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Photo by Mary Korr

SOPHIE FREUD signs a copy of her book, *Living in the Shadow of the Freud family*, at her March 25 lecture.

Sophie Freud: Living in the shadow of fame

Sigmund's granddaughter gives an intimate glimpse of the Freud family

By MARY KORR
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DARTMOUTH, Mass. — Sophie Freud, 84, recalls the last time she saw her famous grandfather, Sigmund Freud. "He came through Paris. My mother and I went to the train station. I felt sad as I looked up at him. I knew this was the last time I would

See FREUD, Page 9



Photo by Sam Asinof

PREPARING FOR PASSOVER

This year, in Rhode Island, *The Voice & Herald* shares some traditional recipes from grandma, the secrets to a great flour-less chocolate cake, and some new twists on old traditional dishes. See PASSOVER, Page 22-31

Showing solidarity with Sderot families

Code Red sends residents scurrying to shelters

By DANIEL STIEGLITZ
dstieglitz@gmail.com

UNLIKE previous articles, which I've written from the comfort of Jerusalem, I write this one from

the city of Sderot. The sun is shining, people are socializing in a nearby café, and trucks are driving by running their usual errands.

Unfortunately, this atmosphere is not always the norm in Sderot.

That is because Sderot often attracts the unwanted attention of Hamas militants,

who fire Kassam rockets at Sderot from nearby Gaza.

It happens quite often that the relative calm I described above is broken

by a loudspeaker blaring a *Tzeva Adom* (or "Code Red") which signals the imminent descent of a Hamas rocket.

Once this alarm sounds,

people have merely seconds to find cover in one of the many bomb shelters situated throughout the area. The Hamas militants fire these rockets which can cause significant property damage, or worse, to achieve their primary objective of killing Israeli civilians. And from time to time, they are successful.

So the citizens of Sderot go about their daily lives, always on the lookout for signs that danger is just a few seconds away.

You might be asking yourself, why don't these people simply pack up and move to a safer location? For several reasons, this is not as practical or easy as it may sound.

First, to relocate to a new home further inside Israeli territory would mean having to give up their homes, jobs, businesses, and community.

And, though I'm no economist, it's probably safe to assume that the job opportunities will significantly diminish when thousands of people suddenly migrate to a new area of the country.

Not only that, but the citizens also have to be realistic

See SOLIDARITY, Page 8

Day trading at JCDS

Students bullish on Microsoft, Coca Cola

By MARY KORR
mkorr@jfri.org

PROVIDENCE — The Stock Exchange at the Jewish Community Day School was open for business, and students in this elective course, "Money Madness," were buying and selling. "Readjust your alloca-

tion pie. Let's not put everything in Hershey," teacher Lisa Bergman advises two of the day traders.

Bergman was trained in The Stock Market Game™ (SMG), and then spent several classes introducing it to students who chose this elective. The class meets twice a week for an hour. They work in teams, which have deep pockets: a hypothetical \$100,000 to invest in an online portfolio. The "game" is approved by the New York Stock Exchange.

See INVEST, Page 9

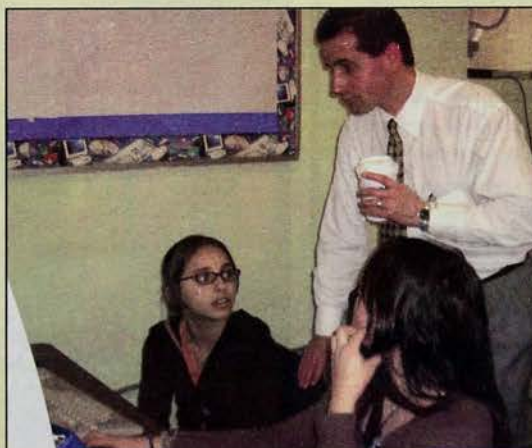


Photo by Mary Korr

RACHEL NASSAU, left, and Sophie Harlam check their portfolios with Daniel Gamm a JCDS parent who coaches the class.

A novelist envisions a Jewish nation – 20 years before the first Zionist Congress

In Daniel Deronda, George Eliot creates the model for a righteous man

By JOHN J. CLAYTON
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IT MAY SEEM odd to talk in a column in a Jewish newspaper about a great novel published not last week nor



PROGRESS
IN AMERICA

last year but 133 years ago. It may seem especially odd since George Eliot (the *nom de plume* of Marian Evans) wasn't Jewish. Yet the novel is so deeply about Jews, it so beautifully

describes and idealizes the moral essence of Judaism, that every Jew should be encouraged to read it.

Daniel Deronda, published in 1876, is Eliot's last novel, written about five years after *Middlemarch* and four years before she died. Basically, Eliot tells two stories, both about a young gentleman, Daniel Deronda.

One story is about a gentlewoman, Gwendolyn Harleth, selfish and spoiled, who, when her family loses its money, goes against what she knows to be right and falls into a loveless marriage to one of the great cold villains of literature, Mallinger Grandcourt.

Her rescue comes from Daniel; she turns to him as a moral guide.

In the second story, folded into the first, Daniel saves a young Jewish woman from suicide and helps her find her life. As he becomes interested in Jews and Judaism, Daniel meets a deeply religious and passionately Zionist intellectual, Mordecai, sick with consumption, who sees in Daniel a fellow soul, someone who will, after Mordecai dies, carry on his work of bringing into being a Jewish nation.

At first Daniel, while caring deeply about the dying Jew, thinks Mordecai's plans for

him are deluded. But ultimately, Daniel begins to fulfill these plans.

Daniel's own past is revealed fairly early on in the novel:

though he assumes the man who has raised him is his father, Daniel is in fact a Jew.

These two stories of moral redemption by the same rescuer

seem so disconnected from one another that critics have suggested the two stories should have been turned into two different novels.

But no – Eliot is writing a different form of the novel. The two stories are analogous. They are mirrors each for the other. We see in the loving virtue of the Jewish woman, Mira, a way of

seeing the narcissism of Gwendolyn. We see the ways Gwendolyn has to change.

Daniel ties the stories together by the force of his beautiful soul, his goodness. Daniel is a good man, who, in Victorian fashion, lives by his sense of duty. I can't think of any character in a novel that is so motivated by love, by concern for others. He

causes others to become their best selves. When we learn of his origins, we feel it's not accidental that he's a Jew; it's as if his moral nature is associated with his having Jewish ancestors. Without having ever met them, he seems to have sprung from the values and vision of his father

See **RIGHTEOUS**, PAGE 41

CANDLE LIGHTING TIMES

For Greater
Rhode Island

April 4 6:55

April 11 7:03

April 18 7:10



QUOTE OF THE WEEK:

"The Jewish community is a much more gender-stratified community than any I know, much more than the U.S. military."

Morlie Levin

SEE Page 1

IN THIS ISSUE:

Israel at 18: A kaleidoscope of shattered preconceptions.

SEE Page 1

COMING NEXT ISSUE:

New York Times columnist Nicholas Kristof visits Brown to talk about human rights.

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Yom HaShoah service on April 13 to honor New Bedford's Abe Landau

Driving force behind the local Holocaust memorial, Landau is subject of new documentary

By RICHARD ASINOF
rasinof@jfri.org

NEW BEDFORD, Ma — For the late Abraham Landau, the only survivor of his 95-member family from Poland, his dream was to preserve his own Holocaust story so that it could be shared with and remembered by younger generations.

Born in Wilchen, Poland in 1922, Landau and his family were first imprisoned in the Zagorow Ghetto in 1939. During the next six years, he was held at 13 concentration and labor camps, including Auschwitz, Buchenwald, and Bergen Belsen. Landau was liberated from Bergen Belsen in April 1945; he met his future wife Freda Goldberg in a refugee camp, and they were later married in Hanover, Germany.

In 1950, the Landaus arrived in New Bedford and Abe, as he was known, opened Landau's Custom Tailoring Shop in the city's downtown. Landau also performed as a cantor at High Holiday services at synagogues throughout New England.

Landau, who served as a member of the B'nai B'rith Speakers Bureau, brought his personal story about the Holocaust to schools and students throughout the region. He was also interviewed and videotaped by the Shoah Visual History Foundation; he made a gift of his personal papers to University of Massachusetts at Dartmouth.

His dream of sharing the Holocaust story was realized in part in 1998, with the dedication of a Holocaust Memorial sculpture in Buttonwood Park on Rockdale Avenue.

On Sunday, April 13, at 6:30 p.m., there will be a special Yom HaShoah



ABRAHAM LANDAU was held in 13 different concentration camps, the only member of his family to survive.

service marking the 10th anniversary of the Holocaust memorial. The service will pay tribute to Landau and other victims of the Holocaust.

At the conclusion of the service, Landau's daughter and his friends will light 12 memorial candles and lead a procession to Tifereth Israel Synagogue, where a new documentary, "Remember-

ing Abraham Landau," will be shown. Following the screening, prizes will be awarded to the students of local public and parochial schools who participated in the art and essay contest dedicated to the life of Landau. A reception will follow.

OBSERVANCE IN PROVIDENCE

Here in Providence, Temple Emanu-El will host a community observance of Yom HaShoah on Wednesday, April 30, at 7:30 p.m. in the main sanctuary. About 300 community members are expected to attend, which will focus on the *kindertransport*, the effort to rescue children from the Holocaust by transporting them to England. A number of survivors, who were *kindertransport* children, will participate, including Professor Emeritus Peter Wegner of Brown and Professor Emeritus Albert Silverstein of the University of Rhode Island. "This interfaith community gathering is a way to make sure that our community remembers the Holocaust," said Rabbi Wayne Franklin of Temple Emanu-El. "It is also an avenue for us to learn and hear from

survivors."

The community observance, he continued, was begun about 25 years ago.

The *Kol Kesem* teen choir will perform.

One of the more important efforts to preserve the memories of the Holocaust is the volunteer work that Lisa Churchville, the general manager at WJAR-TV, NBC 10, has undertaken to transcribe all the video archives at the Rhode Island Holocaust Museum into digital media. Many of the existing videotapes, which capture the personal stories and testimony of survivors in Rhode Island, were done on outdated video formats, such as Beta.

"More and more, we recognize, in the same way we recognize that print sources serve as the first draft of history, video journalism is

history's first eyewitness," Churchville said.

The process is time-intensive, because the transfer of the archival material needs to take place in real time, Churchville explained.

Once the transfer is completed to digital media, it will enable the materials to be viewed in any number of formats. She hopes that the project will be completed by the end of this year.

Churchville, whose mother worked as a librarian at the National Archives, spoke of the importance of digitizing and preserving the materials. "Digitizing the material preserves the testimony," she said.



HOLOCAUST MEMORIAL sculpture in Buttonwood Park on Rockdale Avenue in New Bedford, created by artist Peter London.

"Landau also performed as a cantor at High Holiday services at synagogues throughout New England."

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FROM THE EXECUTIVE EDITOR The legacy of Dr. King

By RICHARD ASINOF
rasinof@jfri.org

MUCH LIKE the Beatles, whose meteoric rise and dissolution as a band lasted less than a decade, the life of Dr. Martin Luther King, Jr., and his leadership of the civil rights struggle in America was, by mere measurement of time, relatively brief. But King's legacy, like the Beatles, has had a profound and lasting influence on our society.

Forty years ago, Dr. King was gunned down in Memphis, attempting to bring dignity and respect to striking trash collectors, most of whom were African American. He was about to launch an anti-poverty protest, bringing a "train" of poor people to Washington, D.C., when he was assassinated.

For Americans, 1968 was a time of great divisiveness: black and white, rich and poor, hawk and dove. In turn, politicians such as former President Richard Nixon, skillfully provoked and exploited those tensions to gain electoral triumph.

Today, when the gap between the very wealthy and the very poor has never been greater, when we are stuck in the quagmire of a war without a clear exit strategy so reminiscent of Vietnam, when our economy is troubled by a shrinking dollar, a ballooning deficit and a plummeting housing market, the temptation is to look for scapegoats.

In the 1960s, the rallying cry of demagogues was "welfare"; today, it is "illegal immigration." The rhetoric is all too familiar, sadly, to some of the hateful words of the 1920s and 1930s; as Jews, we need to be willing to stand up for the shared values of a democratic society, and to protest "scapegoating."

No one can deny that the issue of immigration needs to be addressed; that it is a big problem; and that it touches sensitive legal and political nerve endings. However, it is very much a federal issue, not a state issue.

Our problems here in Rhode Island — the need to transition to an innovation economy, the need to change our regressive system of funding public education, which puts an undue burden on our cities and towns, and the need to develop a modern, public transportation system — will not be solved by state orders on immigration, regardless of what any talk show host purports.

As we recall the turbulent times which followed the King assassination, let us also remember his dream. When politicians seek to sow the wind of discord, ask them, in the Jewish tradition: Is your blood redder than anyone else's? At this time of Passover, when we retell the story of liberation from bondage, let us remember that we, too, were once slaves.

A MAJORITY OF ONE Grandfather's wisdom: Is anyone out there listening?

*Adopting a new
style of
grandparenting*

FIRST, SOME old business. Those among us with functioning memories will recall that this



**Yehuda
Lev**

department's last column included the sentence: "The Germans have a word for it: Schadenfreude." Unfortunately there is no such word in German, a fact made clear to me by several readers with greater linguistic talents than I possess. The correct word is *schadenfreude*.

Now, on to new business. Rosie and I have been presented with a new granddaughter, pre-packaged, potty trained, bubbly, six-years-old and ready to begin her formal education. There are, as you know, two ways of having grandchildren, the regular way that entails much wear and tear on the mother, and the painless way that is called adoption. Issadora is the child of my daughter, Ariela's husband, Clayton, and last week, accompanied by her other grandmother, she flew to Boston from Seattle to have the formal papers signed.

There are many risks in connection with adoption and the signing of the papers removes one of them. When Clayton was given full custody of the child, there always loomed the possibility that her birth mother would want her back. Normally, this would not be an issue but

there can be one exception — if the mother has become a born-again Christian.

Family courts are very unpredictable in these cases; they see a mother, now clear of drugs or alcohol and desperately afraid that her child will spend eternity in hell, and they sympathize with her to the point where they can rule for shared custody or even return the child to its mother. The formal signing of adoption papers presumably makes that possibility moot.

I once wrote in this space about my frustrated expectations as a grandfather. I dreamed of retirement and of a gaggle of small grandchildren standing around my rocking chair taking in the profound observations of their wise and sagacious grandfather. I have since discovered that it doesn't always work that way. One

which was cut off from Israel by the Jordanian army in 1948, nor the newer one in Ein Kerem which had not yet been built. In the interim years Hadasah leased the Scots Mission Hospital, a decaying structure with peeling paint and creaking floors. My children's mother, a young woman from Chicago for whom life in the Holy Land had never been an option before we met, adapted very well to her new life but found the birth experience rather trying. When she awoke in the "recovery room," a bed in a hallway, she saw a man standing by her bed waving a chicken over his head. His attentions were not directed at her but at the new mother in the next bed for whom the chicken was intended to remove all of the evil spirits that possibly accompany the birth of a child.

