. It can also be ordered through Yad Vashem's online site, www.yad-vashem.org.

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## Community

# Moscow Male Choir to perform at Emanu-El

*Suppressed Jewish  
music comes alive  
April 1*

By Jonathan Rubin  
[jrubin@jfri.org](mailto:jrubin@jfri.org)

PROVIDENCE — The treasures of a vibrant musical and religious tradition, brutally suppressed by the Russian empire in the early 1900s, have once again found audiences.

A popular attraction in synagogues and leading concert halls in Russia and Europe, the Moscow Male Jewish Choir will extend its third U.S. tour to perform at Temple Emanu-El in Providence on Sat., April 1, at 8 p.m.

The 20 professional musicians and students from the Moscow Tchaikovsky Conservatory cover classic compositions, traditional Jewish liturgy, contemporary Israeli compositions and American folksongs, sung in Hebrew, Russian, Yiddish and English.

### Orthodox choir?

Jewish choral music today is largely associated with the Reform and Conservative movements, but in Eastern Europe during the 19th century, Orthodox synagogues enhanced classical and choral music to bring new spiritual and artistic heights to their Shabbat prayer services. Their mastery of the material soon brought choral music into

a leading role in the weekly prayers, and large-scale music programs emerged in Odessa, Moscow and Warsaw. Hiring up to 10 part-time paid professionals in each "choral synagogue" was not uncommon.

The result was a huge surge in attendance.

"People flocked to these synagogues... These cantors were like movie stars," said Emanu-El's cantor, Brian Mayer.

But even more than that, the sophisticated songs and melodies became the main form of spiritual expression for Eastern European Jews.

The choirs featured only male amateur and professional singers, in keeping with Orthodox practices, and did not feature an organ or any other instruments — it was strictly a Capella.

This rich development was squelched with the rise of the Soviet state, where Jewish freedoms were severely curtailed. The entire movement, along with most of Jewish community life in general, was effectively repressed when Stalin came to power in the 1920s.

During its repression, the movement found a few devotees in America and Canada in the decades that followed, but then fell from the limelight and has remained largely unknown to most American Jews.

The discovery of hidden boxes of hand-written sheet music from the Ukraine, Romania, Odessa and Moldavia during Gorbachev's Glasnost ("opening") period in the 1980s began to increase international interest.

The Moscow Male Jewish Choir was established in 1990, with the support of the funds raised by the American Joint Distribution Committee (the international arm of the Jewish Federation system) to restore an important part of Jewish history that had been lost to the world. They now tour extensively.

General admission seats are \$15 (\$10 for seniors and students). Premier seating and entrance to a special reception are available. For more information and tickets, call the Temple Emanu-El Office: 331-1616. The temple is located at 99 Taft Ave. in Providence.

## Judy's kitchen: a weekly mitzvah

PROVIDENCE — Judy's Kindness Kitchen, operating out of Congregation Beth Shalom, prepares and serves soup and sandwiches every Sunday for

more than 150 needy people.

Volunteers prepare the food from 8:30 to 10:30 a.m. and then carpool to Crossroads to serve it. They return to Beth Shalom to clean up and are done by 12:20 p.m.

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## Community



TEMPLE AM DAVID kids pack donations for the homeless. The temple is planning a trip to Israel coincide with school summer vacation.

## Am David changes Israel date

*Openings going fast on family mission June 22 to July 3*

WARWICK — The Temple Am David mission to Israel has changed its dates in order to accommodate some families who had conflicts with schools' summer vacations. The new travel dates are June 22 to July 3, this year. There is still time to join the mission. However, space is very limited and interested parties are urged to contact the temple soon.

Some mission highlights will be: visiting Tel Aviv, Jaffa, Ayalon Institute, Rhode Island's Partnership 2000 community of Afula - Gilboa, the families of the current Israeli emissaries, rafting on the Jordan River, Jerusalem, the Dead Sea, Masada, IDF Army base, the Techelet factory, archaeological dig for a day, and special family programs.

The flight will be from JFK in New York on El Al. Included are 10 nights at first-class, four-star hotels, Israeli buffet breakfast daily, two lunches, six dinners, and eight full days of sightseeing with private guide.

Included are a bus to and from JFK from Temple Am David and other special events at no additional cost, provided by a missions' grant awarded by the Jewish Federation of R.I.

For details on how to join the trip, call Temple Am David at 463-7944 or visit [www.templeam david.org](http://www.templeam david.org). An extension of the trip is available.

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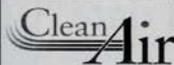
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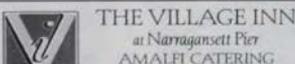
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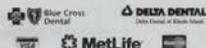
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### How many people do you employ?

In the Rhode Island district about 50 people, 150 in southern New England and at least 7,000 nationwide.

### Where do you turn for advice in your field?

We have training in different areas through First Horizon National. There is also a group of competitors that I know

through the R.I., Mass., and National Associations of Mortgage Bankers. We have a similar level of experience and we sometimes bounce ideas off one another.

### Where do you see your business going in 5-10 years?

Increased market share, 3rd position in R.I. and somewhere around 10th in the Northeast. I would like to be recognized not only as a top mortgage lender throughout New England but also as a provider of financial products and services for both businesses and individuals, including deposit accounts, CDs, and both business checking and savings accounts.

### What is the newest trend in your business?

People are getting away from variable equity lines of credit and looking to fixed-rate products in order to escape rising interest rates.

### Briefly describe the most important factor for growing your business.

The most important factor is excellent customer service and custom, tailored products at competitive rates. Knowledge and experience are also crucial. I have 15 years of experience compared to three years, which is the average amount of experience for a mortgage originator.

### What's the best thing about your job?

I get to help people buy homes and accumulate wealth. I help to save money on what is often the most important purchase of a person's life.

### What personal connections do you have to the Jewish community?

Oh gosh, I was raised in Providence in the Jewish community. My family belongs to Temple Beth-El, where my wife volunteers and my children attend religious and Hebrew school. I was Bar-Mitzvahed with the Congregation Sons of Jacob. My wife and I are supporters of the Jewish Federation and other Jewish organizations.

### Briefly, what character or individual do you admire in your field and why?

I admire my dad. He said that your business is your word. It's important to be honest, even if that means being the bearer of bad news. He taught me to work hard and to do the right thing as a knowledgeable expert in my field.

*Julia McCann is a freelance writer and photographer who lives in Barrington.*

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MARK STREISAND, left, fits a customer.

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A customer-oriented way for a man to dress well - dealing with all aspects of a man's appearance in the realm of clothing. I also custom make women's clothing.

### How many people do you employ?

5, plus myself.

### Where do you turn to for advice in your field?

The previous owner, other industry experts, other successful people - people who have reached the highest level within their careers - I also ask political leadership for advice.

### Where do you see your business going in 5-10 years?

I see really solidifying our presence here in Providence but also expanding our business to one or two other locations - either solely owning them or partnering with other individuals but without sacrificing the integrity of the quality, service, and craftsmanship.

### What is the newest trend in your business?

We see that more men want better quality clothing. Most of our clients can go anywhere in the world but they come to us for three reasons. 1 - they have a fun time, 2 - the selection of clothing, 3 - the relationship we build with them and the service we provide.

### What don't you like about your job?

I hate the paperwork - the business aspect - I love being with the people, I love it. I love taking care of people - I love the way I feel when a guy gets a compliment.

### Briefly, who do you admire in your field and why?

There are several people that I admire, but not necessarily in my field. See, I think people in my field SHOULD know how to dress, and dress well. It's the common man who carries himself in the right manner of dress that stands out - the man who dresses because he enjoys the way it makes him feel and the way he looks. If I had to choose one person though, it would probably have to be Cary Grant. He epitomized the well-dressed man... Everything he put on looked great because it allowed his personality and individual style to shine.

### What personal connections do you have to the Jewish community?

In Jewish, and when I first looked into this business I knew I needed to move somewhere with a significant Jewish community. It was crucial that I be able to attend services.

### Is there anything you'd like to add?

This store enables a man to come in and dress for any occasion in his life, whether it's a happy one or a sad one. Our goal is to have articles that are special and unique, hence the name "specialty store." I'd also like to thank the Jewish community - it has been a huge source of support. Some of the local rabbis have come in just to welcome me to the community. People have been so inclusive.

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## Obituaries

### Larry Klieman, 82

BRISTOL — Larry Klieman, 82, died March 17. He was the husband of Lenore (Fried) Klieman. Born in New York City, a son of the late Abraham and Rose (Lefkowitz) Klieman, he had lived in Bristol for the past three years.

Mr. Klieman was a graduate of Queens College and received his master's in social work from Fordham University.

He served in the U.S. Army during World War II.

Besides his wife, he leaves a daughter, Abby Klieman and her husband, Lawrence LaSala of Barrington, and two grandchildren, Benjamin and Emma. Contributions may be made to Steere House.

### Philip Rosenfield, 96

CRANSTON — Philip Rosenfield, 96, of Warwick, formerly of Cranston, died March 21. He was the husband of the late Rose (Port) Rosenfield. Born in Central Falls, he was a son of the late Thomas and Sarah (Sass) Rosenfield.

He was a supervisor for Statler Tissue and Sugarman Bros. in Medford, Mass., before retiring in 1975.

He was an Army veteran of World War II. He was a recipient of the Purple Heart and Bronze Star.

Mr. Rosenfield was a member of the Touro Fraternal Association and Redwood Masonic Lodge #35 and was a past commander of the R.I. Department of the Jewish War Veterans.

He leaves a brother-in-law, Seymour Port of Cranston; his companion, Florence Knaiger; and

many nieces and nephews. He was the brother of the late Charles, Samuel, Joseph and Bernard Rosenfield, Julia Rochmas and Etta Brown.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to a favorite charity.

### Mildred Rosner, 102

PROVIDENCE — Mildred Rosner, 102, of the Fall River Jewish Home, formerly of Providence and Barrington, died March 21. She was the wife of the late Nathaniel Rosner. Born in Providence, a daughter of the late Barnett and Bessie (Smyra) Bander, she had lived in Providence before moving to Fall River a year ago.

She was educated in the Providence school system and was a graduate of the former English High School.

Mrs. Rosner was a lifelong member of Temple Beth-El, Providence, where she was confirmed, and was a worthy matron of the Eastern Star.