As for me, I wasn't even allowed to enter the hospital and was told to go home until they called me with news. There was no Lamaze, no husbandly coaching, no pre-birth classes; none of the encouraging assistance that is so in favor today. These came in time for the arrival of my fourth child, in Los Angeles, the daughter who has just adopted Issadora.

Through all of this I managed to survive unscathed, until the fifth grandchild appeared. I thought I should write her a letter welcoming her into the family. I wrote in a style suitable for a six-year-old to read, placed the letter in an envelope, and handed it to her at a small celebration that followed the signing. All went well until I looked again at the top of the letter. There, in big, bold letters, I had typed "Dear Issabella."

Yehuda Lev can be reached at yehuda@cox.net.

"I dreamed of retirement and of a gaggle of small grandchildren standing around my rocking chair taking in the profound observations of their wise and sagacious grandfather."

grandchild lives in St. Louis, three in Los Angeles, and Issadora will continue to live with her grandparents near Seattle. Ariela is about to begin law school and Clayton remains the main provider for his family. The cost of adequate child care would price Ari and Clayton out of the market so, for the time being, Issadora will live with her grandparents.

Of my own four children, three were born in the Hadassah Hospital in Jerusalem, not the older hospital on Mt. Scopus

NOW BATTING

Firebombs and flags

HOW SHOULD a Jew in Providence respond when two Molotov cocktails are thrown at the apartment of the representative of the Jewish Agency (a world-wide organization



**Alan
Zuckerman**

affiliated with the Israeli government) to the Hillel at Brown and RISD? How should the community, in the form of the Jewish Federation of Rhode

Island, respond?

How should the synagogues, the day schools, and the other institutions?

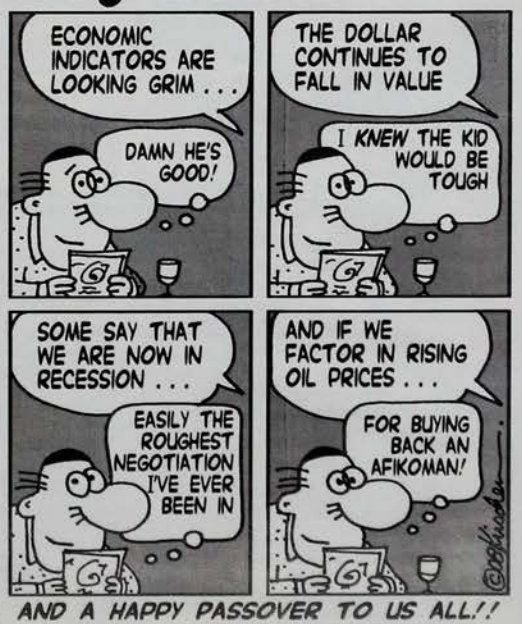
As I write, more than two

weeks after the attack on Yossi Knafo's apartment, no official word has designated the firebombing a hate crime. No one claims to know who or what caused the attack. As a result, we are left to our own devices, and our different interpretations induce different reactions.

Frankly, I am disappointed in our responses — not in what we have done, but in what we have not done. Offering a reward for information, while waiting for official word on the cause, is appropriate. Beefing up security at Jewish institutions is prudent. But both responses are defensive, versions of keep your head down. Don't misunderstand me: I am not calling for an active defense. There is

See FIREBOMB, Facing Page

Dry Bones THE WISE SON



FROM THE OLD OLIVETTI

'All the world's a stage'

"Lord, what fools these mortals be!"

Puck in *A Midsummer Night's Dream*, Act 3, scene 2.

AS IF ISRAELI police don't have enough problems, there's a new fracas in the offing. Long ago, even before Sunnis and Shiites started slaughtering each other, Christians were killing other Christians.



Josh Stein

The cause? A proper understanding of who and/or what Jesus was; a proper understanding of the relationship between the

three persons of the Holy Trinity. This is a series of arguments Jews managed somehow not to have with each other, and I, for one, thought that in the name of sanity that a via media by which each sect agreed not to persecute members of the others had been reached. But Chris-

tians can't agree on things any more than Muslims. Or Jews.

In 326 CE, St. Helen, the mother of the Emperor Constantine the Great, traveled to the Holy Land and identified exactly where every event mentioned in the New Testament took place. "The birth was here," she pronounced, pointing to the spot where there arose the Church of the Nativity in Bethlehem.

"Our Lord was crucified here, anointed there and entombed, (from which on the third day he emerged) precisely here. In short order, a huge church was built to encompass all three of these latter spots, the Church of the Holy Sepulchre. Identifying where something took place 300-plus years before is difficult, but did not stop the saint from her appointed task. After all, the site of the Crucifixion was somewhere and St. Helen's location is as good as anyone's. (The last time we were in Israel we wanted to visit this holy shrine but got lost in the back streets of the Arab *shuk*. My wife approached a merchant and asked how to get to the church and I knew

that our children's inheritance would be diminished considerably. He showed us; in fact he took us and gave us a mini-tour and then brought us back to his shop. By the time we were able to extricate ourselves...well, she looks lovely in the items we purchased at bargain rates.)

The Christian community

"In 326 CE, St. Helen, the mother of the Emperor Constantine the Great, traveled to the Holy Land and identified exactly where every event mentioned in the New Testament took place."

has fractured many times over the centuries. There is the split between East and West that became official in 1054. The Orthodox Church has as many branches as there are nations that adhere to it. In the West, from 1517 on, Protestants divided, subdivided and continue to create new and fascinating versions of the one true holy

apostolic church. Whether Mormons are Christian is a debate I choose not to enter.

But back to the Holy Land, which Zionists such as I call Israel, there is a new feud developing. No one Christian sect controls the church of the Holy Sepulchre. It's been divided among six different forms of Christianity with precise lines of demarcation ever since 1852 when the Turks, in a vain attempt to stop the shouting, divided authority among the sects and left other areas as common. (Which means that no one controls them, so no one cleans them which creates a terrible odor from the lavatories. No, I'm not making this up.)

To complicate matters, at noon on every Easter eve (I don't know what that means either) the Greek Orthodox Patriarch of Jerusalem, currently Theophilus III, descends into the tomb in which Jesus was briefly buried and receives from God, fire. According to an article in the April 7, 1982 issue of *Christian Century*, "The event consists of the sending down of

fire by God, the bursting forth of flame at the sacred tomb and the lighting of the candle held in the hand of the Greek Orthodox patriarch of Jerusalem."

It should be noted that this sort of thing has precedent. Two weeks ago Jews read *parsha Sh'mini*, about the dedication of the Tabernacle. God sent fire then, too it is said.

But for the past couple of years, the Greek patriarch has refused to be accompanied by the Armenian patriarch who is slighted, feeling that the Greeks are treating Armenians as second-class Christians. Fisticuffs have resulted. Israeli authorities arrest the miscreant monks, but then release them. Oh, if you've not read about the fights it's because Christians can't seem to agree on when precisely to celebrate Easter. In the West this year it was March 23. To the Orthodox it will be April 27. Israeli police are hoping that the only sparks flying will be the divine ones sent from heaven.

"Lord, what fools these mortals be/To take religion seriously."

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FIREBOMB: Flying Israel's flag is one response

From Preceding Page

noneed for bands of armed Jews to roam the streets. To the contrary, I am advocating for other and more than defensive action.

Three nights after the attack, I attended a meeting at the Hillel House. About 40 students, faculty, staff (including Knafo), visiting rabbis, board members, and friends of Hillel sat in a circle to discuss the incident.

Predictably, the participants tried and failed to agree on what happened: hate crime or not, an attack on Jews or Israelis, a Jew or an Israeli. One man insisted that the Molotov cocktails were one of a series of anti-Semitic acts in Providence, like the verbal abuse hurled at him and children. A few others agreed, but hardly anyone else claimed that he or she has also been harassed during the past year or two, and that theme faded from the discussion.

Moving away from the specific topic, some students expressed dismay that so few of their Jewish friends were at the meeting. Others expanded the point: worrying about low attendance at Hillel, especially on Friday nights. One of the visiting rabbis, a Brown alumna,

pushed this point even further: if only Brown Hillel had welcomed lesbians when she was a student, she might have actually set foot in the building.

Then my colleague, Rachel Friedberg, brought the meeting back to focus. This was an attack on an Israeli. That's what we know; hate crime or not, someone tried to hurt him, even kill him, and, she insisted, we should respond to that specific action.

Quiet until then (I am not big on group discussions in which participants express their feelings), I agreed. The appropriate response, I suggested, is for Hillel to fly the Israeli flag outside its building.

Show pride, don't just worry! Deal with attendance at Hillel events at another time. Raise the flag, don't just sit in a circle and emot!

The meeting broke up soon after those comments. This morning, I bicycled past the building, but did not see the flag's blue and white colors. Perhaps, it was up for a day or two, and I missed it; perhaps it will fly tomorrow.

Yes, in the face of attack, Jews, as individuals and as institutions, should take prudent action. But

we should do more than that.

If we have learned anything from the existence of the State of Israel, it should be the ability to raise our heads. Even if the bombing is not officially defined as a hate crime, the attack reminds us to stand tall for Israel. The JFRI, too, should fly the flag, and so should the JCC, and the day schools, and the synagogues, and so should each of us. Imagine that!

As *Pesach* approaches, we relive the Exodus from Egypt, remembering that it was our first redemption. Even though we are no longer in bondage in Egypt and even though we have the Torah, we still await the final redemption. *Medinat Yisrael*, in the words of the prayer for the State, begins the flowering of our redemption. May it be so.

On Shabbat 5 Iyar (May 10), we celebrate the 60th anniversary of the State's founding. Buy a flag (they are easily available online); put it out on Friday and display it for the weekend. Let each and all of us fly the blue and white Magen David with pride.

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Letter to the Editor

M.D.'s Rx to navigating health-care system

When I read the recent article by Tema Gouse, "Understanding medical terminology—do you know what you are taking?" I could not help but feel that what most people need is a competent primary care physician. Ms. Gouse referred to the "olden days"...when most families had a family doctor...I am happy to say that the "good ole' days" still exist.

There are many highly qualified family physicians right here in Rhode Island. We are committed to providing up-to-date, high quality and cost-effective care. By completing a three-year residency after medical school (the same as internal medicine and pediatrics), family physicians are trained in many areas, including pediatrics, geriatrics, neurology, gynecology and many more. Family physicians are competent at managing over 90 percent of all patients' problems.

As a result, it is a relatively small number of patients who need to be referred to sub-specialists. We manage patients with problems ranging from hypertension to allergies; diabetes to headaches and asthma to depression.

The American Academy of Family Physicians is one of the largest national medical organizations, representing more than 94,000 family physicians, family medical residents and medical students nationwide. Founded in 1947, its mission has been to preserve and promote the science and art of family medicine and to ensure high quality, cost-effective health care for patients of all ages." (See the AAFP website for more: <http://www.aafp.org/>)

By taking full advantage of what one's family physician (or other primary-care physician) has to offer, one can avoid some of the problems that Ms. Gouse describes, i.e., patients having to navigate and negotiate the complex world of "neurologist, psychiatrist and neuro-psychiatrist, ear, nose and throat specialists, etc."

Michael Felder,
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Warren Alpert School of
Medicine at Brown University
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Camp JORI: 100 years of developing Jewish children

Rhode Island's Jewish overnight camp is at the center of the Jewish melting pot

BY MICHAEL SCHUSTER
Special To The Voice & Herald

BERT BROWN recently passed away at age 93. He was past president of Camp JORI and served five years in that capacity. Bert remained active and interested in the camp long after his term ended.

I last saw Bert a week before his death and we reminisced about the camp. His lovely wife Phyllis gave me notes from a speech that Bert had given to assist in writing this article.

I first met Bert Brown in the summer of 1972. As head counselor at JORI, I walked into an empty cabin one day to find a middle-aged man with rubber gloves up to his elbows, a long scrub brush, and a bottle of acid, cleaning the rust stains on the sinks from the prior winter.

This was where I learned the true meaning of commitment to the camp and the community. I

also learned that when I became a president of the board, past presidents of the organization (no matter how distant their service) could clearly be relied on for both the biggest and smallest of tasks.

As Bert once pointed out, JORI has provided valuable service to the community and has made little demand on it. The story of the JORI organization is one from which we can all take great pride and personal satisfaction.

Briefly, the Jewish Orphanage of Rhode Island (JORI) began in 1909 and operated through 1943. In 1937, the camp was created as a vacation location for the children. In 1943, the orphanage was closed, the building was sold to the Miriam Hospital, and the JORI Board approved a \$20,000 donation to the Miriam (in today's dollars, approximately \$260,000).

We were touched by Jim Weiss's 2003 speech dedicating the new camp where he cited the very positive impact the orphanage had on his life. Many of the surviving orphans came together in 2001 to share their stories at a reunion.

The camp continued with a goal of providing a positive Jewish camping experience, especially for families with limited funds, and to maintain affordability for those who are full-paying. JORI's Board takes great pride in the fact that fees are 70-80 percent of those charged by comparable non-profit Jewish overnight camps, while providing substantially greater financial assistance. The camp is available to all children regardless of their

"As JORI approaches its 100-year anniversary, all involved can look back with enormous pride and satisfaction."

economic circumstances.

Following World War II, JORI was the home to a number of surviving children from the Holocaust.

After 1943, the camp grew slowly as funds were raised. Little known was the JORI college scholarship program. From 1948-1964, JORI awarded 400 college scholarships (a total of \$50,000) to help young men and women achieve their potential.

In July 1999, JORI in partnership with the Nature Conservancy bought a run-down transient trailer park for a new home. The new 72-acre lakefront site, surrounded by other properties in preservation, was a dream come true. The JORI Board and the community stepped up with money and time to make this new venture a success. Over the next four years a committed group of volunteers designed the new camp, achieved zoning and regulatory approvals, raised \$6 million and built or refurbished 25 buildings.

In 2003, JORI sold its Narragansett property and opened its new facility to provide state-of-the-art camping facilities to a much-expanded population as well as year-round facilities for other communal organizations. This would not have been accomplished without the tremendous dedication of JORI staff, board, and past presidents.

JORI's most recent initiative, "Reaching Up," for children with disabilities, reflects a long history of values dating back to the orphanage – we simply do not turn away children in need. The community can take great pride

in the fact that a small agency, with one full-time employee, can accomplish such big things.

In recent years, JORI has received several national recognitions. These include: American Camping Association Accreditation and Re-Accreditation, Spielberg Fellowship in Theatre Arts, Grinspoon Institute for Jewish Philanthropy beneficiary status, and Weinberg Foundation and Kresge Foundation grant awards.

JORI is Rhode Island's Jewish melting pot. Rarely does one meet a Rhode Islander who did not attend JORI at one time in their life or know someone who did. Lifelong friendships developed at camp. Thirty-six years later, as I remember Bert, we are bound by a friendship and a commitment that was established at JORI. As JORI approaches its 100-year anniversary, all involved can look back with enormous pride and satisfaction.

Michael Schuster is a Professor of Strategic Management at the United States Coast Guard Academy. He has served as JORI president since 1996. This summer Robert Stolzman will take over as president.

BETWEEN WORK AND HOME

Wrestling with the choice: Jewish day school, or public school?

I struggle with the cost, and wonder: why isn't the Jewish community investing more in day schools?

AS SPRING ARRIVES, I face my annual quandary. Do I keep my kids enrolled in Jewish day school or transfer them to the local neighborhood public school?

Earlier this winter, I was having dinner with friends, all of whom live on Providence's East Side. What struck me that night was that we were a group of four Jewish families with eight kids

among us who were attending four different schools – one public, one private, one parochial and one 'lab.'

As we sat around eating dinner, I thought about how each of us cares deeply about our children's education and about passing on Jewish values to our children. And though I value our options

and ability to choose, something about this picture troubles me.

Growing up on Long Island in one of New York's wealthier communities, I attended public schools. So did all my friends. Naturally, I thought that when I had children, they, too, would go to the local public school.

Then, even before I was pregnant with my first child, I was asked to sit on the board of the Alperin Schechter Day School. I wanted to know more about a school that seemed to graduate an amazing number of mature, articulate and lovely young people.

I had met many of them through my synagogue, and they impressed me with their intelligence and social graces – but even more with their knowledge of all things Jewish.

These young people were comfortable with Judaism in a way that I struggled to feel as an adult. I had only minimal Jewish education as a child having grown up in the 1960s with German-born parents committed to assimilating and enjoying a middle-class life that Hitler had denied them in their younger years. While Judaism played an important role in our family life, it was not a focal

point.

When it was time to enroll my son in kindergarten, my ex-husband and I chose Alperin Schechter (now the Jewish Community Day School). I love many things that JCDS offers and which I couldn't find anywhere else. One is a love of learning

"While Jewish day schools are less expensive than other private schools, most of us still struggle to pay the costs."

that is centered around community and grounded in Judaism – lessons which will hopefully serve my children well over the course of their lives. The other is a second language. I strongly believe that every elementary school in America should be teaching a second language starting in kindergarten. Children have an enormous capacity to learn and we shouldn't be wasting this talent.

While I believe my children are learning in a supportive, caring environment that is nurturing their Jewish identities, I continue to wrestle with whether

I shouldn't be sending them to public school. Yes, the Providence public schools struggle, but I have plenty of friends who send their children and those kids seem to get a solid education and go on to attend prestigious universities.

My struggle comes down to three issues. The first – and biggest – is cost. As a single mother, I shudder each month as I send off my payment. Sending my kids to Jewish day school means I am not saving for college or often delaying necessary repairs on my home.

Is this a worthwhile trade-off? If the Jewish community believes that Jewish day school is the best way to secure future generations with a strong commitment to leading Jewish lives, why isn't there more investment in our day schools? As the costs continue to rise, I wonder if my children might get just as much from regular attendance at synagogue and by attending Jewish summer camp.

My second concern is the lack of diversity. My daughter is just one of only a few children of color in her school. She is often singled out because of this – sometimes in such subtle ways that others

don't even realize they are doing it. Perhaps public schools might foster an ability to function in pluralistic society? My friends report that Vartan Gregorian's student body is a racially and economically mixed group. Wouldn't this be a better environment for my children as it more accurately reflects the growing diversity in this country?

The third issue is my commitment to our larger community. I wonder how much stronger our public schools would be if all of our children were attending them. If more Providence families used the public schools, perhaps there would be even greater demand to make improvements and make them quickly. How much richer would our community life (and our city) be if our children were all attending the local public schools?

So as the weather warms up, I wrestle with the choices we make for our children. Perhaps, like Jacob, I will continue the struggle without yet knowing the deeper meaning or impact.

Barbara Fields can be reached at bfields@cox.net.



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SOLIDARITY: An organization opens an office in Sderot to support families there

From Page 1

about the overall situation. If they retreat from their borders, then it becomes easier for those borders to be overrun. And then, the new borders edge even closer to the heart of Israel. If community after community retreats to "safer ground" then eventually there will be no safe ground to stand on.

So what am I doing in Sderot on this particularly fine day? One of my colleagues at Nefesh B'Nefesh had the brilliant and heartfelt idea to rent office space here in Sderot. We established a rotation so that a few of us commute to Sderot and spend a few hours working in our rented office space each day. My colleague also made sure that we have all the necessities such as internet connection, printer, and phone. The idea is that we show our support for the people by simply being here and going about our regular work routines side-by-side with them.

It is a simple gesture that definitely does not fall on deaf ears. As we pull into the parking lot each day, the people sitting in the café downstairs greet us with warm smiles and affectionate hellos. My first day working in Sderot, the owner of the building we are renting the office space from brought us a thank-you *Chamsa* (good-luck charm)

to hang on our office wall.

By doing what we do, we make a statement that we are standing by our fellow Israelis. We help give the people of Sderot a voice, while at the same time letting them know that they are not alone.

Such gestures of solidarity are needed even more when tragedies take place, such as the recent attack on the yeshiva in Jerusalem where eight innocent students were murdered in cold blood.

Thousands of people, consist-

"One of my colleagues had the brilliant and heartfelt idea to rent office space here in Sderot."

ing mainly of strangers who had never before met these victims or their families, gathered to pay their respects for those whose lives were cut so short. They attended the funerals of these young men not to call for justice

or revenge, but to take a moment to mourn together as a nation.

In the midst of the Intifada a few years back, one of my Israeli professors made a statement in class declaring, "Israel is the safest place in the world."

My first reaction to this statement was that, though I've never felt Israel is anywhere near as dangerous as some people make it out to be, I wouldn't go as far as to say that it is the safest place in the world.

However, after a brief pause, he then concluded his statement



Photos courtesy of Dani Stieglitz

LEFT: AT THE ENTRANCE to the city, the "Welcome to Sderot" sign. TOP RIGHT: A bomb shelter, painted to mask its "dreariness." BOTTOM RIGHT: Author Danny Stieglitz in his office in Sderot.



by saying, "...for the Jews." I had no doubt in my mind that this statement was accurate, and as long as we stand in solidarity with one another, we will always have a safe haven among the

nations of the world.

Rhode Islander Daniel Stieglitz made aliyah in July. He can be reached at dstieglitz@gmail.com.

Never have three little words caused so much *tsuris*.

"It needs salt."

For a century, the Dubroff family has gathered at Passover and celebrated the Seder together.

The three surviving sisters, Sophie, Peppy and Rosie, spend six weeks before the Seder shopping, chopping, tasting and seasoning.

As Rosie says: "Murder is bound to happen."

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FREUD: Granddaughter speaks about war years in Vienna, France

From Page 1

ever see him. We exchanged a few words. It was June 1938."

Sophie is sitting at a table in the UMass Dartmouth library for an interview. She has a ready smile and sparkling blue eyes. She checks her watch. "I am a punctilious person," she says.

Nearby, a table has been set up with her book, *Living in the Shadow of the Freud Family*, published last year, which she will sign after her talk to an overflow crowd. The cover features a stunningly beautiful young woman. It is her mother.

Sophie is here at the invitation of Dr. Mel B. Yoken, director of the Boivin Center of French Language and Culture. He and his wife, Cindy, had heard Sophie speak in Brookline, Mass., last summer. "She was such a charismatic speaker. I had to bring her here," he said.

On the Simmons College campus in Boston, where she taught at the School of Social Work for decades, she is perhaps best known not for her famous grandfather but for the red scooter on which she zipped to work.

"There is an exaggerated interest in the name Freud," Sophie says. "But it has opened many doors for me."

At age 18, after immigrating to America, she studied psychology at Radcliffe. "But the moment I stepped into a classroom during a teaching course, I

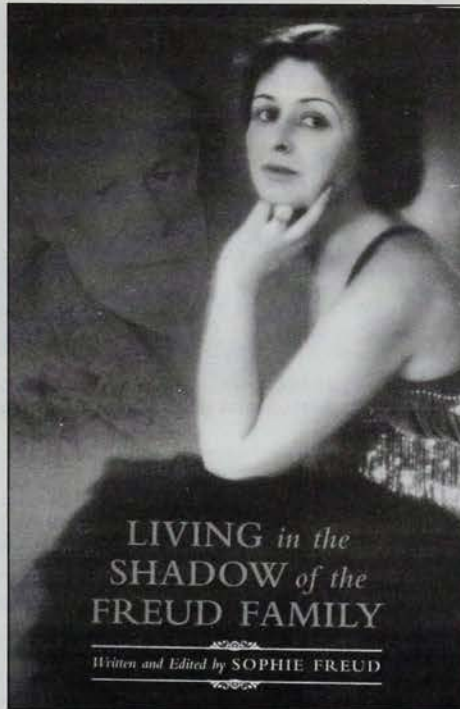
found my true calling," she says.

She married Paul Loewenstein, a Jewish German immigrant, when she was 21. The couple had three children; they were married for 40 years, when Sophie decided she didn't want to be married any longer, and they divorced.

She is a professor emerita at Simmons, where she earned her master's degree in social work. Now in "retirement," she writes, travels, and teaches at Brandeis University's Osher Lifelong Learning Institute (BOLLI). She is also an alumna at Brandeis, where she earned her Ph.D. in social welfare.

This semester she is teaching what she describes as a discussion class at Brandeis called "Personal Tales of Sadness and Madness." It would have been an apt description of her talk this night.

"My book adds a small stone to the last dark century," she begins her talk. "I think history takes on a new reality when it is told by those who have lived through it. This is the story



The book jacket from *Living in the Shadow of the Freud Family* shows Sophie's mother, Esti.

"We were headed by a famous patriarch but were still a normally dysfunctional family."

Sophie Freud

of my family, and I will let the characters speak for themselves.

We were headed by a famous patriarch but were still a normally dysfunctional family."

The book is based on a memoir her mother wrote, and the many letters that were exchanged within the Freud family, as well as a diary she kept in France as a young woman.

An early World War I letter is from Sigmund to his son, Martin, who had enlisted, dated Aug. 16, 1914. "No Jew got any recognition for war service. The Germans called the Jews 'draft dodgers.'"

Her mother and father's love letters, exchanged while he was a prisoner of war in Italy, are in the book. But it was a match both fathers disapproved of. Sigmund wrote of Esti: "She is maliciously *meshuga* and mad in the medical sense."

Esti's father warned his daughter she was marrying into a family where the patriarch was "just another

psychiatrist and one who writes pornography at that."

Soon after their marriage, the pressures began. Esti came from a wealthy family. Her father was a well-known Viennese lawyer.

Esti wrote: "I was not prepared for housework or being on a daily household stipend."

The couple's first child, Walter, was born in 1921. Sophie was born three years later.

"I was a post-war baby," Sophie says. "Fear of war was part of my childhood."

She skips ahead to a day in 1938. "I remember the cries of newsboys in the streets of Vienna. 'Something terrible has happened.' The Germans had annexed Austria."

The Freud family gathered to decide what to do. "My grandfather did not want to leave," Sophie recalls. "He said he was 'too old to move.' Then my Tante Anna (Freud's daughter) was picked up by the Gestapo and interrogated. She was let go but that changed his mind. It took important people who paid enormous sums in 'taxes' and exit visas to get us out."

While the rest of the Freud family, including her father and brother, fled to London to escape the Nazis, Sophie and her mother, Esti, were sent on their own to France. Sigmund hoped this would end the unfortunate marriage of his son.

Sophie reads from her diary. "I roamed the streets of Paris,

See FAMILY, Page 10

INVEST: JCDS students learn by playing The Stock Market game

From Page 1

Financial partners David Shlepkov and Eli Kanter, both 12 and sixth-graders, logged onto their portfolio.

"We're checking to see if we made or lost money since Tuesday," Shlepkov said. The duo checked their holdings: Google, Microsoft, Whole Foods, Goldcorp. The consumer stocks were doing well, and gold was skyrocketing. By the rules of the game, they had to trade 100 shares at a time — buy, sell or short.

In building a portfolio, students research and evaluate stocks, and make decisions based on what they've learned. Teams trade common stocks and mutual funds from the NYSE, Nasdaq and AMEX exchanges; earn interest on cash balances; pay interest if buying on margin and pay a commission on all trades.

To determine why certain stocks perform the way they do, or why the broader market has moved up or down, they need

to understand how the economy works.

The students turned savvy investors are coached by JCDS parent Daniel Gamm, a senior financial advisor at Ameriprise in Cranston. "Did you look at the company profile, key statistics and competitors?" he asked

"The two fifth-graders discussed the possibility of Yahoo being bought out by Microsoft, a rumor that was flying around the trading floor that day."

Sophie Harlam and Rachel Nassau.

They nodded. Before buying 300 shares of CVS, they researched Rite Aid and Walgreen.

They checked the beta, which Nassau explained was a measure of volatility. "The higher the beta, the more volatile the stock," she said.

Their portfolio also included Apple and Coca Cola. They had considered PepsiCo, "but a Pepsi spy infiltrated Coca Cola trying to steal company secrets," said Harlam. "We didn't want to invest in a company that would do that."

The two fifth-graders discussed the possibility of Yahoo being bought out by Microsoft, a rumor that was flying around the trading floor that day.

They said sitting on the JCDS stock exchange has taught them life skills, and at the right time in their lives. "We're tweens," explained Nassau, 11.

"You're a kid through age 9, a tween from 10 to 12, and then a teenager at 13."

"We're learning how to manage money and not throw it around like most teenagers do," said Harlam, who is 10.

Gamm gives the students tips for this current volatile market: diversify, be disciplined, do



Photo by Mary Korr

JCDS STUDENTS David Shlepkov and Eli Kanter check their online portfolio for gains or losses.

your financial homework before investing and avoid trying to time the market.

In one corner, Jacob Mukand, another 12-year-old fledgling financier, was checking the 52-week range of Starbucks, betting on a turnaround at the java giant which has suffered losses recently. He also holds stock in GM, Abercrombie and Fitch and Microsoft. He's 48 percent in stocks and bonds overall,

keeping the rest in cash, ready to pounce on an upstart or IPO. On this afternoon, he checking the analysts' rating for LDK, a solar company and its one-year target range.

Ultimately, as in life, there will be winners and losers in this stock market game. But time is on the side of these tweens, who may well be able to retire early, say by age 21.