She leaves two nieces, Marilyn Ehrenhaus and Carol Louison-Berge. She was the sister of the late Nettie Bander, Lillian Silverman and Pearl Pulner.

Burial was in Lincoln Park Cemetery, Warwick. Contributions may be made to the Fall River Jewish Home.

### Harold M. Sadler, 84

CRANSTON — Harold M. Sadler, 84, died March 15. He was the husband of Frances (Pepper) Sadler. Born in Medford, Mass., a son of the late Philip and Katherine (Wolfe) Sadler, he had lived in Cranston for 54 years.

He was a 1943 graduate of the University of Rhode Island. An aeronautical engineer under

Igor Sikorski of helicopter fame, he also designed aircraft at Curtis Wright Aircraft Corp. He was the vice president of manufacturing for American Insulated Wire for over 40 years, retiring 19 years ago.

Mr. Sadler was active in both the Cub and Boy Scouts of America. He was a founding member of Temple Sinai, a member of Touro Fraternal Association and the Providence Engineering Society.

Besides his wife, he leaves three sons, Carl Sadler of Wayne, Pa., Philip Sadler of Cambridge, Mass., Alan Sadler of Chicago, Ill.; a daughter, Shirley Stewart of Randolph, Vt.; a brother, Norman Sadler of Providence and nine grandchildren. Contributions may be made to a favorite charity.

### Amy Sugarman, 44

PROVIDENCE — Amy (Leiter) Sugarman, 44, died March 21, after a 16-year battle with breast cancer. She was the wife of Richard Sugarman.

A graduate of Stoneham, Mass. High School, she earned a degree in fashion merchandising from Framingham State College. She worked for Filene's, Marshall's and Cherry and Webb.

Mrs. Sugarman was a past president of the Sisterhood at Temple Beth-El. She was an active volunteer at the Wheeler School.

Besides her husband, she leaves a daughter, Samantha; a son, Nathan; her parents, Joseph and Gloria Leiter of Stoneham, Mass.; a brother, David Leiter and his fiancée Kathy Crasco, also of Stoneham; a mother-in-law, Beverly Sugarman; three sisters-in-law, Ruth Ann Sugarman, Claudia Akerman, and Betty Weintraub and her husband, Alan; and a large extended family.

Burial was in Swan Point Cemetery, Providence. Contributions may be made to Women and Infants Hospital, 101 Dudley St., Providence 02905, Attn: Philanthropy.

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## D'var Torah

By Rabbi Elyse Wechterman

In every Torah scroll, the book of Vayikra opens with a curious phenomenon in the text — that of the little alef. The first word Vayikra — meaning "and He called," is written with the final letter alef in a reduced size. It almost looks as if someone accidentally changed the font size for this one letter.

Of course, we know that this is no accident and that sofrim painstakingly copy the words of Torah in as precise a manner as possible. What then can this little alef mean?

According to Rabbi Shimon of Ostropoli, the little alef is reflective of Moses' humility. Moses wanted to write the word without the alef so that it would read Vayikar (And it happened that God spoke to Moses...). Moses did not see himself as especially deserving of divine communication. He believed he happened to be in the right place at the right time. God, on the other hand, knew that Moses was expressly chosen and wanted to be clear that V'Yikra (God called Moses and spoke to him...). Out of deference to Moses' humility, God allowed the alef to be written smaller.

Rabbi Simcha Bunem of Pshisha taught that Moses had no inclination to be proud of his accomplishments. In fact, Moses saw all that he did as a result of God's presence and direction. "When a person stands at the top of a mountain, she does not boast about how tall she is, because it is the mountain that makes her high. So too, Moses felt that whatever he had accomplished was due to God and he had no reason to be proud."

VAYIKRA

## Uncertainty as Holy Humility



Humility, Anavah in Hebrew, is a profoundly important trait worth emulating in this day and age. According to the teachers of Mussar (19th Century Jewish ethical teachings) humility is "occupying our right-

religious matters is breathtakingly refreshing.

Jewish tradition has long acknowledged the impossibility of knowing anything for certain about the ultimate issues of the universe. Maimonides argued that the only thing we can know about God is what God is not, for example. The second commandment's prohibition against graven images can be understood as a warning against fixing and limiting our conceptions of God — there is always something more that can be said. Humility as profound uncertainty means being open to the possibility of learning more, of being as yet unfinished in our conceptions and beliefs.

Maybe Moses' little alef at the beginning of the book of Leviticus, which contains much of the instructions for our worship of God, was about his own uncertainty. Maybe Moses recognized his moment of history as just the beginning of the Jewish people's articulation of its relationship with God — his own recognition that more, much more was to come even beyond his own lifetime. A famous midrash pictures Moses, centuries later, standing in the back of Rabbi Akiva's Beit Midrash starting in wonder at the new and innovative teachings taught in Moses' own name. At the height of spiritual achievement, on the top of Mt. Sinai, Moses saw that even then, he could not possibly know all there was to know of God's ways. He left us the legacy of the little alef to remind us to never be too sure of things ourselves.

My teacher, Rabbi Nancy Fuchs, defines humility as "profound uncertainty." At a time when many communities — from fundamentalist Christians to Islamists to radical Darwinists to extremists within the Jewish community — are claiming access to a certain truth, uncertainty in

ful place," taking up the right amount of airtime, we might say in a contemporary idiom. Knowing when to speak up and when to keep quiet is both a challenging and necessary skill.

Rabbi Elyse Wechterman is the spiritual leader of Congregation Agudas Achim in Attleboro, a Reconstructionist Congregation.

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## Mazal Tov

### Wedding

## Simchas

Alexandra Miller Meltzer, "Sasha," daughter of Dr. James and Marcia Meltzer of New York City, and Kevin Andrew Goldman, son of Stephan and Laurie Goldman of Warwick were married on Aug. 21, 2005 at the New York Botanical Gardens, Bronx. Cantor Josec Wolff officiated.

The bride graduated from the Spence School and Columbia University. She is pursuing a Ph.D. from the Columbia University Graduate School of Journalism.

She is the granddaughter of Theda Meltzer of New York City and the late Manford Meltzer, and the late Mr. and Mrs. Chaim Miller.

The bridegroom graduated from the Wheeler School and Dartmouth College. He is a third-year law student at the University of Pennsylvania and after graduation will clerk for Judge William Bryson of the Federal Circuit Court of Appeals in Washington, D.C.

He is the grandson of Mr. and Mrs. Herbert Schindler of Delray Beach, Fla., and the late Mr. and Mrs. Leonard Goldman, of Pawtucket and West Palm Beach, Fla.

The couple honeymooned in Cabo San Lucas, Mexico, and are making their home in Philadelphia, Pa.



Alexandra Meltzer and Kevin Goldman

### Golden Anniversary



Audrey and Hilton Rifkin

JACKSONVILLE, Fla. — Audrey and Hilton Rifkin, formerly of Cranston, recently celebrated their 50th wedding anniversary. Their children, Shelley Zawatsky of Jacksonville, Bruce Rifkin of Kennesaw, Ga., and Gary Rifkin of Richmond, Calif., hosted a surprise party for family and friends, along with grandchildren Lily, Sam and Ivy Zawatsky.

The Rifkins were married on Jan. 22, 1956 at Temple Beth El in Fall River. She is the former Audrey Snyder.

## People

### Brier earns professional designation

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In addition to his insurance practice, Brier is the chairman of the board of trustees of The Miriam Hospital and a past president of the Jewish Community Center and Camp JORI. He is a board member of Temple Emanu-El and the Jewish Federation of Rhode Island and has served on the boards of many other local organizations. He was appointed a Rhode Island Commodore by Governor Carcieri. He has an MBA degree from Washington University (St. Louis), and an undergraduate degree from Lake Forest College.

### Birth



Noah Francis Lax

Ryan and Maggie (Silder) Lax of Cranston announce the birth of their son, Noah Francis, on Jan. 31. He weighed 9.9 lbs. The paternal grandparents are Marvin and Rhonda Lax of Pawtucket. The maternal grandmother is Altie Silder of Monroe, Conn.

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# Phappy Passover

## Next year in Jerusalem

By Mary Korr  
mkorr@jfri.org

BARRINGTON — For Sigal Kanatovsky-Hobe, the Passover wish: Next year in Jerusalem, came true.

She recounted her personal Exodus story from Ethiopia to Israel to eighth-graders at Temple Habonim last week.

Now 30, she was almost five when her father heard there were covert Israeli agents at the neighboring Sudan border who would take Jews to Jerusalem. This was in 1983, before the massive airlifts of Ethiopian Jews to Israel.

Propelled by a "strong faith," her father led his family from their hut in a small Jewish village in the northwest, under cover of night, over harsh landscapes of mountain and desert, to the Sudan border. They walked for three months with no belongings, barefoot.

The family traveled in secret, hiding the fact that they were Jewish. During the day, while the family rested, Sigal's father and older brothers would scout out the way for the nightly trek. Their journey to the border was difficult, and heartbreaking — two of her brothers died along the way.

**"Our dream and the dream of our ancestors was to join our brothers in Jerusalem. We had no idea our brothers were white."**

"My mother says: 'Ethiopia took two of my children. I will never go back.'"

The family wound up in a refugee camp in Sudan. One of their first shocks came when they met an Israeli agent: "Our dream and the dream of our ancestors was to join our brothers in Jerusalem. We had no idea our brothers were white," she said.

After a year and a half in the camp, an agent came to the family at dinner time. "He told us: 'Tonight it's your turn to go to Jerusalem.'"

"We walked with a group to a forest, where we came to a clearing. There was a big bird — a thing. We screamed. No one knew what to



Photo by Mary Korr

SIGAL KANATOVSKY-HOBE, an Ethiopian-Israeli, spoke about her journey to Israel last week to eighth-graders at Temple Habonim.

See next page

*Best Wishes*  
on  
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# Passover

## Next year in Jerusalem

do. Many just ran away. The pilot came out and explained how the door will open and we will need to get in. The only transportation I had seen before this was a horse," she said.

Once in Israel, they were taken to an absorption center in Ashkelon. Culture shock is an understatement. A dinner was waiting for the immigrants. They didn't know what to do with the knife, fork or spoon. Or a bath-

room, an elevator, or the concept of electricity. Families living on top of families — their "apartment" was on the eighth floor — was all so strange they were terrified to leave, afraid they would get lost.