Peace encounters of a close kind

Israeli, Palestinian partners predict peace will happen sooner rather than later

By MARY KORR
mkorr@jfri.org

PROVIDENCE — Israeli Gershon Baskin and Palestinian Hanna Siniora are co-CEOs of the Israel/Palestine Center for Research and Information (IPCRI), which they describe as a non-governmental "think and do tank" in Jerusalem, devoted to developing practical solutions for the Israeli-Palestinian conflict.

Baskin and Siniora spoke at Temple Beth-El last week, on a tour sponsored by Brit Tzedek V'Shalom, the Jewish Alliance for Justice and Peace. Providence was their last stop on a very hectic schedule.

Both have negotiated in varying capacities with Israeli, Arab, European and American government leaders and militant groups, including Hamas, to achieve peace. Siniora has been a member of the Palestinian National Council since 1990. He participated in the Madrid negotiations prior to

the Oslo Accords. Baskin was a member of the Jerusalem Experts Committee in the Prime Minister's office during the final status negotiations in 2000-2001.

Prior to the talk at Beth-El, the two men sat down at the home of Judy Kaye, co-chair of Brit Tzedek's local chapter, and spoke about their own backgrounds.



ISRAELI GERSHON BASKIN, left, and Palestinian Hanna Siniora work together in an NGO think tank looking at new ways to facilitate peace.

PRE-WAR PALESTINE

Siniora, a Palestinian Christian, was born in 1937 and raised in the western part of Jerusalem. His father was a pharmacist in the Old City of Jerusalem. As a boy, he worked in his father's store; later he would go to India to study pharmacy. He recalls key political events in his life.

1948: "I remember that day, May 15, 1948, after the State of Israel was declared. All Pales-

tinian radio reported that the Air Force of Israel had been destroyed. It was false, though even the King of Jordan believed it. By the sixth day the whole of Gaza, and the West Bank were occupied and Sinai and the Golan Heights were lost. It was the biggest victory for the young state of Israel."

In 1973, a relative by marriage, Yusef Nasr, posted a cartoon in a

"Nothing is too late in the dreams and aspirations of a people. The Palestinians want to live in a peaceful society."

Hanna Siniora

tinians were ordered to go into the Old City, and we were told that the Arab Armies were on the way to victory. Instead, they

FAMILY: The Freuds were 'normally dysfunctional'

From Page 9

vaguely apprehensive. I heard German canons in the distance. I kept my mouth with this give-away dangerous accent closed," Sophie said.

On Sept. 3, 1939, a Sunday, Esti sat down at a table at noon to write to her husband and son. "I am writing this at the moment of the declaration of war. I am all alone. There are almost no people in Paris. Since May 21, 1938 not an hour has

gone by when I have not considered suicide but haven't found the courage. Your, Esti."

In 1940, the Germans invaded France and "my mother decided we would leave by bike and go to the free zone in Nice. She told me it was her final escape plan and to pack a rucksack. I took my gas mask out of its container and threw it out and packed into it a fancy organdy blouse and off we sent south towards Chartres.

"The roads seemed like a huge endless parking lot. From time

to time there was an air raid alarm we would go into a ditch. I kept looking back. My task was to pedal as fast as possible to escape the German tanks."

Mother and daughter made it to the "zone non-occupe" in Nice, and were put up in a hotel for refugees.

Here they would stay for a year and then immigrate to America, via Casablanca and Lisbon — and that is another story in itself.

By that time Sigmund Freud

had died, of throat cancer, in 1939. Freud's five sisters perished in the Holocaust, but a younger brother had left for Canada.

"Do you believe in miracles?" a member of the audience asked Sophie at the conclusion of her talk.

Sophie answered: "I believe I have a guardian angel. It is the only miracle in which I believe. I have a very dark outlook on the future. Any cheerfulness you see is only on the surface."

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daily newspaper, *Al Fajr*, which supported the Palestinian Liberation Organization (PLO) against the remnants of the Jordanian regime. It showed a sheik with a shoe in his mouth. Nasr "was kidnapped and never reappeared."

Siniora was asked by family members to take Nasr's place, and he eventually became *Al Fajr's* editor-in-chief. He is also the publisher of *The Jerusalem Times*, a Palestinian newspaper in English, and founder of the Israeli-Palestinian radio station "All for Peace."

In 1987, he announced he would run for office in the Jerusalem Municipal Council. His car was firebombed by the Popular Front for the Liberation of Palestine, radical and violent Palestinian militants.

In 2002, he called for an end to all suicide bombings.

Siniora has several children, two of whom live in Atlanta. "Palestinians are today's wandering Jews," he jokes. He also has relatives in Los Angeles and San Francisco.

"It's like Jewish geography," explains Baskin, finding relatives, perhaps several times removed, wherever you go.

LONG ISLAND ROOTS

Gershon Baskin was born in Brooklyn in 1956, and grew up on Long Island. He felt drawn to Israel as a young boy and when it was time for his Bar Mitzvah, he asked for a family trip to Israel rather than a party.

He also recalls a family vacation in Williamsburg, Va., where he read an advertisement for "whites only." This introduced him to the Civil Rights movement as a youth. During high school he participated in anti-war protests, and managed to meet presidential candidate Eugene McCarthy and Congressman Al Lowenstein, an anti-war activist.

He also followed a Jewish path, ultimately becoming president of Young Judea in his locale.

"My parents encouraged these activities, it kept me away from the drug culture of the times," he said.

Baskin would study at Tulane in New Orleans, and New York University, with intermittent trips to Israel. He and a friend once met with a PLO ambassador to the United Nations, who agreed to hear the young men out on a proposed solution to the Israeli-Palestinian conflict. They espoused a two-state solution, and were told: "Over my dead body."

The ambassador told them, "There will be a secular Democratic state — all those who lived here before 1948 can stay, the others must go."

Paul Golin to speak on outreach at April 14 meeting of Community Leadership Council

By JFRI STAFF

Special to *The Voice & Herald*

THE COMMUNITY Leadership Council (CLC) of the Jewish Federation of Rhode Island will meet at 7 p.m. Monday, April 14, for a discussion about effective outreach to the Jewish community.

The featured speaker will be Paul Golin, the associate executive director of the Jewish Outreach Institute, based in New York.

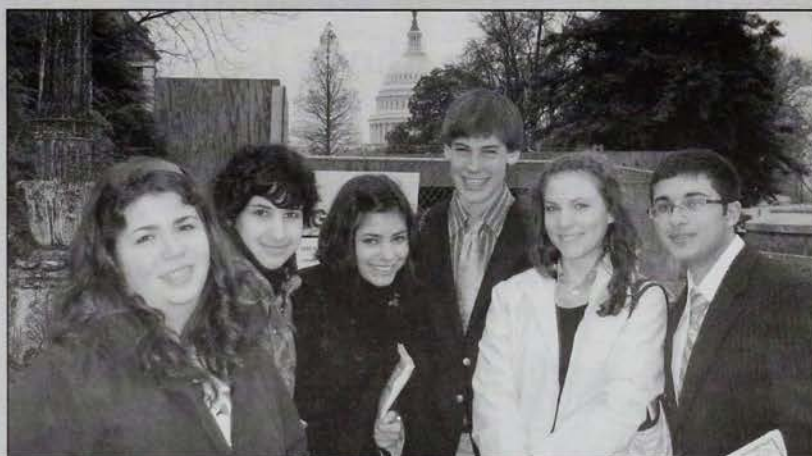
He will lead the CLC in a discussion and breakout sessions on the topic: "Community-wide

Outreach: The Who, What, When, Where and How."

Since 1988, the Jewish Outreach Institute has been a leader in the development of Jewish community-based outreach programming.

This meeting is open to all members of the CLC. The CLC meeting will take place in the Jewish Community Center Social Hall, 401 Elm Grove Ave., Providence.

For more information, contact Amy Rovin at 421-4111 ext. 169, or arovin@JFRI.org.



POLITICAL ACTION

TEMPLE HABONIM'S confirmation class members joined 250 other Reform Jews from around the country for the L'Taken Seminar at the Religious Action Center in Washington, D.C. From left, Charlotte Mintzer, Laura Cohen, Anna Pet, Noah Buff, Rose Phipps, and Mason Cunha.

PEACE: Israeli, Palestinian hopeful on prospects for accord

From Previous Page

Shocked by this retort, Baskin began to frame his life plan. He went to Israel and made *aliyah* in 1978, joining a program called Interns for Peace. He lived in an Arab village for two years, and realized there needed to be a formal educational approach to relationships and exchanges between Palestinians and Israelis. He designed and proposed a position in the Ministry of Education and was hired.

CURRENT EVENTS

At the talk at Beth-El, Baskin said that four months ago Hamas approached them to send a message to Israel that Hamas was ready to talk about a "temporary" ceasefire — a period of "calming down" to last about a year, and

that it would be observed by all factions in Gaza.

Three weeks ago, Hamas again asked them to act as intermediaries. Baskin said this resulted in further discussions with potential interlocutors — Norway, Turkey, Palestinian president Mahmoud Abbas and Egypt.

Back-channel negotiations open the door a little further. Said Baskin, "When Anwar Sadat stood in the Knesset to announce peace with Israel, he knew Sinai was in his back pocket."

Baskin and Siniora seemed both pragmatic and optimistic. "This is the most researched conflict in history," Baskin said.

The key issues include: borders; Jerusalem's future; the question of Palestinian refugees; the territo-

rial link between the Gaza Strip and the West Bank; the allocation of shared resources such as water; and the economic relationship between the two states.

"Israel and Palestine have very weak leaders," both stated. "But because of their weakness they have the possibility of making history. Olmert and Abbas both recognize they are in their final moments — they know it and want to get an agreement. It is within site. That is our message tonight."

"Nothing is too late in the dreams and aspirations of a people," Siniora said. "The Palestinians want to live in a peaceful society."

For more information, visit www.ipcri.org.



ALEPH BET YOGA: Students and parents from the Jewish Community Day School practice their poses as they participate in Aleph Bet Yoga at the JCC, sponsored by the Jewish Federation of Rhode Island, the Jewish Community Day School, and PJ Library.

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Making it matter – in Washington, D.C., and here in Rhode Island

Local contingent energized by leadership conference

By JENNIFER AND
MICHAEL OELBAUM

Special To The Voice & Herald

ON MARCH 16, nine members of the Rhode Island delegation to the UJC Washington 15 Young Adult Leadership conference arrived in Washington, D.C., for an action-packed few days with more than 1,000 other young Jewish leaders from across the country and Canada.

The delegation's trip was sponsored and supported by the Jewish Federation of Rhode Island.

The conference began with a plenary session including many speakers, among whom were MSNBC's David Gregory, former White House Press Secretary Ari Fleischer, and National Public Radio's Mara Liasson.

We heard engaging conversations and debated from both sides of the political arena, as these professionals offered their views and perspectives

on politics and issues shaping the 2008 campaign.

Day Two consisted of more sessions and forums, and participants chose the ones they were most interested in. Collectively, we learned about the crisis in Darfur, anti-poverty campaigns throughout the world, autism, genetic testing, environmental action, Iran, and unaffiliated Jews.

That afternoon, we heard from former Secretary of State

"We learned about the crisis in Darfur, anti-poverty campaigns throughout the world, autism, genetic testing, environmental action, and Iran."

Madeline Albright, who spoke about the importance of taking an active role in the political process. She also spoke about her book, *Memo to the President-Elect: How We Can Restore America's Reputation and Leadership*.

On Tuesday, all participants made their way to Capitol Hill, where we lobbied our senators and congressmen on

issues of importance to the Jewish community, among which are Iran, support of Israel, autism and Medicare.

Participants at the conference visited over 100 Congressional offices in less than three hours. To actually feel like your few minutes of time could make a difference in the way the government acted was a wonderful feeling.

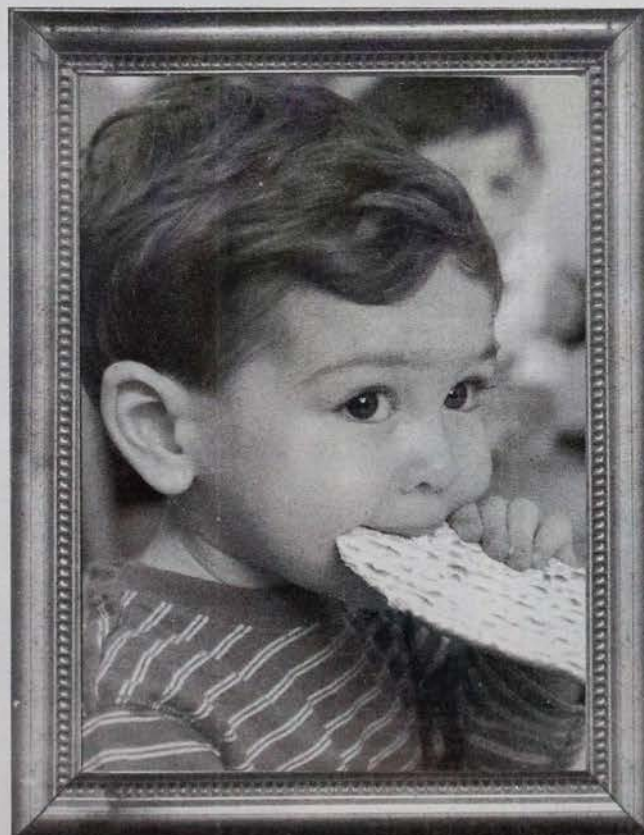
Our experience concluded with an address by Jenna Bush, daughter of President Bush and an International Children's Rights Advocate, who spoke about her work with UNICEF, and discussed her *New York Times* Best-Selling book, *Ana's Story*.

Our Rhode Island delegation arrived home with great ideas, inspiration, and new energy to "make it matter" here in our community.

Attendees were: Jennifer and Michael Oelbaum, Susan and Marc Gerstacov, Shira Garber, Jacob Brier, Bonnie Steinberg Jennis, Michael Goldstein and Amy Rovin, JFRI's director of outreach and leadership development.



MICHAEL OELBAUM holds up a sign at the conference.



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Boy Scouts offer a lesson in religious tolerance

How a Jewish chaplain helped a Muslim scout feel more welcome

By JULES COHEN

Special To The Voice & Herald

THE BOY SCOUTS preach and practice religious tolerance.

The following is a little story about when a Muslim scout goes to work with a rabbi.

The Narragansett Council, Boy Scouts of America, is the organization that works with scouts in Rhode Island, as well as parts of nearby Massachusetts and Connecticut.

In a given year, about 25,000 youngsters participate in the scouting program in this Council. When you add to that the more than 5,000 adult leaders who pitch in, you realize that scouting touches many people.

In Rhode Island we have one of the premiere scouting camps in the country. For eight weeks during the summer, this camp, known as Yawgoog Scout Reservation,

serves hundreds of scouts. Each year, about 6,500 scouts attend Yawgoog for one week.

At Yawgoog there are three chaplains – Catholic, Jewish and Protestant. Rabbi Sol Goodman serves as the Jewish chaplain. Rabbi Goodman is also the senior chaplain at the camp.

According to the rabbi, we have scouts of 12 different religions at camp each year. These scouts play together and work together with few if any incidents; anti-Semitism does not appear to exist at all at the camp, and the rabbi's role in ecumenical activities certainly contributes to this peaceful condition.

In the rabbi's summer-ending report this past year, there was a beautiful story demonstrating this spirit of understanding.

His report reads:

"One event brings this idea home more than ever. This past summer a young scout of Arab/Muslim descent spent his first summer with his troop at camp.

Clearly, he was the only camper of his faith, and certainly the most devout, praying each day.

His adult leaders approached

me with the dilemma of how to make him feel more included in the activities of the troop and how to help him feel more welcome at camp, so that he would return.

I suggested that he accompany me that Wednesday to the dining halls and lead the camp in the prayers before meals.

He was excited to be introduced, and together we were able to educate 1,000 individuals about the Muslim faith, their practices, and even a few words of prayer in Arabic.

All of this because there was a rabbi/chaplain at camp who was willing and available to create an opportunity for great learning among different faiths.

Our young man was in his glory, the scoutmasters were delighted, and the day was the high point for him at camp.

He promised to return and asked me if I would as well. I am waiting for the photograph from his scoutmaster to arrive.

The effects of these simple gestures

reverberated throughout the camp and clearly made an impression.

Another adult leader from another troop sought me out the very next morning to discuss what he could do to encourage the participation of a Muslim scout

in his troop, whose parents were reluctant to send their son to camp because they felt he would be so out of place.

We discussed different strategies, and I encouraged him to tell this family about this week's experience. I spoke about how scouting should be – and is – a welcoming place for boys of all and any faiths, and that in sharing our beliefs we come together and create a climate of greater understanding for all of us.

This truly is the reason why our chaplaincy program is so invaluable to Yawgoog, to scouting, to Jewish scouts, and to the world.

It is this opportunity for scouts and scout leaders which creates respect and understanding among individuals of diverse backgrounds and furthers the greatest lesson that scouting can teach: no matter what our faith, color, or country of origin, we are all one and united by that sacred spark which glows within each of us.

That is – and must continue to be – our message."

Wouldn't it be great if this scouting story were to be basis of teaching tolerance everywhere?



Photo by Stan Turco

RABBI SOL GOODMAN, the senior chaplain at Camp Yawgoog, leads a Torah reading at services in 1994. From left, Kurt Abbott, Troop 183, Warwick; Eagle Scouts Abe Aron and Mark Robinson, Troop 7, Buttonwoods, Warwick; and Rabbi Goodman.

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Bombay bound: Return trip to my birthplace in India

Family fled pogrom in Iraq in 1941 settling in India

By SAM SHAMOON
Special to the Voice & Herald

AFTER AN ABSENCE of over 50 years, I finally had the opportunity to visit my birthplace: Bombay (now called Mumbai), India. My family, whose forebears lived in Baghdad for some 27 centuries, were forced to flee the pogrom of Baghdad (known as the *Farhud*) in 1941 and sought refuge in the only safe haven available to them. India was more than just a safe haven; it became our home, a place where my family could live unmolested; we were made to feel welcome with not even a hint of anti-Semitism. Bombay was the only place I knew in my early childhood; I have fond memories of our house, friends, trips to Poona, Juhu beach, the parks and playgrounds. This would be my first trip back to the city of my youth.

In 1957, at the age of 12, my father took us on a family vacation to Teheran, Iran where his mother, uncle and brother lived. As we left India on a ship, I watched the famous Gateway of India become smaller and smaller until it disappeared into the horizon. I turned my attention to the exciting vacation which was to last three months and then we would all come home to Bombay. What I didn't know at the time was that we would never return. After a few weeks in Teheran,

my father was persuaded by his extended family that we should relocate to Iran, partly because business prospects were more lucrative there than in India. By the early 1950s all of our family members who fled Baghdad for India had moved on to places like America and Israel. We were the last to leave. My father decided that it was best for him and his family to move to Iran. The "vacation" turned into a permanent move.

It was not by any means a bad move. I quickly made new friends, got acclimated to a new school and even shed my Indian accent. The school was an American school that enabled me to apply to an American college and eventually settle in Rhode Island, where I have lived with my family for over 40 years.

But I often thought about India. Of all the places I have lived, this birthplace of mine had a compelling lure. I simply had to go back and find my boyhood home. I yearned to see and touch and hear and even smell the places I

walked as a boy. That opportunity came just last month when I and my younger brother, David, and his son, Adam, traveled to Mumbai and Cochin. My nephew is a documentary film maker, and he came to chronicle

"India is not for the faint of heart. But to me, it was a satisfying homecoming."

our return after 50 years.

It was a thrill to land in Mumbai and take the hour drive to our hotel that faces the Gateway of India. To see that marvelous edifice that faded in a



Photo courtesy Sam Shamooun

SAM SHAMOON on Jew Street in Cochin, India.

12-year-old boy's eyes come back into sharp focus and brought tears to my eyes. The sights rushed at me, this huge metropolis that was a mere five million in 1957 and now estimated to be over 17 million people, 60 percent of whom live in deplorable shanties lining most of the major city highways; the sounds of constant traffic with horns blaring every two seconds; the crush of people teeming everywhere;

the myriad crows overhead with their own cacophony added to the human din; the hot, heavy, humid subtropical air (average highs in the 90s in January, the "cool" season) with severe smog that stings the eyes and causes one to cough; the colorful flow of humanity, with little beggar girls and boys to break your heart – India is not for the faint of heart. But to me, it was a satisfying homecoming.

Boyhood home
We found the apartment house of my childhood, a stunning art deco building on Dinshaw Vacha Road, and entered our first floor flat. The current tenants were

kind enough to let us in and have a look around. We visited our former school, walked the parks where we played as children. We also visited the David Sassoon Library. We visited our family synagogue. At first I wasn't sure which one was ours. We belonged to the one built by the Sassoon family. But there are two prominent Sassoon synagogues in Mumbai: The Maghen David in a neighborhood called Byculla and the Keneseth Eliyahoo in another neighborhood called Colaba. My brother and I decided to visit the latter building, as it was closer to the hotel. I found out later that Keneseth Eliyahoo synagogue was built by David Sassoon's son, Sir Jacob Sassoon in 1884. The scene was hauntingly familiar – as if I was walking in a dream and knew I had been here before.

I went to Shabbat services the next day, still not totally certain that this was where my father took me. We were not regulars by any means; my memory was of Rosh Hashanah services when the place was full. My father had a seat and I sat next to him. Since children were not really welcomed, I had to give up the seat to other men, but I was able to sit on the tile floor beside my father. I didn't complain. Now, attending Shabbat service as an adult, I sat in my father's seat. About 20 or so men sat nearby and a handful of women were in the balcony. We all davened with Hazzan Solomon Sofer.

In the 1950s our rabbi was Chacham Baruch, but no one

See INDIA, Page 42

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GENDER: How to change inequity in the Jewish workplace is book's focus

From Page 1

sion was set up to enforce it.

No one pretends, however, that gender inequity has disappeared from the American workplace. And it is just as pervasive in the Jewish workplace – even more so, critics charge, than in fields such as law, medicine and academia, areas that have poured resources into closing the gender gap in a way that Jewish organizations have not.

Morlie Levin, the national executive director of Hadassah, the Women's Zionist Organization of America, spent 25 years as a national security analyst at the Rand Corp. before going into Jewish communal work a decade ago.

"The Jewish community is a much more gender-stratified community than any I know, much more than the U.S. military," she says.

A new book, *Leveling the Playing Field: Advancing Women in Jewish Organizational Life*, aims to change that.

Published by a group that has long sought to advance the cause of gender equity in Jewish life, *Leveling the Playing Field* provides a how-to guide to gender equity for Jewish professionals and the organizations where they work.

It's not that women are absent from Jewish life. They fill the pews of liberal synagogues and make up most of the staff at Jewish organizations. More than half the new non-Orthodox rabbis and most of the cantors are women.

Jewish summer camps and youth groups are overwhelmingly female. In fact the liberal movements, particularly the Reform, are struggling to bring their boys and men back into religious life.

But the top echelons of Jewish communal life – the executives of major Jewish organizations and the leaders of the large federations – are still male.

"I've done studies of rabbis,

of federations, of JCC professionals, and wherever we look, men occupy more prestigious and better-compensated positions," says sociologist Steven M. Cohen, whose studies are cited in the new book.

"What's bad and wrong for America is bad and wrong for American Jewry," says Cohen of Hebrew Union College-Jewish Institute of Religion.

Leveling the Playing Field, produced by the group Advancing Women Professionals and the Jewish Community, along with Cambridge Leadership Associates, lays out the theoretical basis for creating gender equity in Jewish organizations, showing that it is not only right, it's good business.

For example, the book cites a 2004 study of more than 350 Fortune 500 companies, which found that those with the greatest percentage of women on top management teams performed better financially than companies with the fewest women leaders.

The book then provides concrete steps that women – and men – can take to move their own Jewish organizations onto a more gender-equal footing, from building alliances to setting up inhouse mentoring programs for promising young employees.

In addition, Advancing Women Professionals (www.advancing-women.org) will provide mentoring support and a conversation kit to help people trying to effect such organizational changes.

Cindy Chazan, the director of alumni and community development for the Wexner Foundation and a former executive director of the Jewish Federation of Greater Hartford, Conn., has spoken about gender inequity at Jewish conferences since the late 1970s.

Chazan says this is the first book to lay out specific steps for changing the Jewish world's culture, and the first to link the issue so clearly to organizational

effectiveness.

"Everyone wants to run a more effective organization," she says. "Everything up to now has failed" to close the gender gap.

"This book can help. It holds up a mirror to Jewish organizations and Jewish leaders, so they can assess gender inequity in

"The Jewish community is a much more gender-stratified community than any I know, much more than the U.S. military."

**Morlie Levin,
national executive director,
Hadassah**

their organizations and improve it."

If women are so prevalent in every other aspect of American Jewish life, what is keeping them out of the top positions?

Sociologist Sylvia Barack Fishman of Brandeis University says it's partly about money, that men don't want to give up the lucrative positions. But it's also about prestige.

"Men with power have been very cautious about allowing women to penetrate the high-

est level of Jewish communal leadership because they're afraid the same thing will happen as elsewhere in Jewish life," says Fishman, who just completed a study on gender imbalance in Jewish life.

"Once the field becomes feminized, it will be very difficult to re-engage men."

Shifra Bronznick, one of three authors of *Leveling the Playing Field*, says the will to change is more prevalent now, but the change has to come from below – the men and women coming up within these organizations.

"People are ready to be part of a change initiative," she says. "This book is aimed at giving them the tools."

Bronznick, who wrote the book with Didi Goldenhar and Marty Linsky, is the founding president of the eight-year-old advocacy group Advancing Women Professionals and the Jewish Community.

She has spent years working on gender inequity issues, devoting much of the early 2000s trying to convince Jewish CEOs and communal leaders to take the problem seriously.

Chazan says that such efforts have a better chance of succeeding today because more Jewish resources are being directed at the problem and researchers such as Cohen, Bronznick and Fishman are producing studies that support the need for change.

"There are statistics connected to the sentiment," Chazan says. "People are suddenly sitting up and listening."



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May 14, 1948: Recalling the birth of a nation

The following is the first in a series of recollections or writings of members of the Rhode Island Jewish community, present and past, on first hearing about the birth of the State of Israel.

BY GERALDINE FOSTER
Special to The Voice & Herald

ALICE EICHENBAUM:

I WAS A student at the University of Vienna (Austria). I was a Bulgarian citizen at the time and a member of the Bulgarian Student Union. One day, in May, 1948, I went to the Student Union, and I remember very well what happened next. One of the Bulgarian students was reading an Austrian newspaper and the title was: "*Juden haben eingeness Land*," which means, "Jews have their own country." A Bulgarian student saw me and said, "Now you have your own land, so you know where you can go."

I remember being very shocked by his comment because I always thought the Bulgarians consid-

ered us (the Jews) one of them

BERNARD (BERYL) SEGAL:

AS I LOOKED about me from my perch on a window sill (at the Sheraton-Biltmore), and as my eyes rested on this and that section of the audience (at the Salute to Israel), I grasped the true significance of the occasion. This was not a Zionist celebration only, just as Yisrael is not a Zionist state only. A whole people came to rejoice, to shed tears, to sing, and to unite in spirit with the builders of the land and the defenders of Israel.

Teenagers, to whom the Balfour Declaration is an historical document to look up in the library, stood beside men and women who danced in the streets on the day the document was issued, while on the platform sat people who remembered well when Theodor Herzl daringly prophesied the coming of the Jewish State at the first Zionist Congress in Basle, Switzerland, in 1897.



I saw men who fought in the Jewish Legion of World War I for the liberation of Palestine, side by side with ex-GIs who still wear the scars of World War II that liberated the world from tyranny.

I recognized people whose birthplace was the United States of America, while next to me sat people who knew the fears and horrors of the concentration

camps.

To all of us, those who filed into the hall and those turned back, the Salute to Yisrael was a song of joy, a ray of hope, and a moment of elation.

From *The Jewish Herald*: May 21, 1948

ELAINE LEVY

I BELONGED to Masada, a group of young Zionists. That moment, that announcement, was something we dreamed about. I can't describe the excitement we felt. I remember many nights listening to the radio; listening for any news about what was happening in our new Israel.

ESTELLE ROSEN

SINCE I GREW up in a Zionist home, I didn't believe that there were some Jews who were anti-Zionist and would not be thrilled that there was a State of Israel.

My dad, Samuel Goldin, had been involved in groups in Russia that had worked for the establishment of Israel. When he came to America, he continued this work. He was one of the founders of the Rhode Island Council of Young Judea, which sponsored youth groups. I was very involved with Young Judea.

We had just sat down for dinner when we heard Ben Gurion read the proclamation announcing the establishment of the Jewish State. Nobody could speak because we were so emotionally overcome. It was almost hard to believe that this moment, this great, longed for moment had finally arrived! We had a homeland.

JACK FEIBELMAN

THE QUESTIONS: "Where were you... [when you heard of Israel's Declaration of Independence]? Or, how did you hear of it? Or, what was your reaction to the news? We ask about such earth-shaking events as the Pearl Harbor attack, the Kennedy assassination or the 9/11 attack.

These were tragic moments and the world has never been the same. In contrast, we had been waiting for Israel's Declaration of Independence for millennia. We were not shocked; this was not a tragic event.