Other surprises: Jews driving on Shabbat. Israel was more than just Jerusalem. And Jerusalem didn't look like their generational dreams of a land flowing with milk and honey.

A lesson learned later — there were Jews who didn't accept them as brothers (the ultra-Orthodox).

"What I say to Ethiopian children in Israel today is: I am here because I am Jewish. You are here because you are Jewish. Let's go," Sigal said.

Their lineage is traced to the tribe of Dan, she said, going back two thousand years. Over this time, small Jewish villages, with a rabbi, kept the faith in corners of Africa. They always celebrated



Photos Courtesy Friends of Yemin Orde

AN ETHIOPIAN IMMIGRANT with friend at the Yemin Orde village in Israel.

## Honey, let's serve the good wine. Elijah's coming for the Seder!

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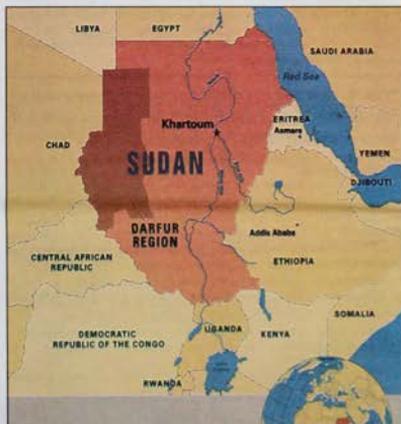
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SIGAL'S family walked for three months from their village in north-western Ethiopia to the Sudanese border, where they were met by Israeli agents.

Shabbat and followed teachings of the Torah. Her tribal synagogue was a large hut, with a separate space for men and women.

Sigal has served in the Israeli Army, where she met her husband, David. "A sabra," she says. They have two toddlers. She earned a degree in international relations at Hebrew University, and is now in a master's program.

They live and work in Yemin Orde, a village in the Carmel mountains, south of Haifa, which is home to 500 Jewish orphans, many from Ethiopia and Russia.

Her night in Barrington was her last after a trip in this country with the Friends of Yemin Orde ([www.yeminorde.org](http://www.yeminorde.org)), with headquarters in Washington D.C. The group raised over \$2 million last year for the village that keeps on growing, and which is forever home to the orphans raised there. They return on Shabbat, on school break, on Army leave.

Sigal came to Barrington at the invitation of the eighth-grade Hebrew School class teacher, Sandra Gandsman, who visited Yemin Orde on a trip to Israel.

As Sigal walked out into the Barrington evening, she looked up to the sky as a plane flew overhead and said she is anxious to return home to her children. And Passover is coming, for her the most joyous holiday. "I did this Passover journey in my lifetime," she said.

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Elliott Fishbein

# Passover

## Abundance of options for Passover wine

NEW YORK, March 29 (JTA) — In the beginning, there was sweet wine. Really, really sweet wine.

But as the kosher market broadened, a trickle of new wines targeted to more a sophisticated audience began to raise expectations among Jewish wine lovers.

Now kosher wines have entered a third era, in which many are not only passable, they're praiseworthy. Though winemakers in Israel and the United States still grow the largest numbers of these wines, vineyards all over the globe — from Australia to South Africa to Chile — are joining in, giving Jewish consumers an array of choices to accompany their charoset and brisket.

Passover is the kosher industry's peak season; virtually all kosher wines are kosher for Passover. In North America, perhaps 50 percent of annual kosher wine sales are made during the holiday or in the weeks preceding it. This percentage is falling, though, as kosher wines gain more year-round acceptance.

The kosher food market is growing by perhaps 15 percent a year, says Menachem Lubinsky, the editor of koshertoday.com and president and CEO of Lubicon, a marketing consulting firm that focuses on kosher brands. He estimates that sales of kosher wines in the United States will reach roughly \$160 million in 2005, up from \$130 million just two years ago.

Lubinsky says that the number of kosher wines on the

North American market is in the thousands, so everyone preparing a seder has plenty of strong choices at a variety of prices.

To make sense of this welter of wines, JTA's editorial team took upon itself the task of taste-testing 20 kosher wines and picking out some winners. The wines we tested were provided by Royal Wines, one of the world's largest producers, importers and distributors of kosher wines.

Wines we reviewed that are mevushal, an additional koshering step that involves flash-pasteurizing, are indicated with an "M" next to the price. To make the testing more fair, we did not know how much each wine cost when we tasted it.

According to Herzog Wine Cellars winemaker Joe Hurliman, the process wineries have begun to flash-pasteurize their wines to capture this distinctive taste.

To best simulate the actual seder experience, our testers ate only Tam Tam matzah crackers for palate cleansing.

Our overall favorites were a pair of inexpensive moscatos that would be excellent choices to accompany desserts, or perhaps spicy foods. Italy's Bartenuca Moscato (\$11, M) and Moscato di Carmel (\$9) received equally high scores from our reviewers for their light, sweet, extremely fruity flavors. Of the Carmel moscato, one taster wrote, "smells like honeysuckle, tastes like a party."

Segal's Unfiltered Cabernet Sauvignon (\$60) is from Israel. This deep red wine is vivid, rich and slightly tart, with an

alluringly earthy aroma; it had the most uniformly high scores of any wine in our testing.

Spain is a less traditional kosher wine producer — Spain has less than 40,000 Jews — but the Ramon Cardova Rioja, a Spanish tempranillo (\$13), is a terrific dry red, offering a sharp berry taste with hints of vanilla and a potent fruity aroma. It ranks high on our list of best buys.

According to JTA's testers, several other red wines also deserve a look: The Carmel Appellation Bordeaux Blend Limited Edition (\$40) is an Israeli blend of cabernet sauvignon and merlot, dark and thick with a spicy aroma and a smooth taste that has notes of both sweetness and tartness. Another nice blend is the Herzog Special Reserve Cabernet/Zinfandel/Syrah (\$35), a brand-new California wine from Herzog. It was a bit thinner than many of the reds we tasted, but we appreciated its smoothness, layers of fruit and less acidic finish.

A few of the white wines we tasted stood out. Aside from the dessert wines, the tasters were most impressed by the Francois Labet Paligny Montrachet, a French chardonnay (\$55) that is vivid and a bit acidic, with a pleasant lingering finish. Also from France, which is the third largest producer of kosher wine in the world, is the Verbu Gewurztraminer (\$15, M), a sweet, fruity wine with a mildness that makes it more versatile than the moscatos.

Listed prices are approximate retail prices.

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# HAPPY PASSOVER



Congressman Jim Langevin

Printed and authorized by Langevin for Congress.

*Passover*

## AIDS Seder of Hope

Photos by Julia McCann

HAPPY PASSOVER



*Rhoda Perry*  
State Senator

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Paul Barrette  
Executive Director  
Jewish Seniors Agency



Top, the 12<sup>th</sup> annual Seder of Hope, a gathering for all people touched by AIDS, was held Sunday evening at Temple Beth-El in Providence. Reading the haggadah are R. Bobby Ducharme, co-chair of the AIDS task force at the Community Relations Council of the Jewish Federation. Seated with him is attendee Minerva Quiroz.

Middle left, Guitar player Debbie Waldman, a member of Temple Beth-El, helped lead the seder in song.

Middle right, enjoying the Seder is Arthur Richter.

Bottom left, enjoying the seder were Dale Halburian, left, and Arthur Diworth.

# Passover

## THE JEWISH PARENT

### Not quite ready for primetime Seders

By Sharon Duke Estroff

For parents of squirmy kids, a Passover Seder can seem longer than the 40 years our ancestors spent wandering through the desert. Fortunately, with a little forethought, an ounce of creativity and the following suggestions, you can keep all kinds of kids (wise, wicked, simple and those just plain unable to ask) from getting as jumpy as the frogs in Pharaoh's bed at the big event.

**By setting an early Seder start-time,** you'll keep the evil Pharaohs lurking deep within your kids at bay a little longer.

**Set the Stage.** Draping sheets across the ceiling to give the table a tent-like feel, or pitch a freestanding Bedouin abode in the corner immediately pulls kids into the Exodus experience. If you're feeling especially adventurous, ask guests to sport full Israelite attire. (It's amazing what can be done with some sheets, robes; pillowcases and towels!)

**It's in the bag.** Hand out goodie bags at the door to your most wiggly guests. Include Passover stickers, mini-books, and Kasher for Passover candies.

**Serve up some plagues.** Scatter plastic frogs, beasts and insects (locusts) and other plague-related knick-knacks around the table. Set kids' places with paper plates, cups and napkins that reflect the plague theme, as well.

**Recline in style.** Help kids use fabric paint to decorate plain pillowcases with Passover related art. Since reclining is the name of the game during the Seder, these meaningful creations will be put to good use.

**Stretch the festive meal.** Grumbling tummies are prime perpetrators of Seder night meltdowns. By serving the matzah ball soup upon arrival and offering up platters of carrot and celery sticks as Karpas, you can squelch pre-festive meal kvetching faster than your kids can say, "Let my people go!"



SHARON ESTROFF with her four children.

Who wants to be a Matzohnaire? Since Passover is all about asking questions, the Seder table provides a perfect opportunity to intermittently morph into a game show host. Award correct answers with Kasher for Passover treats or other Seder-themed prizes.

Give a taste of slavery. Just as little heads begin to nod off, "discover" an envelope addressed to all the children at your Seder table containing a letter from the Pharaoh himself. Read the edict - commanding all children to begin build-

ing pyramids, immediately; pull out the blocks you stored under the table prior to the Seder and let the enslavement begin.

Try a change of venue. Whether everyone moves to the living room to sing Passover songs or takes a walk outside to the pool to send a baby Moses doll off in a basket, a field trip away from the table during the course of the Seder works miracles.

Chop it up. It's much more fun to eat a Hillel sandwich when you helped in making the charoset and maror! In



Sharon Estroff

my family making horseradish sauce is an annual pre-Seder event complete with Shlomo Carlbach music. Since only those old enough to safely handle a knife are allowed to participate, the kids consider it a virtual rite of passage.

Put a spotlight on stories. The true purpose of the Seder is to pass the story of Exodus down from one generation to the next, but why stop there? Ask a few of your senior guests to come prepared to share true and entertaining tales about their lives. When kids get antsy, pass a play microphone to a family patriarch or matriarch. Their tales are sure to turn capture the attention of everyone at the table.