As a refugee from Hitler's Germany, I think back to May 15, 1948, and ask our perennial question: "*Mah nishstano haleilo baseh...*?" Why was this day different from all other days? On that day our hearts were uplifted. We celebrated the Declaration, confirming what we knew for ages. The land that the Almighty promised Abram was ours for the entire world to see.

We remember with bitter tears the ships with our brethren that found no harbors open to them, no country that would give them refuge; ships that returned our people to certain death. No more suffering from this day forth. The basic principle of the State of Israel accords Jews the right to refuge.

On this day we remember in bitterness how the world shrugged when six million of our kin were not to live to see this day. I celebrate this day certain in our knowledge that from this day forth Jews all over the world will enjoy liberty and the protection in a country of their own.

MAURICE GLICKSMAN

ON MAY 14, 1948, I was in St. Thomas, Ontario, Canada, working on a summer job for the city, laying out roads, sidewalks, etc. for a new residential community. I was between my sophomore and junior years at Queen's University, Kingston. St. Thomas, at its peak, had perhaps 20 Jewish families. We listened avidly to the radio for news of the actions of the United Nations and the support of President Truman for the end of British Mandate and the partitioning of the land of Palestine between Jews and Arab states. We shared in the joy of our fellow Canadians in the launching of the new State of Israel.

I do not recall any celebrations at the time, but I do know there was a great deal of concern about the fighting and talk of volunteers, mainly veterans of World War II, heading to Israel to join in the fighting. Sixteen years later Yetta and I did have the chance to discuss this period when we entertained Abba Eban in Tokyo. Yigal Yadin was also our guest, but we discussed archaeology rather than his role as a commander in *Haganah*.

Geraldine Foster is the past president of the R.I. Jewish Historical Association.

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Israel at 18: A kaleidoscope of shattered preconceptions

A rabbi remembers his first visit to Israel in 1965

By JAMES B. ROSENBERG
Special To The Voice & Herald

I AM THREE YEARS older than the State of Israel. When I set foot in Israel for the first time in June of 1965, I had recently completed my junior year at Columbia College.

To be honest, I was a rather naïve 21-year-old, while Israel was an adolescent 18.



Stepping off the KLM "Jumbo Jet" on June 29, 1965, I was surprised and a bit dismayed to see blades of

grass peeking through the cracks in the tarmac of what was then a rather ramshackle Lod airport.

I remember the flies, I remember the lizards that nobody was quick enough to catch. I remember visiting relatives in Hadera and hearing the loudspeaker on a passing truck proclaim: *Ein mayim machar* (no water tomorrow).

For me the summer of 1965 turned out to be a kaleidoscope of shattered preconceptions.

For the majority of my 10-week stay, I worked at various jobs on Kibbutz K'far Menachem, which is located more or less in the center of a triangle formed by Tel-Aviv, Jerusalem, and Beersheba.

For a few days I toiled under a very hot sun in the apple orchard and the cotton fields; but then I moved into the *mishchatab*, the slaughter house, where for the rest of the summer I assisted the *shochet* in the kosher dispatching

of thousands of chickens.

While working on the kibbutz, the only hint that Israel was having any trouble with its neighbors was the occasional overhead roar of French-built Mirage jets piloted by members of the Israeli air force.

Two other incidents during that summer challenged my wishful thinking that all was well on Israel's borders. They occurred at opposite ends of the country, as I was touring with two British co-workers during a 10-day break from our labor on the kibbutz.

Having hitchhiked to Elat – which at the time had virtually no tourist accommodations whatsoever – and having slept under the stars on the beach at the lip of the Red Sea, the three of us were hiking on an arid hill-top almost within sight of the Egyptian border. There, much to our surprise, we came across a large cache of weapons concealed under sandy colored tarps – what appeared to be rifles and machine guns, a grim reminder that Israel was in a state of siege.

A few days later I was walking alone after dark on the outskirts of Kibbutz K'far Giladi (the very same kibbutz at which 12 Israeli soldiers were killed by a Hezbollah rocket Aug. 6, 2006), when I was stopped by an Israeli soldier, riding in a jeep.

Quickly grasping that my comprehension of Hebrew was weak, he informed me in very clear and strongly worded English that I was a jerk and was endangering myself by wandering towards the Lebanese border. He was equally explicit in directing me to proceed immediately in the opposite direction back to the safety of K'far Giladi.

Despite his gruff manner, I find it hard to imagine that on

that tranquil summer evening the Israeli soldier could have envisioned the sea of trouble that lay ahead: the Six Day War of June, 1967; the 1973 Yom Kippur War; the incursion into Lebanon in 1982; not one but two *intifadas* with the attendant suicide bombings; the current tense stand-off between Israelis and Palestinians; and the insistent rumblings of a bellicose Iran.

Certainly, on that summer evening in 1965, I myself was both unwilling and unable to see the clouds on the horizon. I preferred to hold fast to my dreams of an Israel safe and secure.

Almost 43 years later, Israel is still very much on my mind and in my heart. Given the ongoing confusion of worry and hope which seems to be the Israelis'

"What is not so obvious is that there are not one, not two, but three Israels – Am Yisrael, the people of Israel; Eretz Yisrael, the land of Israel, and since May 14, 1948, Medinat Yisrael, the State of Israel."

lot, I remain preoccupied, even obsessed by events beyond my control which are taking place 6,000 miles away, as are many, if not most, American Jews.

There are many reasons for our continuing involvement with the State of Israel – some obvious, some not quite so obvious. We have family and friends in Jerusalem or Tel-Aviv or Haifa or some of the smaller cities, towns, and kibbutzim throughout the length and breadth of the land. We have visited Israel again and again; indeed, I suspect that many readers of *The Voice & Herald* have been there far more often than my four trips.

What is not so obvious is that there are not one, not two, but

three Israels – *Am Yisrael*, the people of Israel; *Eretz Yisrael*, the land of Israel, and since May 14, 1948, *Medinat Yisrael*, the State of Israel. Part of the complexity of our Jewish identity results from the interplay of these three Israels in shaping who we are.

As almost all of you know, our Biblical ancestors began an almost two-thousand-year exile in the year 70 C.E., when the Romans destroyed the Temple in Jerusalem.

It was not until the late 19th century that the first Zionist pioneers began the process of reclaiming our ancestral homeland. One of the saddest and bitterest paradoxes of 20th century history is that a burgeoning Jewish nationalism sowed the seeds of Palestinian nationalism.

And, so it is that our third Israel, *Medinat Yisrael*, the State of Israel, must continually confront excruciatingly painful choices as it attempts to safeguard its citizens from hostile attack and, at the very same time, seek to address the legitimate demands of an angry and dissatisfied Palestinian population.

Not even King Solomon in all his wisdom could be expected to tease apart and finally resolve all these issues that might one day – God willing – lead to peace.

These three Israels – *Am Yisrael*, the people of Israel, *Eretz Yisrael*, the land of Israel, and *Medinat Yisrael*, the State of Israel, do not exist as abstract Platonic ideals. Rather, our three Israels exist in the messy and confusing particulars of the every day. How much more confusing have these messy particulars become in recent months. *Am Yisrael*, the people of Israel world-wide has been filled with fear and trembling over what is happening in *Eretz Yisrael*, the land of Israel, under the leader-

ship of *Medinat Yisrael*, the State of Israel.

I myself continue to be haunted by those sad and sober words that Professor David Hartman addressed to a couple of hundred Reform rabbis when we were meeting in Jerusalem in March, 2002: "We are living in a time of moral ambiguity."

I take this to mean that none of us can escape as morally pure individuals from this witches' brew of current events; during these troubled times, we are forced to choose among the least bad options. This is not a comfortable place to be, but Jewish tradition has always insisted that our task is to live in the here and the now and to strive to transform the *chol* – everyday, messy, morally ambiguous reality – into the *kadosh* – the realm of the holy.

The State of Israel will be celebrating her 60th birthday this coming May 8; the country has certainly changed immensely since my first visit back in the summer of 1965.

Although there are profound differences among us in our Rhode Island Jewish community, let all of us come together to express our solidarity with the State of Israel as she marks 60 years of remarkable achievement.

We are Orthodox, Conservative, Reform, Reconstructionist, as well as fiercely secular. We are young, and we are old. We represent a wide spectrum of political positions; and yes, we fundamentally disagree as to what is the best course of action that Israel should take during these difficult days for the Jewish state.

Nevertheless, now is the time to put aside our differences in order to affirm, that *kol Yisrael areivim zeh ba'zeh*, all Jews are responsible for one another, and that *am Yisrael chai*, the Jewish people live!

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Historian examines Muslim/Jewish relationships in France

Dr. Maud Mandel challenges assumptions behind recent outbreaks of anti-Semitism in France

By FRANK BELSKY
Special To The Voice & Herald

IN THEIR 1935 musical, "Porgy and Bess," George and Ira Gershwin wrote the classic lyric, "It ain't necessarily so."

Decades later, in the *Affluent Society*, noted economist John Kenneth Galbraith coined a similar phrase. He called what people think they know, "conventional wisdom." But added that this wisdom, "ain't necessarily so."

According to Dr. Maud Mandel, associate professor of history and Judaic studies at Brown University, the historian is charged with unearthing truth.

Mandel shared some of it March 31 at the Center for Jewish Studies at the University of Massachusetts at Dartmouth. The scholar offered insights into her current work in progress, a book she intends to call, *Beyond Anti-Semitism: Rethinking Muslim/Jewish Relations in France*, under contract with Princeton University Press.

It follows her first, *In the Aftermath of Genocide: Armenians and Jews in Twentieth Century*, released in 2003. Her curriculum vitae includes 13 other publications.

Dr. Mandel's lecture was one of a series talks sponsored by the Center for Jewish Culture (CJC), housed at the University of Massachusetts at Dartmouth under the directorship of Rabbi



DR. MAUD MANDEL, left, addresses audience at the University of Massachusetts at Dartmouth. Right: Mandel talks with Rabbi Jacqueline Satlow, Director of UMass Dartmouth Center for Jewish Culture.

Jacqueline Satlow.

"The mission of the Center is to increase the understanding and communication between Jewish and non-Jewish people of Southeastern Massachusetts," Satlow said. "The CJC sponsors educational and cultural programs that explore aspects of Jewish heritage." Lectures are free, stimulating and open to the public.

In her talk, Dr. Mandel concentrated on the 2,000 acts of violence, perpetrated against the French Jewish community by Muslim youths since the outbreak of the second *Intifada* in 2000.

"If you're going to say that Muslims have hated Jews since the beginning of Islam, or since the foundation of the State of Israel, than the current rage and violence is simply a continuation of history. If so, then we've got to find evidence of that history," Mandel said.

"The task is even more complex, not because of tension in the



Middle East, but because Muslims fear a hostile reception as former French Colonial subjects," Mandel continued. "On the other hand, the social status of Algerian Jews is high. They were granted full rights of citizenship when they immigrated to France, following Algerian independence in 1962. Muslims who came were not. Before the 1967 Six-Day War, Muslim and Jewish relationships with Algeria and France were radically different."

According to Mandel, Muslims who had never felt comfortable under French rule in Algeria worried more in France.

Then came the Six-Day War, a source of pride for Jews. Emboldened by their Israeli brethren, the French-Jewish population, never a vocal minority, celebrated in the streets.

"What we had was unprecedented political manifestation coming from French Jews in 1967," says Mandel. One scholar, she said, labeled this "the Zionization of French Jewry."

But Arab-Jewish hostility in

France was also a consequence of the Six-Day War. "Algerian migrants threatened Jews. Confrontations broke out, primarily in the Belleville neighborhood of Paris," said Mandel.

"Simultaneously," she continued, "French Jews were lining up to join the Israeli army."

According to Mandel, most evidence suggests that the pro-Palestinian campaign, launched in the summer of 1967, enjoyed very limited success. "Arab fundraisers raised 120,000 francs while French Jews contributed 5 million to Israel," she said.

Mandel closed in on her thesis: Recent French conflict perpetrated by Muslims in France, against Jews, wasn't fueled by a commitment to Palestine 40 years ago. Likewise, if animosity is continual, then why was there little before 1967?

"On the contrary," Mandel said, "the effort to recruit Algerians to the Palestinian cause fostered resentment among Algerian Muslims in France. Some merchants complained of feeling

pressured to participate in a war they couldn't support.

"Others were coerced to fight for the Palestinians but went home before they donned a uniform."

In fact, says Mandel, it's clear that new immigrants were disinclined to take part in activist politics.

Rhetorically, Mandel asked: "In what sense does the discussion of lack of Muslim support for Palestine in 1967 have to do with the outbreak of anti-Jewish violence in contemporary France?"

Mandel reasserts that things are not what they seem.

"At the very least, I hope that I've complicated an overly simplistic and centralized portrayal of Muslim attitudes toward Jews in contemporary France. Evidence suggests that Pro-Palestinian sentiment among Muslims has not been a timeless phenomenon, stretching back naturally, seamlessly, from the birth of the State of Israel and the foundation of Arab nationalism."

Still, Mandel is leaving room in book-in-progress, *Beyond Anti-Semitism: Rethinking Muslim/Jewish Relations in France*, for the possibility that outsiders may now be manipulating events.

She claimed that "reality has prompted a large number of young people to rally around the Palestinian cause. Such affinities were not always in place but, perhaps, they are actively fostered by those with a political stake in so doing."

To learn about upcoming Center for Jewish Culture events, call Rabbi Jacqueline Satlow at (508) 910-6551, or e-mail jsatlow@umassd.edu.

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SHOSHANA DAMARI (1923-2006) QUEEN OF ISRAELI SONG



JOEL ISKOWITZ

The story of singing sensation Shoshana Damari

BY AVIVA WERNER
BabagaNewz Associate Editor

ILLUSTRATED BY
JOEL ISKOWITZ

Israeli singing sensation Shoshana Damari came to Eretz Yisrael from Yemen when she was 4 years old. On stage, her distinctive Middle Eastern sound and exotic appearance radiated

strength, determination, and a new Jewish dignity. During the struggle for Israel's independence, her signature song, "Kalaniyot" ("Anemones"—a red flower native to Israel), not only inspired Jews in the Yishuv, in refugee camps in Europe, and in prison camps in Cyprus, but also raised suspicions among British intelligence officers.

In the first two years after Israel's birth, the Jewish state redirected its energy and re-

sources from *haganah* (defense) to *klita* (absorption). Overwhelmed by 400,000 immigrants (mainly Ashkenazi Jews from Eastern Europe, and Mizrahi Jews from Iraq, Iran, and other Arab lands), the government struggled to integrate the newcomers into a cohesive, democratic society. That task, however, proved difficult because fundamental cultural differences between Ashkenazim and Mizrahim bred mistrust and deep social divisions. Fortunately, Damari's music transcended those differences, and she was instrumental in creating a new national identity.

Israel's convincing victory in the 1956 Sinai/Suez War generated optimism throughout the land. Prime Minister David Ben-Gurion described the nation's eu-

phoria, saying, "We have adequate grounds for believing that we can be a Unique Nation. We can already observe some active powers in the State of Israel, hinting clearly at the moral and intellectual abilities hidden among us." Despite defense expenses and social upheaval, Ben-Gurion marveled at Israel's revival: "We have succeeded in establishing

science and research institutes and have fostered literature and art on a high level like in the most developed countries." For many Israelis, Shoshana Damari embodied these feelings of destiny.

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BabagaNewz

This story is excerpted from "Dreamers, Builders, and Defenders, 1900-1948," a special edition of BabagaNewz Magazine in honor of Israel@60. BabagaNewz is an award winning publication for Jewish students in 4th-7th grades. For more exciting Israel@60 content, visit babaganewz.com.

"TODAY, IT'S OUR WAR, SISTER; THEREFORE, I AM FAR FROM HERE... IN MY CHOSEN PLACE PUT A FULL GLASS OF WINE, REJOICE AS THOUGH I SIT WITH YOU AS ALWAYS."

BELIEVE THAT A DAY WILL COME WHEN IT WILL BE GOOD; I PROMISE YOU I'LL COME TO EMBRACE YOU AND MAKE YOU FORGET EVERYTHING.

...AND IF YOUR SLEEP ELUDES YOU AT TIMES, HUM THIS LITTLE TUNE...AND YOU WILL HEAR A SONG OF THE HOMELAND IN MY FOOTSTEPS ON THE THRESHOLD."

FROM "BELIEVE IT, A DAY WILL COME"

Jewish News Briefs

Water at critical levels in Israel

TEL AVIV: Israel is facing its worst drought in a decade. The government's Water Authority has announced that due to a lack of rain, high use by agriculture and pollution, the amount of usable water supplies in the country is at a 10-year low. By year's end, the Authority said, the Sea of Galilee's level is likely to drop below the so-called "black line," when pumping will have to stop as the machinery will no longer be submerged. Officials say that Israel may soon have to begin rationing water, a measure last used in the late 1990s. Meanwhile the Authority is pushing plans to build desalination plants to augment the dwindling supplies. (JTA)

BBC apologizes to Israel

LONDON: The BBC has apologized for two major inaccuracies in reports about Israel. In the first instance, concerning Israel's response to the murder of eight yeshiva students in Jerusalem, the communications network showed film of a home being demolished and claimed it was the home of the Arab terrorist. It turned out to be a nearby home that had felt the wrecker's ball two weeks previous. The home of the terrorist and his family is still standing. In the second instance, the BBC said that

Israel was deliberately targeting Palestinian civilians in Gaza in response to ongoing Kassam and mortar attacks on Sderot and other Jewish communities along the Gaza Strip. In an apology, a BBC spokesman said "We accept that we should have made reference to Israel's right to defend itself as well as to the excessive use of force by the Israelis." (BBC/JTA)

Vitriol, and talk of ceasefire

GAZA: From Hamas, still in control of the Gaza Strip, there was more talk about violence, this from Ayman al-Zawahiri, deputy to Osama bin Laden's deputy. "Muslims! This is your day," he said in a voice recording posted on the Internet, last week. "Hit the interests of the Jews and the Americans and all those who participate in the aggression against Muslims. No one can say today that we should fight the Jews in Palestine only." Meanwhile there was talk of a different kind from the Hamas political leader, Khaled Meshal. On Monday of this week he gave an interview to the Palestinian daily, *Al-Ayam*, in which he said that Hamas would agree to an Israeli state within the 1967 borders. He explained that Hamas is interested in a *tahdiyeh*, a complete cease-fire, not a comprehensive peace treaty. He was asked if this included a prisoner exchange and said that

the prisoner negotiations are separate from those of a *tahdiyeh*. (*HaAretz*)

Jews split on candidates

WASHINGTON: As if to prove the ancient cliché about Jews being the same as everyone else - only more so, there comes news of a recent Gallup Poll finding that Jews, like almost everyone else, are pretty evenly split in choosing between Barack Obama and Hillary Clinton. In the poll, Clinton received 48 percent of the vote, Obama, 43 percent. Since the margin of error was six percent, that means they were in a statistical tie. Other findings: They are also equally divided among Protestants, but Clinton has a substantial edge among Roman Catholics while Obama leads among non-Jewish and non-Christian voters as well as among those with no religious affiliations. (JTA)

Saudi interfaith summit

SAUDI ARABIA: For the first time that anyone can remember, Saudi Arabia is inviting Jews to attend an interfaith summit that they intend to host. The conference will include Muslims, Christians and Jews, according to a report in the Saudi newspaper *Al-Sharq al-Awsat* and later in the Israeli newspaper, *HaAretz*. Saudi Arabia's King Abdullah discussed the plan with Pope Benedict.

Compiled by Yeduba Lev

Israel eases up on Palestinians

JERUSALEM (JTA)

— For the first time since the Annapolis peace parley last November, the United States is leaning heavily on Israel to move ahead in peacemaking with the Palestinians.

This week, on her second visit to Israel and the Palestinian areas in a month, U.S. Secretary of State Condoleezza Rice secured a long list of Israeli commitments designed to improve Palestinian living conditions and indicated that the United States would make sure Israel carried them out.

The measures included:

- Dismantling 50 roadblocks around the West Bank cities of Jenin, Tulkarm, Kalkilya and Ramallah;
- Streamlining operations at the remaining 500 or so Israeli roadblocks in the West Bank;
- Dismantling a permanent checkpoint near Jericho, giving Palestinians direct access to the Dead Sea;
- Allowing the construction of 5,000 to 8,000 new Palestinian homes in some 25 villages in the Ramallah area, a project that has been on hold for more than a year;
- Connecting Palestinian villages without electricity to

the Israeli power grid; allowing another 5,000 Palestinian workers to work in Israel, bringing the total number permitted to do so to 23,500;

• Issuing permits to another

500 Palestinian businessmen, enabling a total of 1,500 Palestinians to move in and out of Israel on business;

• Providing Israeli support for development programs and foreign investment in the West Bank; allowing 700 Palestinian security police to move into Jenin to maintain law and order — a similar contingent is already at work in Nablus;

• Allowing the supply of 125 vehicles and 25 Russian-made armored personnel carriers to Palestinian security forces;

• And building dozens of Palestinian police stations across the West Bank to operate under Israeli supervision and ultimate security control.



Condoleezza Rice

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Read a good book lately?

The Community Service Committee of the Women's Alliance of the Jewish Federation of Rhode Island is holding a

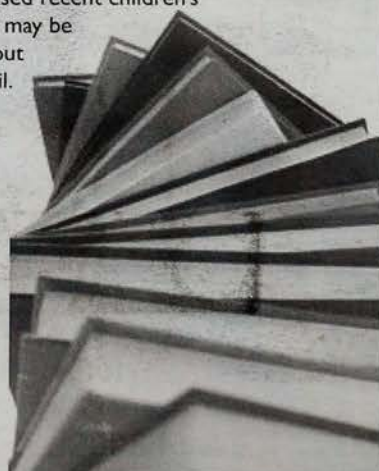
Book Drive

To benefit several agencies, including Big Brothers/Big Sisters

New and gently-used recent children's and adults' books may be donated throughout the month of April.

Please drop off books at the JFRI office, 130 Sessions St., Providence.

For information, contact Amy Rovin, arovin@JFRI.org, 401-421-4111 x.169.



Jewish Community Calendar

FRIDAY

April 4

Shabbat for Young Families

Kid-friendly Shabbat dinner, interactive service

WHEN: 5:45 p.m.

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston

COST: \$10/family

MORE INFO: 785-1800.

Lunch & Learn at the JCC

Guest lecturer Sherman Price will talk about the history and construction of the Brooklyn Bridge

WHEN: noon - 1:30 p.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

MORE INFO: 861-8800, ext. 107

Tot Shabbat Service

Shabbat designed for young children and their families

WHERE: Temple Habonim, 165 New Meadow Rd, Barrington

WHEN: 5:30 p.m.

MORE INFO: 245-6536

SATURDAY

April 5

Am David Tot Shabbat

Singing, dancing, prayers and storytelling featuring the PJ Library. Open to all children up to age 7 with a parent/caregiver.

WHERE: Temple Am David, 40 Gardiner St., Warwick

WHEN: 10:30 a.m.

MORE INFO: www.templeamda-vid.org 463-7944

TUESDAY

April 8

Lunch & Learn with Rabbi Amy Levin

Temple Torat Yisrael hosts a Jew-

ish study session. Everyone is welcome, bring a friend.

WHERE: The Grille on Main, 50 Main St., East Greenwich

WHEN: noon - 1:30 p.m.

Live from 92nd Street Y

Through a special satellite broadcast, JCCRI will present NPR commentator Cokie Roberts. Audience members will have opportunity to interact with Roberts during Q&A session.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

WHEN: 8:15 p.m.

MORE INFO: 861-8800

Otzmah: A circle of strength

A support group for those caring for a loved one, led by Anita Minkin.

WHEN: 7:30-8:30 p.m.

WHERE: Temple Beth Shalom, 275 Camp St., Providence

MORE INFO: 621-9393

WEDNESDAY

April 9

Voices of the Unheard Child

Elizabeth Burke Bryant, head of RI Kids Count, will talk about how to become more effective advocates for children. Sponsored by the RI section of NCJW.

WHEN: 7 p.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

COST: Free, but people are asked to bring new or gently used books to donate to



FAMILY SHABBAT DINNER at the JCCRI Social Hall on Friday, April 11, at 6:30 p.m., will feature an evening of eating, learning, community and more. \$36 per family in advance, \$40 at the door.

Reach Out and Read.

MORE INFO: Laura Oliven Silberfarb; 401-996-9964; loliven@visi.com

Live from 92nd Street Y

Through a special satellite broadcast, JCCRI will present Garrison Keillor of "A Prairie Home Companion" fame. Audience members will have opportunity to interact with Keillor during Q&A session.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

WHEN: 1 p.m.

MORE INFO: 861-8800

Kabbalah of Israel

What does Israel mean to you? First session of a six-week course

WHEN: 1:30 - 2:30 p.m.

WHERE: Tamarisk, 3 Shalom Dr., Warwick

COST: \$60 (scholarships available)

MORE INFO: 884-7888

Enhancing Your Dash: Making Life Meaningful

World renowned speaker Rabbi Paysach Krohn will speak.

WHEN: 8 p.m.

WHERE: Providence Hebrew Day School, 450 Elm Grove Ave., Providence

Israel's Unfinished Diplomatic Revolution

Aharon Klieman of Tel Aviv University, a visiting professor in Judaic Studies at Brown, will speak. Free and open to the public.

WHEN: 7:30 p.m.

WHERE: MacMillan Hall, Room 115, on Thayer Street, Brown University

"Jack and Jill vs. the World"

Local filmmaker Vanessa Parise's new film will debut, also fundraiser for cystic fibrosis; film officially opens April 11

WHERE: Providence Place Mall

WHEN: 6:30 p.m.

MORE INFO: \$25, call 508-655-6000

COST: \$30, deadline to RSVP is April 3

MORE INFO: 785-1800

FRIDAY

April 11

Shabbat Service & Chinese Dinner

WHEN: 6 p.m.

WHERE: Temple Torat Yisrael, 330 Park Ave., Cranston.

COST: \$18 adults, children 10 and under free

MORE INFO: 785-1800, or e-mail Stephanie@toratyisrael.org.

Family Shabbat Dinner

The PJ Library and Shalom Baby are co-sponsoring a family Shabbat - an evening of eating, learning and community.

WHEN: 6:30 p.m.

WHERE: JCCRI Social Hall, 401 Elm Grove Ave., Providence

COST: \$36 in advance/family; \$40 at the door

MORE INFO: RSVP to Karen Clarkson at 421-4111, ext. 148

Intergenerational Family Shabbat Service

WHERE: Temple Habonim, 165 New Meadow Rd, Barrington

WHEN: 6:15 p.m.

MORE INFO: 245-6536

SATURDAY

April 12

Leisure Club leads Shabbat services at Emanu-El

One of the club's founders, Greta Steiner, will be celebrating her 95th birthday that day. Rabbi Alvan Kaunfer will speak. Also, author William Miles, runner-up for the 2007 Jewish National Book Award, will speak at luncheon following services.

WHEN: 9:30 a.m.

WHERE: Temple Emanu-El, 99 Taft Ave., Providence

MORE INFO: , 331-1616, ext. 23

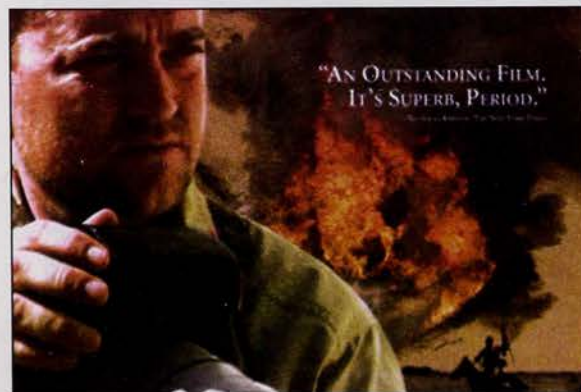
SUNDAY

April 13

'The Devil Came on Horseback'

As a member of the Interfaith Council, Temple Etz Chaim is co-sponsoring a screening of documentary about Darfur by U.S. Marine Capt. Brian Steidle, capturing the events he witnessed as a member of a peace keeping mission in 2004.

See CALENDAR, Page 32



'THE DEVIL CAME ON HORSEBACK,' a documentary about Darfur by U.S. Marine Capt. Brian Steidle, will be shown on Sunday, April 13, at 7 p.m. at the First Universalist Society, 262 Chestnut Street, Franklin, Mass.



PASSOVER BEGINS at sundown on Saturday, April 19, and there are a number of community seders offered on the second night. See April 20. There is also a liberation seder on April 16 at UMass Dartmouth.

Two PJ Library Parties

WHEN: 3:30 - 4:30 p.m.

WHERE: Epoch Assisted Living, 335 Blackstone Blvd., Providence

WHEN: 6:30 - 7:30 p.m.

WHERE: Rochambeau Public Library, 2nd Floor, 708 Hope St., Providence

Spring into Fashion

Torat Yisrael's annual fashion show, with fashions by Cold Water Creek and Sassy and Classy.

WHEN: 6 p.m. dinner, 7 p.m. show

WHERE: Quiddesett Country Club

Making your own gefilte fish from scratch

A once-in-a-lifetime experience?

By DANA BOTTORFF
dbottorff@jfri.org

IT SEEMED LIKE a good idea at the time. They always do.