Sharon Duke Estroff is an internationally-syndicated Jewish parenting columnist, award-winning Jewish educator and mother of four. Her first book, "Can I Have a Cell Phone for Hanukkah? The Essential 411 on Raising Modern Jewish Kids" will be published by Broadway Books, a division of Random House in 2007.



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# Passover

## Passover laws and customs

### What is Chametz?

"Chametz" includes bread, cookies, pastries, noodles, macaroni, beer, whisky or liquor, made from wheat, barley, rye, oats. Eating Chametz during Passover is prohibited. 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 gentle ownership before Passover. We cannot buy, sell, or give Chametz as a gift, or use Chametz pet food. If there is no Kosher for Passover alternative, the pet is transferred to non-Jewish ownership.

### C. "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 Kosherize metal utensils, the stovepot, 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 stovepot 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

Sunday 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 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 in a legally binding sale. The year-round Chametz utensils are placed in the designated room or closet(s) to be sold, 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

See facing page

## A Kosher & Happy Passover<sup>SM</sup> 2006 Holiday Schedule 5766

### Remember

Search for Hametz — Tuesday night, April 11  
Fast of Firstborn — Wednesday, April 12  
"Eruv Tavshilin — Wednesday afternoon, April 12

### Wednesday, April 12

#### Providence time only

Eating of Hametz:	until 10:25 a.m.
Burning of Hametz:	before 11:30 a.m.
Passover begins:	7:03 p.m.
Seder begins:	8:10 p.m.
Passover ends:	Thursday, April 20 8:35 p.m.

### Candle lighting times for Passover 2006

Wednesday, April 12.....	7:03 p.m.	1 & 2
Thursday, April 13.....	after 8:15 p.m.	
Friday, April 14.....	7:05 p.m.	
Tuesday, April 18.....	7:10 p.m.	
Wednesday, April 19.....	after 8:21 p.m.	

### Blessings

Blessing

April 12:.....	First eve of Passover.....	1 & 2
April 13:.....	Second eve of Passover ...	1 & 2
April 14.....	Friday of Passover.....	3
April 18.....	Seventh eve of Passover...	1
April 19.....	Eighth eve of Passover.....	1

- #1 BO-RUH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM A-SHER KI-DE-SHA-NU BE-MITZ-VO-TOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL YOM-TOV
- #2 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM SHE-HEH-CHE-YOH-NU VIKIVE-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-SHER KI-DE-SHA-NU BE-MITZ-VO-TOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHA-BAT KO-DESH

Special instructions for holidays (but not Shabbat).

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

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# Passover

## Passover laws and customs

From facing page

After the Chamezt 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 struck 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 Siyyum celebrating the conclusion of a Talmudic tractate, held in the synagogue.

### Matzah

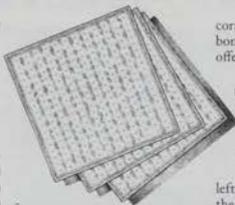
Once the house is clean of Chamezt, we are ready to usher in Passover.

Matzah is a basic mixture of flour and water that did not rise. Matzah relieves 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 Matzah

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.

### Haroset:

The maror is dipped into haroset, 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 3 matzahs 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 haroset 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.

We drink the first cup at Kiddush, the second cup after reading the Haggadah, the third

See CUSTOMS, page 39

## Best Wishes For A Joyous Passover

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# Happy Passover

Best wishes

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## Seniors

## AS WE GROW OLDER

## Can you tell me why...?

I have an inquiring mind and enjoy learning. All of my life I have been an avid reader.



Tema Gouse

I frequently attend lectures on subjects of interest. I watch PBS and listen to NPR. I read the daily newspaper and try to keep informed.

Why is it that I have arrived at this advanced age and still have so many unanswered questions? I have speculations about numerous issues but cannot

make peace with my lack of concrete knowledge about them.

Let's start with the human body. And let us assume that that body has not been abused or misused. Why is it, then, that the human frame is subjected to so many insults? I am not referring to the serious stuff like cardiac disorders or malignancies. I am just talking about those bodily reactions that are ugly or uncomfortable or unexplainably persistent.

Why do older people develop those little spots or brown wart-like growths that are dismissed as inconsequential by the friendly dermatologist? Why do cough-

ing spells most often occur in settings that demands silence, such as a movie house or concert hall? And if the throat specialist says you have no problem why are you harassed by unpleasant phlegm and headaches?

Why do we tolerate so many traumas and problems with dignity but have so little patience with inconsequential matters. And why are we so much more aware of this pattern in others than we are in ourselves?

My professional training and lifetime employment was in providing health services. I have no experience in the corporate or retail worlds. So I cannot

understand why corporate and retail moguls who do not have the innovative promotional ideas that I have, never consult me about how they can better serve a satisfied public. (And make more money at the same time.)

I have nice, achieving children and grandchildren, but as I listen to other seniors describing the accomplishments of their offspring, I feel like my offspring are under-achievers. Are their kids really more deserving of fame and fortune than mine are—or am I a less successful boaster?

In younger, healthier years, I could eat as much as a truck driver. And yes, as you have

guessed, I was painfully thin in those days. Age and physical inactivity took care of that and I gained a vulgar amount of weight. Old age and significant illness destroyed the appetite and nothing habits of my youth. And I cannot lose an ounce. This begs for an explanation.

Politics USA raise many other questions. The public has lost respect for our elected representatives. Why are honest, intelligent men and women reluctant to run for public office? And why is it that individuals that do are so often corrupt or inept? Young people no longer aspire to be president of our country. They aspire to make money instead; which is not a sin; but tell me, what does that portend for our country's future?

Education is a popular subject these days. More accurately, the sad state of education is a popular subject today. Why can't a teacher manage 24 students in today's classroom? I was never in a class that had less than 48 students until I went to college. And most of us learned to do long division by the time we were in 4th grade. During my school days, teachers were REALLY paid a pittance, taught from 8:30 till 3:30, and were not forbidden to "stay after" to help a student who had problems.

Why are teachers regarded as victims even though they only work 180 days a year? The rest of the working populace works 250-275 days a year (and do not get every 8th week off to recover and do not get life-time paid health insurance and pensions approaching 80 percent of their highest salary).

Answer this one. I am a happy consumer of restaurant leftovers. But why can't they just give smaller portions and charge us less. (Such dummies; if they did that we would have to visit the restaurant more frequently).

The list of unanswered questions can go on and on. Why does it only rain on the day I go the beauty parlor? Why does aging thin hair and increase its rate of growth? Why do young people of otherwise good taste, thin that tattoos, pierced noses, an exposed bellybuttons enhance their appearances? Why is nearly 75 percent of today's fiction in the form of mystery stories? If of people eat less, why do they have more heartburn?

I ask and ask and no one comes up with good answer Why?

Tema Gouse, a retired sociologist, is a regular columnist. She lives in Cranston.

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### Community

## So much fun at Camp JCC



**GREAT BALANCE** — Anna Tannalsky, 9, top left, of Pawtucket.



**PRACTICING CLIMBING SKILLS** — Top right, Jasmin Gabor, in the 6th grade at JCDS, climbs with friends.

From left: Nathan Deed, 7, a student at the Jewish Community Day School; Pasha Fassenko, 7, from Henry Barnard; Tim Shea, 9, a student at Martin Luther King; and Sam Greenfield, 10, also of MLK, goof around behind the Jewish Community Center.



**EITAN SIMLER, 8, Anna Aloshein, 8, and Chiara Jacobson, 6, watch a comedy act.**

## Passover GREETINGS



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## Passover laws and customs

From page 35

cup after saying grace 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.

### Korech: The matzah & maror sandwich

We eat a matzah and maror combination, as Hillel the Elder ate matzah, maror and Paschal lamb together in the holy Temple.

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 Eliya /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.

### 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 vari-



ety, 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.

(Courtesy of [www.jewish-holiday.com](http://www.jewish-holiday.com))



Senator Jack Reed  
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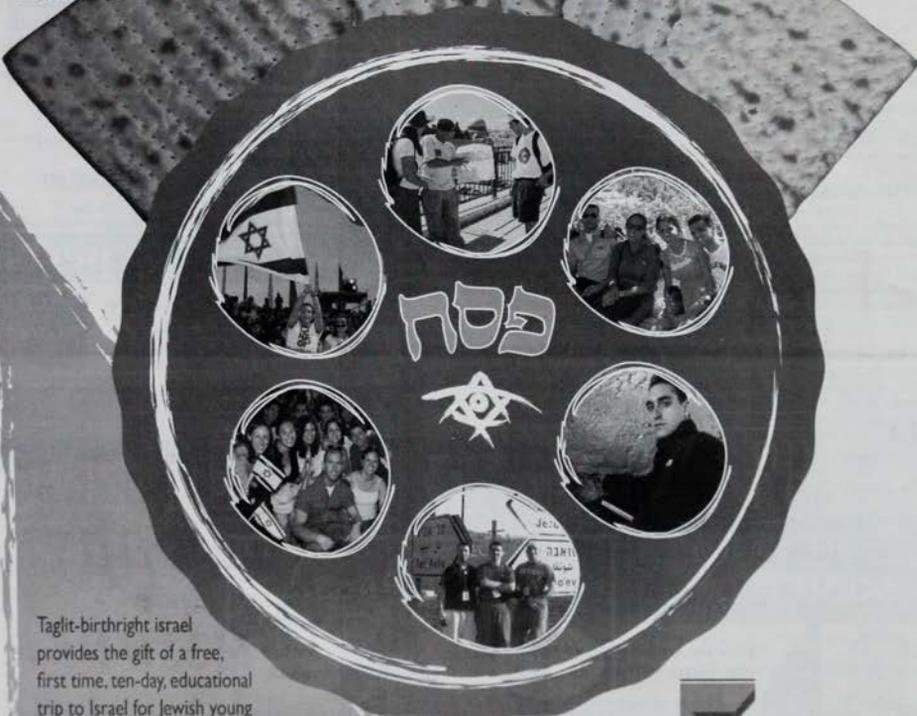
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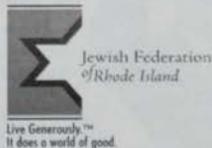


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## Medical Arts

# How does disease choose its victims?

It is Labor Day weekend and a family in Cranston is enjoying a backyard picnic unaware that their grandfather age 79, will shortly complain of an unremitting headache, lose his customary appetite, feel feverish and take



**Stanley Aronson M.D.**

Within a day he will become comatose, and tests will later confirm that he is a victim of West Nile encephalitis.

The remaining family members are apparently unaffected. It is August in the year 1921 and the New York Roosevelts are vacationing on the Canadian-American island of Campobello. A fire begins in the neighboring forest and all able-bodied persons rush to fight the flames threatening the many vacation cottages. Franklin, a vigorous and athletic man of 39, participates actively in subduing the blaze. He returns to his cottage, exhausted but pleased that the fire has finally been extinguished. Within 24 hours, however, he complains of increasing weakness and painful cramps in his legs, and within another day he finds that he can no longer walk.

A flaccid paralysis of both legs persists and physicians identify the affliction as acute poliomyelitis. No other members of the family are affected. It is April, a Monday morning in the year 1849 and a London family prepares to face a new day.

The father leaves at daybreak to work in the stables of a wealthy mansion in the suburbs and the mother feeds the children. The father's labors keep him at his place of employment all week. When he returns the following Saturday night he finds his wife and four children mortally ill with intractable diarrhea. By Sunday night he is the sole survivor in his family, the others having died of cholera.

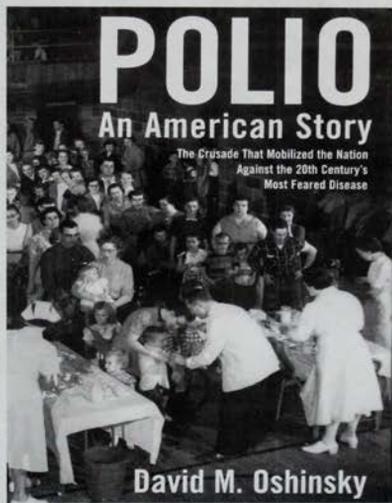
It is autumn in the fateful year 1347. A terrible scourge called the Black Death has overtaken the Italian peninsula and is ravaging the prosperous port of Genoa. Thousands die of the disease later to be identified as bubonic plague. Only an isolated monastery in the eastern hills and the small Jewish ghetto far removed from the waterfront seem to escape the mortal devastation.

Contagion, whether it be smallpox, cholera, tuberculosis, typhus or any one of a thousand other afflictions, has been an integral part of the human experience ever since people clustered together in rude villages. And only gradually has mankind begun to understand the origins, means of spread and subtle nature of communicable disease; and with such knowledge has mankind devised ways of interrupting their spread.

### Why?

The questions have always been the same:

- Why did Grandpa come down with the disease but no one else in the family?



THE BOOK "POLIO, An American Story," by David M. Oshinsky, will be published April 1 by Oxford University Press. In one chapter, the book chronicles Franklin Roosevelt's behind-the-scenes role in getting the polio crusade off the ground. This April marks the 50th anniversary of the Salk vaccine.

- Why were my wife and children taken while I was spared?
- And with widespread plagues, what had we as a community done, or not done, to deserve this terrible scourge?
- What transgression has provoked the divine authorities to punish us?

The Black Death of the 14th century, a bacterial disease of rats carried to humans by rats' fleas, was most intense in the hovels of the poor with thatched roofs harboring colonies of black rats. Stone monasteries set on remote hillside tended to be spared the invasion of rats and hence the diseases carried by these rodents.

The Jews of northern Italy were crowded into wretched multi-story ghetto tenements, which, by the nature of their construction, did not generally harbor rats.

When cholera spread through the cities of the West in the 19th century, it was commonplace to blame the victims for their fatal illness. Sermons blamed moral laxity, intemperance (alcoholism) and religious indifference for the outbreaks. In Providence, for example, most of the cases of cholera were confined to the waterfront district, home to recent immigrants from Ireland, saloons and brothels. Thus the epidemic was viewed by those who escaped the scourge as evidence of divine displeasure

directed against those whose faith differed from the faith of the majority, or against those who drank heavily.

By 1860 cholera had been shown to be a bacterial infection of the digestive system caused by sewage contamination of drinking water. Those living near the waterfront, whether they were saints or sinners, frequently drank contaminated water. The London father who worked in a remote stable drank uncontaminated well water at the estate of his place of employment.

Before an effective vaccine had been developed to make poliomyelitis a nightmare of the past, the causative virus was widespread and most children, particularly in poorer homes, were infected before age 6. But only rarely did the virus then spread to the spinal cord and only when the child's or adult's body was placed under extreme physical stress coinciding with the presence of the virus in the body. Undue physical exertion converted a benign viral infection into a paralytic disease. Thus the curious paradox that polio victims, such as Franklin Roosevelt, were often the healthiest and most vigorous in the community.

Finally, why did Grandpa take ill while the remaining family was spared? West Nile virus is transmitted to humans by the bite of an infected mosquito. Thus Grandpa may have been the sole bite victim either because he napped in the shade or failed to use insect repellent. Vulnerability to communicable disease is increasingly understood as a complex amalgamation of socio-economic, ecological, nutritional, endocrinological and genetic factors. The additional element of pure chance, of course, can never be totally eliminated. Moral turpitude or heretical thinking, on the other hand, are rarely measurable risk factors.

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



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# Passover



Ruth Ellen Gruber/JTA

THE ORIGINAL SARAJEVO HAGGADAH, shown before its restoration, in the underground bank vault where it was kept for years.

## Rare Sarajevo Haggadah reproduced

By Ruth Ellen Gruber

VIENNA (JTA) - This Passover, reproductions of a well-known illuminated manuscript are going on sale - for \$1,350 apiece. The Sarajevo Haggadah should be ready just before Passover, Bosnian Jewish leader Jakob Finci told JTA.

"We are printing a limited edition of just 613 copies - the number of the mitzvot."

The Sarajevo Haggadah has long been a symbol of Jewish presence - and survival - in the Balkans. Handwritten and illuminated in 14th-century Spain, the lavishly illustrated 109-page manuscript was brought to Sarajevo after the expulsion of the Jews from Spain in 1492, and remained intact through years of conflict and upheaval.

It served countless family seders over the centuries, and wine stains mar some of the pages. Owned by the Bosnian National Museum since 1894, it escaped the Holocaust, hidden away in a remote mountain village, and the Bosnian war of the 1990s, probably in a bank vault.

In December 2002, the book went on display at the museum. A full-scale copy was published in the early 1980s, but it was printed on paper. The new edition is printed, like the original, on parchment, and bound with leather covers. Each copy is meant to be, as much as possible, a replica of the haggadah itself.

"It will look exactly like the original," Finci said. "The copies that were published in the past were just copies." The idea - and seed money - for the project came from James Wolfensohn, the past president of the World Bank.

"When he saw the haggadah during a visit to Sarajevo, he asked why we didn't try to produce a better facsimile," Finci said. Along with Wolfensohn, the publisher and a bank loan brought the project to reality. Finci said that potential buyers have already expressed interest, particularly after the Associated Press ran a story about the project last summer.

"We have had several dozen inquiries and requests from all over the world," he said, from both individuals and institutions.

Part of the profits will go to La Benevolencija, the Bosnian Jewish cultural, educational and humanitarian society. The creation of this edition represents another step in the Sarajevo Haggadah's extraordinary history.

The Sarajevo Haggadah was created in about 1350, probably as a wedding gift, but it changed hands - and countries - a number of times over the centuries. The full details about how and when it arrived in Sarajevo are not known. It was sold to the Bosnian museum in 1894 by Joseph Kohan.

During World War II, just before the Germans entered the city in 1941, the director of the museum smuggled it to a Muslim professor who hid it in a mountain village, some say under the floor of a mosque.

Its whereabouts during the 1992-95 Bosnian War are a matter of rumor. The museum was bombarded and badly damaged, but the haggadah survived unscathed, hidden for most of the time in a vault of the national bank.

Bosnia's then-president, Alija Izetbegovic, displayed it briefly at a community seder in 1995, partly to dispel speculation that the government might have sold it to purchase weapons.

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# Passover

## Haroset: Ancient, modern and tasty

NEW YORK (JTA) — Haroset n. Hebrew (bah-ROE-set) — The mixture of apples, sweet red wine and chopped nuts that is placed on the seder plate at Passover; specific recipes differ according to geography.

Haroset is symbolic of the mortar and bricks the ancient Israelites made to build the pyramids when they were slaves in Egypt. Although haroset is a ritual food, there is no "official" recipe. It's an integral part of the Passover meal, holding a place of honor on every seder plate, and yet, in 5,000 years of history, no sage has ever recorded the recipe.

No one doubts the ancient origins of haroset. It's been around in one form or another since biblical times. The word itself comes from the Hebrew "cheres" for clay, and the lumpy wine-stained mixture does resemble bits of brick and mortar. In ancient times, Passover traditions were passed orally from generation to generation; it wasn't until 1482 that the first printed haggadah appeared in Spain. But haroset is not even mentioned in Kaddish Urchatz, the traditional rhyming song that gives a preview of the seder. Sometimes it is included in the "Hillel sandwich" of matzah and maror, so, as the sages say, we might "taste the bitter with the sweet, as life is both bitter and sweet."

Occasionally, you might also find haroset on the wall. In an unusual Sephardi custom, the leader of the seder dips the tips of his five fingers into the haro-



The Hadassah Jewish Holiday Cookbook haroset, shown sandwiched between matzah and on the back left of plate.

set and makes an impression with his hand just under the mezzuzah in the doorway. This "haroset hamsa" symbolizes God's protection against evil and visibly evokes the story of the Israelites who marked their homes so the Angel of Death would pass over them.

Apples are mentioned in Solomon's Song of Songs. Blessings have been recited over wine since ancient times. But these two

basic ingredients of haroset aren't always available. In 1862, the Jewish Messenger published an account of a seder put together by Union soldiers in West Virginia. They couldn't obtain the ingredients for haroset in the midst of the Civil War, so they placed an actual brick on their makeshift seder plate.

Union soldiers couldn't obtain the ingredients for haroset in the midst of the Civil War, so they placed an actual brick on their makeshift seder plate.

Likewise, Jews around the world have transformed the basic recipe with readily available local ingredients.

The result is that haroset comes in many varieties. Jews in the southern United States use pecans as their nut of choice, and Jews from Surinam sprinkle a little coconut on top. In a Persian version, there are dates, figs and cardamom. Italian Jews like to add chestnuts, which they boil and grind to a paste. Modern Israeli haroset

combines Ashkenazi sweet wine with native Mediterranean fruits like dates, oranges and almonds. Some cooks add whole cinnamon sticks to the mixture, symbolic of the straw or papyrus stalks the Hebrew slaves mixed with Nile mud to make bricks for Pharaoh.

Because there is no official recipe for haroset, Jews are free to celebrate in the way that is most familiar and beloved to their family, or to experiment and try a new haroset recipe every year.



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## Food

## Passover

March 31, 2006

## Matzah brei — the all purpose Passover meal

By Marilyn Graff

For breakfast, lunch or supper, or a quick meal any time of the year, just use your imagination to make matzah brei. All ingredients should be kosher for Passover.

## Base recipe

For each person break up one whole matzah into irregular

pieces about 1 square inch. Place in a large bowl and cover with cold water. Let sit for about five minutes. Meanwhile in another smaller bowl, beat one large egg per matzah with a whisk or fork. Squeeze water out of matzah(s) and return to large bowl. Pour beaten egg(s) over matzah and mix well with fork. Season to taste with salt and pepper. Heat a



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sauté pan and melt enough butter or margarine to coat bottom. When butter begins to sizzle but not brown pour in matzah-egg mixture and stir constantly with fork until mixture is just set. Remove from pan to a plate or platter and serve at once.

## Variations:

## Matzy-loxy

For each serving dice or

slice a small onion. Melt enough butter or margarine in a sauté pan on medium heat to coat bottom without browning. Cut up lox to measure about 1/4 cup and put into pan. Immediately add egg-matzah mixture and cook as above.

## Western style

For each serving dice enough onion and green or red sweet pepper to make 1/4 cup. Melt

enough butter or margarine in sauté pan to coat bottom without browning. Add onions and pepper and cook on medium heat until soft. Add matzah-egg mixture and cook as above. Diced tomatoes make a nice addition to this. Add a minute or so before matzah-egg.

## Mushroom-cheese

For each serving, dice enough onion to make 1/4 cup and slice 1/4 to 1/2 cup mushrooms.

Sauté onions and mushrooms as above. Add matzah-egg mixture. When cooked, remove from heat, sprinkle on about 1/4 cup shredded cheese and cover briefly to melt cheese.

## Apple brei

For each serving, peel and slice a medium apple into a bowl. Sprinkle generously with sugar and cinnamon. Sauté as above until tender but not mushy. Add egg-matzah mixture and cook. Serve with more cinnamon-sugar or maple syrup.

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*Passover*

Updating bubbe, cook recreates Passover staples



Gefilte fish for Passover

By Linda Morel

NEW YORK (JTA) — The first time Tina Wasserman prepared gefilte fish for Passover, it smelled up her whole house. Wasserman, who is Reform Judaism Magazine's food columnist, has learned a thing or two about gefilte fish since then.

First, you must buy fresh fish. Now that fish is so popular, that's much easier to do than it was in the 1970s, when Wasserman started out.

As she talks about gefilte fish, Wasserman laughs. She knows that the thought of cooking it makes some people gag. But that's the result of commonly held misconceptions, she believes, and lists those incorrect ideas: "The house smells for days." "Fish heads are scary." "Scales stick to fish." "The jarred kind tastes better."

"Well, I can't help you if you prefer the jarred variety, but I can resolve the other issues," she says.

Fresh fish isn't stinky at all, Wasserman says. Instead, it smells like the sea. Nonetheless, she suggests making the poaching liquid

See bubbe, page 49



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# Passover

## BUBBE

From page 47

in advance, to lessen the time you and your kitchen are exposed to the scent of fish.

Moreover, "if you don't like the jelly with the fish, then you can skip the whole head and skin process," she adds. And if you ask the store to fillet the fish, you won't have to deal with the scales.

Wasserman, who earned a master's degree in food and fashion merchandising from New York University, has been a cooking teacher for 33 years. She taught first in her native New York, and for the past 25 years she's taught in Dallas, where she lives.

"When it comes to gefilte fish, you can take my basic recipe and use fish that's indigenous to your part of the country," says Wasserman.

In Texas, people add snapper because it's not bony and tastes good. Though sea bass is gelatinous, its flavor is delicate and slightly sweet. Ocean trout also adds interesting nuances. She presents much of this wisdom on her Web site, [Cookingandmore.com](http://Cookingandmore.com).

One thing she can know for sure is that your bubbe's gefilte fish tasted fresher than fish from a jar.

In the following recipes, all ingredients are kosher for Passover, as well as utensils.

### Homemade Gefilte fish, the easy way

#### Broth:

4 pounds whole fish (any combination of carp, whitefish, pike, snapper or sea trout)

2 carrots, diagonally cut into 1-inch lengths

2 stalks celery, cut into 2-inch lengths

1 pound yellow onions, thinly sliced

1 Bouquet Garni (1 bay leaf, plus thyme, marjoram and summer savory or parsley to taste) wrapped in cheese cloth 2-3 quarts water

#### Fish cakes:

2 medium yellow onions

1 carrot

1/4 cup very loosely packed fresh parsley

2 eggs

1/3 cup water

1/2 cup matzah meal

Salt and pepper to taste

Garlic, ginger, sugar, dill or whatever seasonings your bubbe used

Fillet the fish — or better still, have the store do it for you. If you want to make a jellied broth, take home the head and bones.

Reserve the filets in the refrigerator.

Rinse out the head of the fish. Make sure any bloody masses are removed. Soak all of the bones and the head in cold salted water to cover for 15 minutes or longer. Drain and discard the water.

Place the bones and head on the bottom of a large Dutch oven and cover with carrots, celery and thinly sliced onion (from Poaching Liquid list). Add the Bouquet Garni and the 2-3 quarts of water to cover. Simmer for 60-90 minutes. Carefully strain the liquid.

Reserve carrots and set aside. Discard the head and bones. Cool and divide the broth in half.

To make the fish, grind reserved filets twice in a grinder fitted with a fine blade or process in a food processor, until mixture develops a fairly smooth texture. Remove ground fish to a large bowl.

Grind or process (from fish ingredient list) the onions, carrot and parsley. Add to ground fish.

Add eggs, water, matzah meal, salt, pepper and additional seasonings, if desired. Mix well with a fork until light and fluffy.

**NOTE:** to check for seasoning, cook 1 teaspoon of fish mixture in salted water for 10 minutes. Taste and then adjust seasonings, if necessary. Never taste fresh water fish raw.

Shape the fish mixture in your hands to form thick ovals and gently place in a wide pan (or back into Dutch oven) to which half the prepared fish stock, about 1 inch deep, has been added. Poach covered for 20-30 minutes (depending on size) over low heat or until center of a fish oval appears white.

Drain on a cloth towel, then cool in reserved fish broth. Serve with horseradish. Garnish with reserved carrots.

Yield: 8-12 patties

#### Deluxe Matzah farfel kugel

3/4 cup, plus 1 tablespoon cooking oil or chicken fat, plus more if needed

3/4 cup diced onion

3/4 cup diced celery

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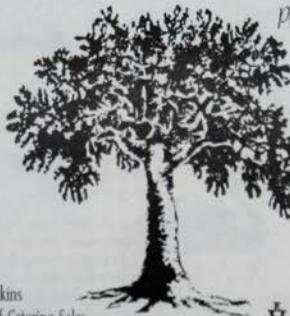
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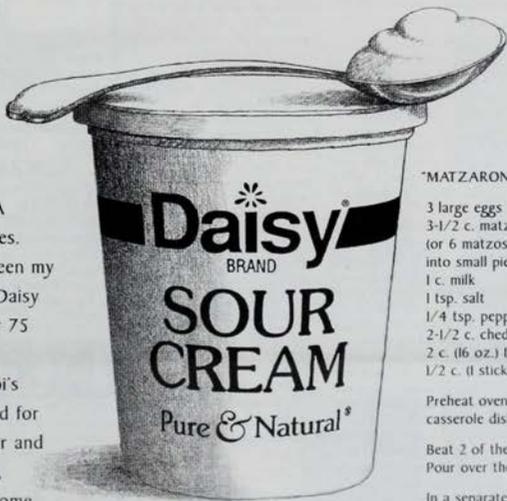
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Like us, families everywhere have their special Passover recipes that have been handed down over generations. It just wouldn't be Passover without them. And because Daisy is Kosher for Passover, we are fortunate to be a part of many of those recipes.

Here are two more that we think you might enjoy. Wishing you a happy and healthy Passover.



## PASSOVER BROCCOLI CHEESE CASSEROLE

4-1/2 c. broccoli flowerettes, parboiled  
1 c. Daisy Brand Sour Cream  
1 c. cottage cheese  
4 Tbsp. butter, melted  
2 eggs  
1 c. hand cracked matzo  
1 large tomato, thinly sliced  
1/2 c. grated parmesan cheese  
Salt and pepper to taste

Preheat oven to 350F. Lightly grease 2-quat casserole dish. Spread parboiled broccoli flowerettes in dish.

In a medium-sized mixing bowl, beat sour cream, cottage cheese, butter and eggs until well-blended. Fold in cracked matzo and pour mixture over broccoli. Arrange tomato slices on top and sprinkle with parmesan cheese.

Bake for 45 minutes. Let cool 5 minutes before serving.



## "MATZARONI" AND CHEESE

3 large eggs  
3-1/2 c. matza farfel  
(or 6 matzos broken  
into small pieces)  
1 c. milk  
1 tsp. salt  
1/4 tsp. pepper  
2-1/2 c. cheddar cheese, grated  
2 c. (16 oz.) Daisy Brand Sour Cream  
1/2 c. (1 stick) butter, cut into 16 pieces



Preheat oven to 350F. Grease a 2-quat casserole dish.

Beat 2 of the eggs well with a whisk. Pour over the matza farfel and blend lightly.

In a separate bowl, combine the milk, salt and pepper. Beat the remaining egg with a whisk and stir it into this milk mixture.

Layer ingredients into casserole dish as follows, being sure to distribute each layer evenly: half the farfel mixture, one cup cheddar cheese, half the sour cream (in dabs), half the butter pieces. Repeat. Pour milk mixture over the top and sprinkle with remaining 1/2 cup cheddar cheese.

Cover casserole dish and bake 10-15 minutes until lightly browned on top.

Certified by the Chicago Rabbinical Council,  Kosher for Passover when "Passover 2006" is printed on package lid.



©2006 Daisy Brand

# Passover

## Food

### BUBBE

From page 49

3/4 cup diced fresh mushrooms

1 box matzah farfel  
1-1/4 teaspoon salt  
1/2 teaspoon freshly ground black pepper

1/2 teaspoon garlic powder  
1 tablespoon paprika  
2 eggs, well beaten  
2-1/4 cups chicken broth, warm

In 3/4 cup oil, melted parve margarine or chicken fat, sauté the onion until golden brown. Add the celery and mushrooms. Sauté until celery is translucent. Add a little more oil if vegetables are sticking to the pan.

Place vegetable mixture in a large bowl and add the farfel. Toss thoroughly so that all the farfel is coated with vegetables and fat.

Combine seasonings, eggs and warm broth. Pour over farfel mixture. The mixture should be loose. If needed, add more broth.

Grease a 9 x 13 roasting pan with 1 tablespoon of shortening, preferably chicken fat. Pour in farfel mixture and bake at 350 degrees for 1 hour, or until golden brown.

**VARIATION:** For a sweeter kugel, use 3/4 cup onion, 1/2 cups apple chunks and orange juice in place of all or part of the broth. Leave out celery and mushrooms.

Yield: 16-24 squares, depending on size.

#### Syrian spiced meat tsmimis with eggplant and prunes

"The hardest thing about making this sensational dish is finding a pot large enough and heavy enough to hold all of the ingredients and cook them slowly over a low flame," says Wasserman. "Make this dish in advance and then reheat before serving. If the casserole is nice enough, you can serve the recipe right from the dish it's cooked in. But since most attractive casseroles don't hold five quarts, you can transfer some of the layers from the cooking pot into a large serving dish."

2 lbs. ground chuck meat  
2 teaspoons ground allspice  
2 teaspoons ground cinnamon

1 teaspoon kosher salt  
Pepper to taste

3 tablespoon vegetable oil

6 medium onions, halved lengthwise and then cut into fourths

4 large red potatoes, cut into eighths

12 ounces pitted prunes

1 large eggplant, quartered lengthwise and cut into 1-inch slices



2 6-ounce cans of regular (not flavored) tomato paste  
1/4 cup light brown sugar  
3/4 cup fresh lemon juice

In a 2-quart bowl, combine the ground meat with the allspice, cinnamon, salt and pepper. Distribute spices evenly by mixing first with a fork and then with your hands.

Place the oil in the bottom of a 6-quart Dutch oven or metal casserole.

Place half of the onion slices in the bottom of the pot. Cover with half of the meat, making sure that you press the meat evenly and firmly into the onions.

Scatter half of the potatoes, prunes and eggplant over the meat. Repeat with the remaining onions, seasoned meat, potatoes, prunes and eggplant.

In a 3-quart bowl, combine the tomato paste with the remaining ingredients, along with salt and pepper to taste, into a smooth sauce. Pour the sauce over the meat and vegetables. Gently swirl the pan to allow the sauce to permeate the dish evenly.

Cover the pot and bring to a boil over medium high heat. Keeping the meat at a medium simmer, cook the mixture for 2 hours, or until the potatoes are tender and dish is thickened.

Ashkenazi law prohibits eating rice during Passover, but if you're Sephardi, serve this dish with rice flavored with some pine nuts and sautéed onions.

Yield: As part of a Passover meal with additional entrees, 36 servings, but only 10-12 servings as the single entree of a normal meal.

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## Books

# Finally, Kosher yoga

Yoga teacher Diane Bloomfield explains how she incorporates Judaism into her classes in the newly published "The Hadassah Jewish Family Book of Health and Wellness." The following is an excerpt from chapter 10.

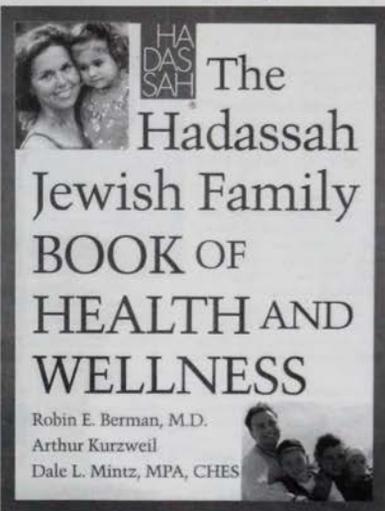
**Q.** How did you initially make a connection between yoga and Judaism?

**A.** I've always been interested in my Judaism, but in my twenties I began to really want to know the Torah. I spent many years immersed in Torah text in a very traditional way, in Jerusalem, and I became quite observant.

At that point I had a very solid Torah background and was teaching in different settings in Jerusalem. Yet suddenly I was feeling that I needed to understand this in a different way. I knew I needed to move and dance and do yoga. I could understand when I was practicing yoga that this was practicing in the Torah, that what was happening in yoga was something that had its equivalent in the Torah. So much of what I was experiencing, I translated just naturally into Torah because my mind very much thinks in Torah terms. It's just the way I'm wired—I translate into Torah.

**Q.** How do people who insist on the purity of the yoga discipline, or see yoga as strictly a Hindu practice, react to your teaching?

**A.** There's one quote I have in my book by B.K.S. Iyengar—one of the foremost yoga teachers in the world: "Yoga was given for the human race, not for the Hindus." I firmly believe that there's a way to take the physical practice of the postures and the breathing practice and disconnect it from Hinduism. Some people would disagree with me, but there's a lot of support for saying that. Yoga is not integrally interwoven with a religion, and it is not a religion in and of itself. It's a very spiritual path. It's about God; it's about consciousness. That is one of the reasons why many Jewish people love the Torah yoga class—they're really happy to do yoga extracted from the Hindu context. More and more, there's chanting in yoga classes, and Jewish people are not comfortable. They don't want to be chanting Sanskrit, or they don't understand it. They'd rather be chanting Hebrew and studying Torah. About ten



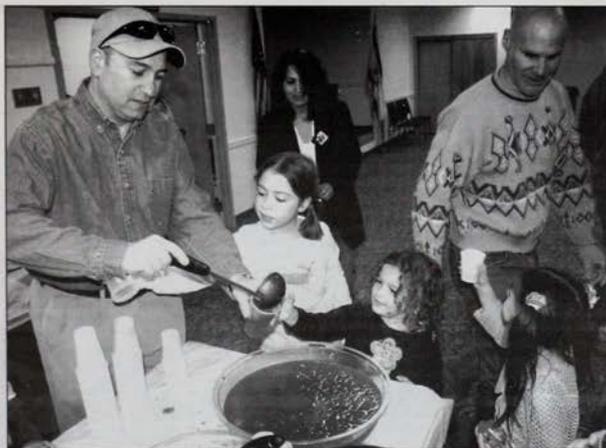
years ago, this older man who had been doing yoga for twenty years came to my class. After class he said, "Finally, kosher yoga." To me, that was a pretty good description.

**Q.** So in your classes, you begin by teaching that example from the Torah first and then you could go into the postures?

**A.** Yes. In my classes, I always start with a few minutes of stretch and movement. I'm really emphasizing that the wisdom of the Torah is contained in the body, so we want to also really be connected to the body. As Jewish people, we spend a lot of time looking outside ourselves and looking at text and very little time looking at our bodies. So I always start the class with ten minutes of some kind of stretching so that people will immediately remember that we are also going to include our body. Then I'll do a Torah teaching in a traditional way, for ten or fifteen minutes. I've been doing this for fourteen years, so I have hundreds of teachings. The rest of the class, which would be about an hour after that—it's together—we will do I will continually of the concept that we are focusing on and how to experience it in the body.



**Community**



*Photo by Jonathan Rubin*

HARRIS ALKINS, of East Greenwich, serves fruit punch to his daughter Riley, 8, and Rachel, 5, visiting from Boca Raton, at a pre-Hanukkah party at Touro Hall.

# 'Harmony, Friendship and Benevolence'

*Touro Fraternal order creates good times, goodwill*

By Jonathan Rubin  
jrubin@jfri.org

CRANSTON — The word "Touro" makes many Rhode Islanders think of Newport's resplendent Touro Synagogue, cherished symbol of the Jewish colonial presence in the United States.

To some, however, "Touro" brings to mind one of Rhode Island's unique Jewish institutions, the Touro Fraternal organization, which blends socializing and tzedakah. Their motto is "Harmony, Friendship and Benevolence." The 600 members call each other "brother" and spend their time together schmoozing, eating, attending ball games and other social events and helping both Jewish and secular organizations in need.

Touro makes its home at the former post office on Rolfe Street in Cranston. They have minutes of every meeting bound in chronological order back to the handwritten notes of the first one on March 11, 1918. Their web site ([www.tourofraternal.org](http://www.tourofraternal.org)) is updated constantly, all of their materials are accessible electronically and they quickly post digital pictures from recent events. It's the largest independent Jewish fraternal order in New England.

**Different from the rest**

At any given meeting, it'll be Chairman Robert D. Miller cooking the hot dogs or steaks (kosher, of course,) on a huge 55-gallon grill.

Touro prides itself on being different from other organizations — they don't solicit for funds, don't worry about member attrition and politics aren't really a problem — after even a heated meeting, somehow when the gavel falls, everyone becomes brothers again.

Touro fills its ranks with senior citizens, middle-agers and new parents, and it's always looking for new, younger members. They proudly tell you their membership has a similar composition as when it was founded — clerks and taxi drivers sit next to judges and bankers.

"That's the beauty of Touro — it didn't matter who you were, when you came in, you were a brother," said Miller.

**Giving it away**

Andy Lamchick chairs the philanthropic arm of Touro, which handles allocations for local organizations, Jewish and others, as well as for emergencies like Hurricane Katrina. Recent beneficiaries include Camp JORI (the camp office bears Touro's name) and Camp Yaogooq (the name is on their library) the Miriam Hospital, senior centers, veterans' organizations and others. They own \$150,000 in Israeli bonds, bought deftly-

lators for local fire departments and give away at least \$10,000 annually to local charities.

They are also big on scholarships — they've given money to send local youths on the March of the Living program, run by the Bureau of Jewish Education, which sends teens on tours to concentration camps in Europe and then to Israel.

"Anything that's local and Jewish we try and partner with," says Lamchick. He says that for years Touro was mainly a social organization, and he credits the group's evolution into serious philanthropy to Chairman Emeritus Arthur Poulten of Cranston. Poulten has been a Touro member since 1962 and his grandfather, father and uncles were all members.

Howard Myerson, of Cranston, brought his family to a pre-Hanukkah party in December that served dinner and had Revlak the Magician entertaining the kids. He says he likes these kinds of Touro events so his kids can play with other Jewish youngsters.

To join, you've got to be male, Jewish and invited by another member. In order to achieve "regular" membership and be eligible for many financial benefits, you need to be between the ages of 18 and 52. This includes a physical examination (there are life insurance components.) Jewish men

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## Community

## Touro Fraternal creates good times, goodwill

From page 53

## A history of Touro Fraternal

It's well known that the Touro Fraternal Association was founded in 1918, but outside of that date, many of the facts are missing or lost. According to the Rhode Island Jewish Historical Association, Touro most likely received its name from one of Rhode Island's greatest Jewish philanthropists, Judah Touro (1775-1854), whose contributions to Jewish life were still significantly felt into the late 1800s. He was most likely a relative of Isaac Touro, the first spiritual leader and founder in 1763 of Touro Synagogue in Newport.

## Touro Cadets

An organization called the Touro Cadets was incorporated in 1897 by five Jews for "literary, scientific, social and charitable purposes." But they were also a model militia group, which trained and won in drill competitions and offered their services during the Spanish American War (they were refused a group and asked to join as individuals).

They changed their name to the Touro Guards of American Zionists in 1903. They began plans to build a home for their organization, but the First World War, which began on April 6, 1917, put a stop to that. About a year later, the charter for the Touro Fraternal Association was granted, which had little of the military bent of the original but much of the same social and charitable influences.

One of its principal functions was as a burial and charitable organization that helped poor Jews with a headstone, funeral costs or coal to heat their house.

Their heyday was in the 1940s and '50s, when returning vets swelled their ranks to more than 1100.

As populations shifted and better facilities became available, the organization has shifted its home base from numerous locations in Providence and Cranston, including rented rooms in the Biltmore Hotel for a spell. In 1989, they purchased their current home, 45 Rolfe Square in Cranston.

— Jonathan Rubin



TAKE ME OUT TO THE BALL GAME — Marvin Jacobson and his two grandchildren attend a Pawsox game sponsored by Touro Fraternal.

who do not qualify for regular membership either because of health or age may become social members.

Some favorite Touro events are trips to the Pawsox, speakers ranging from Lieut. Gov. Charles Fogarty, Projo columnist Mark Patinkin, auto dealer "Al" You'll be glad you did" Cerrone, Brown Dean Emeritus Dr. Stanley Aronson and former boxer Vinny Paz. February has a super bowl party and a show at the Providence Performing Arts Center. Nate Lury was the subject of this year's roast.

Every Christmas, many Jews in Rhode Island have a ritual — Chinese food with friends followed by a movie. Touro turned it into an annual event — they rent out a restaurant, and then take everyone to the movies, for just \$10.

Walking into Touro Hall, you'll see an amazingly long row of photographs of officers going back to the 1930s. Touro's pull is so strong that you can often find generations moving through the ranks.

Morry Coken, Touro member for 40 years, is taking his

young granddaughter around the room at a family lunch event. She studies a picture and says "There you are!"

Coken's father was a member for 43 years, and his mother wrote minutes and stuffed envelopes for Touro. In fact, many of the well-known Rhode Island Jewish families — Rabinowitzes, Kofflers, Briers, Markoffs, Adelman and Resses — can be found on their walls.

## Benefits

If a Touro brother sees you as a potential member, he will not just tell you what joining will cost you (\$15 a year), he'll talk about the "benefits" of signing up.

And it's a good deal: you get B J's food club membership, financial aid for college students, or discounted movie tickets.

"This is something you can say you're proud to belong to," said Harry Katzman of Cranston. "The Shriners is an organization — this is family. I feel like I'm with my people."

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**Community**

**Honoring life in death**

By Julia McCann

CRANSTON — Fraught with dark comedy and drama, "Six Feet Under" and "Family Plots" keep TV viewers engrossed. They are not, however, an accurate portrayal of a family-owned funeral home.

"I have watched both shows but there is next to no reality in them," says Adam Smith, director of the Shalom Memorial Chapel in Cranston, owned by his father, Michael Smith.

Contrary to the "reality" portrayed by TV shows, Adam focuses, not on death, but on the life of the departed and those left behind.

"It's our job to do the worrying," he explains.

The Smiths are on call 24/7 — including holidays and Shabbat. "Jewish law states that health laws always come first, and the death of a loved one falls into that category," he says.

Adam originally entered college to pursue a career as a psychologist, specializing in bereavement. When he graduated, his father offered him a position at his newly opened funeral home.

His father worked at the Max Sugarman Memorial Chapel before opening his own funeral



ADAM SMITH works with his father, Michael Smith, in the family funeral home.

disha, the Jewish burial society comprised of three Orthodox men or women.

Adam's role during this time is to coordinate with the cemetery, the clergy, the family, and other parties, to obtain a profile of the deceased for the death certificate and obituary and to compose a

**"It's our job to do the worrying."**

— Adam Smith

home. Adam recalls a day his father spoke in a "Death and Dying: Life and Living" class he was taking in college.

"I came to realize that what he did and what I had as my goal for a job weren't that different."

In order to become a funeral director, though, Adam needed a degree in mortuary science and he enrolled at the Funeral Institute of the North East in Westwood, Mass.

"People don't realize how much you need to know," explains Adam.

Over several years of study, students earn an associate's degree; their courses include chemistry, thanatochemistry (the chemistry of death), restorative art, anatomy, pathology, business, accounting, and embalming.

Although Adam and his father follow their services to each family, Jewish tradition is the common thread. Embalming and cremation are against Jewish law and are generally prohibited. Everything is done in accordance with Jewish law and all caskets are constructed of wood.

Once a body is under their care, the Smiths prepare the body for *shabara*, the purification ritual performed by the Hevrah Kad-

memory booklet.

Adam is often asked whether the funeral profession is depressing, to which he replies, "I never focus on that. I focus on the trust that the family has in me, and that's a good feeling."

He and his father also speak to community groups and Sunday school classes, explaining how funerals work and what happens from beginning to end. They are also on call in the event of a disaster. Adam recalls the Egypt Air crash on the New England coast and the Station nightclub fire: "When it's something big like that, we (funeral homes) all volunteer; it's a very giving community."

When he's not working, Adam likes to spend time baking cookies with his two-year-old son, Matthew. He has a literary side as well.

"I do a lot of writing — short stories, music, plays, poetry."

He has published seven books — one is a children's book. He published his first piece at the age of eight.

"It's a hobby that I couldn't stop if I tried," he says.

Julia McCann is a freelance writer and photographer who lives in Barrington.



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# Arts & Crafts

## Make Pyramid place cards for Passover

During the springtime holiday of Passover, the story is retold of Jewish enslavement by the Pharaoh in Egypt. We are reminded that Jewish labor was used in building the ancient pyramids.



Charlotte Sheer

Symbolic pyramid-shaped place cards are easy to make and are a decorative addition to the festive Passover Seder table.



### What you need:

- White copy paper
- Crayons
- Course sandpaper
- Scissors
- Tape, glue or paperclips

### What you'll do:

1. For each place card, cut a 7-inch square from the paper.
2. Fold the paper in half once, in each direction. Open and place it flat so that you can see an "X" formed by the folding.

3. Cut along one fold line from an outside corner, stopping at the center point.

4. Place coarse sand paper, rough side up, under the paper. Color three of the 4 sections with bright spring colors.

5. On the middle-colored section, write the name of a Passover dinner guest.

6. Pick up the paper and slide the non-colored section

behind the adjoining colored part, to form a three-sided pyramid. Use a paper clip to join the overlapped sections together so that your place card can be easily taken apart and stored flat for next year's Seder.

Glue or tape may be used instead.

Charlotte Sheer, a Foxboro resident, writes a regular arts & crafts column for the Jewish holidays.

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## Exodus - ABC's revised version

By Tom Tugend

LOS ANGELES (JTA) — The story of the Exodus makes for great cinema and stunning visual effects, as Cecil B. DeMille and Charlton Heston proved half a century ago.

Now "The Ten Commandments," with its timeless themes of slavery and freedom, faith and doubt, battles and miracles, has been shaped into a four-hour miniseries by ABC-TV.

It will air in two two-hour segments April 10 and 11, for the Passover season.

The 2006 "Ten Commandments" easily outpaces the 1956 epic, which starred Charlton Heston.

With commercials, the miniseries is actually slightly shorter than the original three-and-a-quarter hour film, but is by far the more subtle, credible and engaging of the two.

Scottish actor Dougray Scott portrays a complex Moses, a man chosen against his will by God and tested almost beyond endurance, torn by the punishments he must inflict, badgered by his stiff-necked tribe, and yet rising to pre-destined greatness.

Omar Sharif as Jethro, Moses' father-in-law, may be the most recognizable member of the cast.

The basic plot is familiar from the bible, beginning with the rescue of baby Moses from slaughter, to the 10 plagues and the liberation from Egypt, the Ten Commandments at Mount



Photo: Ron Winters

A SCENE from a new ABC-TV miniseries, "The Ten Commandments."

Sinai, 40 years of wandering in the desert and Moses' death in sight of the Promised Land.

Veteran producer Robert Halmi Sr. and director Robert Dornhelm have gone to considerable lengths to authenticate the biblical scholarship, dress style and physical setting of the drama, with Morocco substituting for the Sinai Peninsula.

Scriptwriter Ron Hutchinson has introduced some telling analogies between the biblical story and the current human condition in Moses' constant emphasis that "to be a free man, you must stop thinking like a slave and think like a free man."

Sometimes jarring is the characters' occasional slipping

into anachronistic colloquialisms. Pharaoh declares, "I will not be moved" and "I'm willing to bargain," while Moses asks Ramses "Give us our freedom - is that too much to ask?"

Fortunately for nostalgic DeMille fans, the miniseries does not stint on spectaculars.

The parting of the Red Sea scenario is one even the old master would applaud and the fight against the Amalekites depicts masses of Israelite archers unerringly shooting arrows into the chests of onrushing enemy horsemen.

As a bonus feature, ABC-TV will air the 1956 "Ten Commandments" with Heston on April 15.

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