The time my husband, Don, suggested we make our own gefilte fish from scratch, it sounded intriguing.

We had finally succeeded in convincing his kosher family to come out to our non-kosher home for the Passover seder, on the promise that we would *kasher* the kitchen. The research that went into *kashering* the kitchen led to all sorts of ruminations on tradition, family, Jewish cooking and gefilte fish.

"Let's make our own!" he exclaimed, his eyes gleaming with an excitement that bordered on insanity.

We had always been gastronomically inclined, valuing gourmet food and cooking to the

extent that we planned our honeymoon around a food-and-wine tour of the Pacific Northwest.

But the idea of beheading, gutting and filleting a bushel of carp was something I couldn't quite embrace. Not to worry, said Don. "We'll buy it already ground from the fish store."

Suddenly, absent the vision of fish entrails, this seemed do-able.

So a week before Passover, he called the local fish monger and ordered several whole carp, whitefish and pike – all cleaned and ground. When I arrived at

know, we're only having 10 people at our seder. There's a LOT of fish here."

He had to order whole fish, he explained, in order to get the heads and tails for stock, and "the fish don't know to grow to the right size for our family's consumption."

The following day, the cooking commenced. We hauled out the biggest mixing bowl we own, turned the first batch of fish into it and mixed in eggs, matzah meal and seasonings until we achieved the perfect consistency

for forming gooey little loaves.

I use the term "we" in the royal sense, as Don still points out to me that my role was pretty much limited to chopping vegetables and cheerleading.

We chopped many pounds of onions and carrots for the cooking water, and since the recipe Don found followed the traditions of Galicia, the southern Poland region of his grandmother's birth, ground carrots, parsnips and sugar went into

the fish mixture.

The process of forming loaves and dropping them into the cooking water seemed to take hours. Fifteen pounds of fish goes a long way, and much of it seemed to be coating Don's arms up to the elbow.

But the result was worth the effort, the mess and, amazingly, the price.

Our gefilte fish was the sweetest, softest, most flavorful we had ever tasted. It so far outshone even the "gold label" stuff, it spoiled us forever. And thank goodness it was so tasty – the three gallons of it that we put up in the freezer were eventually eaten.

We haven't made homemade gefilte fish since that first foray. But we did find an acceptable store-bought substitute in our local kosher grocer's freezer that we cook ourselves.

We love it, the kids love it and no one gets elbow-deep in



GOING TO a fish monger and having the fish prepared and ground in advance eases the process. The recipe for the broth includes fish heads and tails.

anything.

Making homemade gefilte fish is one of those experiences that you say you're glad to have once in a lifetime. But every once in a while, the urge to visit the fish monger crosses our minds. Maybe this year....

On Wednesday, April 16, at 8 p.m., Rhode Island's PBS TV station will air "The Gefilte Chronicles," one family's Passover story, underwritten by the Jewish Federation of Rhode Island.

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PREPARING FOR PASSOVER

Passover symbols go from seder plate to dinner plate

By LINDA MOREL
JTA food writer

NEW YORK (JTA)

— Like skilled novelists, Jewish cooks miss no opportunity for symbolism.

Think of Hanukkah *latkes* sizzling in oil or Purim's *hamantaschen*, a filled cookie that's a metaphor for a story within a story about a queen who married under false pretenses and revealed her secret to save her people.

Among Jewish holidays, Passover is the most abundant in symbols, which are turned into ingredients that are chopped, braised and baked into dishes such as matzah *farfel*, vegetables as green as spring and pastries puffed with eggs.

These symbols start on the seder plate, where clues to the story about Pharaoh and Moses, bondage and freedom are brought to life. Jews at the seder taste in *maror* (bitter herbs) the harshness of slavery; in *charoset* (a mixture of nuts and fruit) the mortar our enslaved ancestors made into bricks for Egyptian pyramids; in *matzah*, the bread of affliction; and in *karpas* (a green herb or leaf), the new growth of the season. The roasted egg represents the cycle of life, mourning and rebirth.

"The Passover story becomes a part of us when we eat symbolic

foods," says Jayne Cohen, a food writer and the author of *Jewish Holiday Cooking*, which is to be published this month by John Wiley and Sons. "In the Haggadah, we read that every person should experience the Exodus personally. What better way to do so than to eat foods that symbolize what happened to our ancestors in Egypt."

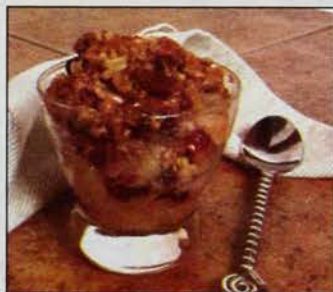
Conveying the misery of the Israelites' slavery, bitter herbs vary from place to place and even family to family. Ashkenazim favor freshly ground or sliced fresh horseradish root, bottled horseradish or romaine lettuce. Sephardim prefer bitter greens such as endive, escarole, chicory, sorrel, arugula, dandelion or watercress.

With the exception of matzah, *charoset* is the only food displayed on the seder plate that is consumed in its original state during Passover's eight days.

Cohen suggests engaging the children by explaining the meaning behind the foods. Tell them the spinach salad represents spring; the matzah *kugel* reminds us of the bread our ancestors made in great haste as they fled Pharaoh's tyranny.

"Cuisine connects us to our past, and encoded in our recipes we find our family story and

See SYMBOLIC FOODS, Page 26



Photos by Metro Creative Connection

ABOVE, charoset with fruit and nuts.
RIGHT, traditional foods on a seder plate.



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From my family to your family, our best wishes for a Happy Passover.
Elliott Fishbein

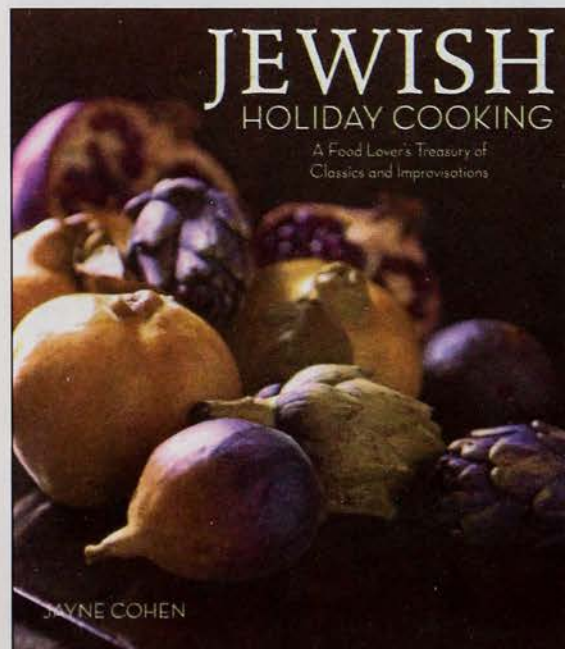
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Jewish Holiday Cooking by Jayne Cohen

Perfectly Pareve food writer offers Passover recipes

By THE ORTHODOX UNION
Special to The Voice & Herald

FOR THOSE seeking to liven up their holiday fare, the Passover website of the Orthodox Union, www.oupassover.org, will once again this year offer assistance to those preparing meals for the seder and the rest of the holiday by providing a large number of recipes together with other food-related features.

Eileen Goltz, author of the cookbook *Perfectly Pareve*, presents original recipes comprising a treasure trove of selections, including chicken, muffins, kugel, desserts, and salads. Recipes are meat, dairy or pareve (neither meat nor dairy).

Goltz is a freelance kosher food writer who was born and raised in the Chicago area. She graduated from Indiana University and the Cordon Bleu Cooking School in Paris. She lectures on various food-related topics across the U. S. and Canada and writes weekly newspaper columns for the *Chicago Jewish News*, *kosher.com* and the OU Shabbat Shalom Web site (www.ou.org). She is the author of the *Perfectly Pareve Cookbook* (Feldheim) and is a contributing writer for the *Chicken Soup for the Soul Book Group*, *Chicago Sun Times*, *Detroit Free Press* and *Woman's World Magazine*.

A list of ingredient substitutions by Goltz also appears

in the OU Passover Guide, offering helpful hints about what to substitute for a particular recipe ingredient that isn't kosher for Passover.

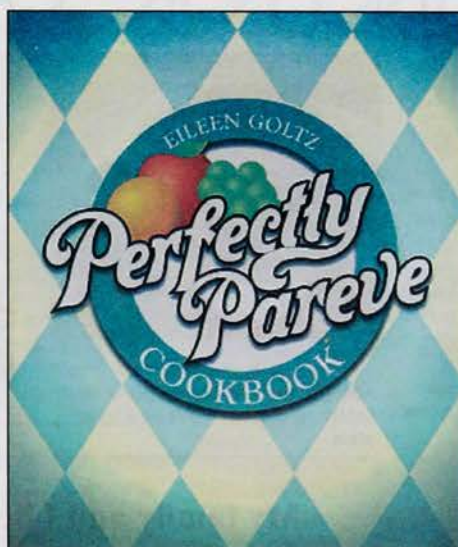
The following are some of the featured recipes that can be found on oupassover.org.

LEFTOVER CHICKEN OR TURKEY (MEAT)

"This recipe includes green olives and they give the salad an interesting tang," says Goltz.

Ingredients:

3/4 lb (2-3 cups) of cooked chicken meat, coarsely chopped
2 stalks celery, chopped
1/2 red bell pepper, seeded and chopped
4-6 green olives, pitted and minced
1/4 cup of chopped red onion
1/2 to a whole apple, cored and chopped
1/3 head of iceberg head lettuce, sliced and chopped
5 tablespoons mayonnaise
1 tablespoon plum or any berry preserves or 2 teaspoons honey
2 teaspoons fresh squeezed lemon juice
Salt and pepper to taste



Cookbook by Eileen Goltz

METHOD

In a large bowl, combine the chicken, celery, pepper, olives, onion, apple and lettuce. Toss to combine. In a small bowl, combine the mayonnaise, preserves, lemon juice, and salt and pepper. Whisk to combine. Taste to balance for sweetness. Add more preserves or lemon juice depending on your taste. Add salt and pepper to taste. Mix the dressing in with the salad ingredients.

SAVORY FARFEL AND CHEESE KUGEL (DAIRY)

"Sorta kinda like mac and

cheese but totally *pesadic* (Kosher for Passover)," says Goltz.

INGREDIENTS

1 large onion chopped
4-5 lg. eggs*
5-1/4 cup matzo farfel (9 broken matzos)
3/4 lb. cheddar cheese and/or other strongly flavored cheese, shredded
1-1/2 cup milk
1/4 teaspoon pepper
2 tablespoon butter

Note: If watching cholesterol, use 1 whole egg and substitute 2 egg whites for each whole egg. Use 2 egg whites over the matzos, the whole egg

and remaining whites in milk mixture.

METHOD

Preheat oven to 350. Saute onion until translucent and fragrant. Grease a 9x13 baking dish. Beat 3 eggs well. Place the farfel in a large bowl. Pour the beaten eggs over the farfel. In another bowl combine the remaining egg with the milk and pepper. Beat to combine and set aside. Combine the onion with the shredded cheese(s). Layer casserole as follows: half the matzo, half the cheese/onions,

remaining matzo, remaining cheese/onions. Dot top with butter. Pour milk mixture over top. Cover and bake for 30 minutes. Remove cover and bake 10-15 minutes more, to brown. Cut into squares or serve with large spoon.

SAVORY CHAROSET MATZAH KUGEL (PAREVE)


"A very different kind of kugel but very delicious," says Goltz.

INGREDIENTS

4 matzahs
3 eggs, beaten
1/2 teaspoon salt
1/2 cup honey
1/4 cup oil
2 tablespoons prepared white horseradish
1/2 cup chopped walnuts
2 apples, chopped
1/2 cup raisins
1 teaspoon cinnamon

METHOD

Preheat oven to 350. Grease an 8-inch square baking pan. Break matzah in pieces. Place them in a bowl and soak for five minutes and then drain. In another bowl combine the eggs, salt, honey, oil, cinnamon and horseradish. Mix and add the mixture to the matzah. Mix in the nuts, apples, and raisins. Place the mixture into the prepared baking dish and bake for 35 minutes.



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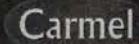
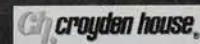


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The Tradition continues... Passover Menu 2008

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Chopped Liver	\$6.49 lb.
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Roasted Brisket with Gravy	\$12.99 lb.
Boneless Chicken Breast	\$6.99 ea.
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Sweet Potato Kugel	\$5.49 lb.
(Whole kugel is approx. 1.5 lbs.)	
Apple Kugel	\$5.49 lb.
(Whole kugel is approx. 1.5 lbs.)	

Chef's suggestions to complete your Passover meal

Salmon Pinwheels • Whole Poached Salmon Side • Brussels Sprouts
Lemon Scented Asparagus • Vegan Chopped Liver • Stuffed Grape Leaves
Grilled Marinated Vegetables • Honey Mustard Glazed Carrots

****All prepared foods are Jewish-style
and are explicitly NOT Kosher/Kosher for Passover****

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Eastside Marketplace

SYMBOLIC FOODS:

Turn holidays into a repast

From Page 23

history. Jewish food is not just something to eat at celebrations — it defines who we are."

The recipes below are from *Jewish Holiday Cooking*.

TANGY CHAROSET BITES

Ingredients:

1 cup walnuts
1/2 cup black raisins
1/2 cup dried, pitted dates
(choose a soft variety like Med-jool), coarsely chopped
1-1/2 heaping tablespoons dried tart cherries or cranberries
1/4 cup unsweetened purple grape juice or kosher sweet Concord wine
2 tablespoons fresh lemon juice
1/8 teaspoon ground cinnamon
30 to 35 almonds
30 to 35 tart dried apricots, plumped in very hot water until softened and patted dry with paper towels

Preparation:

1. Preheat oven to 350. Spread the nuts out in a single layer in a baking pan and toast them, shaking the pan occasionally, until the nuts are fragrant and lightly toasted, 10 to 12 minutes. Remove from oven and let cool.
2. Put the raisins, dates and cherries or cranberries in a bowl. Stir in the grape juice or wine, lemon juice and cinnamon. Let the fruit macerate for at least 15 minutes.
3. When the nuts are cool, set the almonds aside and place the walnuts in a food processor. Using the steel blade, pulse on and off until the walnuts are coarsely chopped.
4. Add the macerated fruit and any liquid remaining in the bowl to the food processor. Pulse on and off until the mixture is a

coarse paste. Transfer to a bowl and chill so that mixture will be easier to roll. (The charoset tastes best if flavors are allowed to mingle for several hours.)

5. Form heaping teaspoons of the mixture into balls and place each on a softened apricot half. Press an almond into each ball at a jaunty angle. Yield: about 8 servings.

SALAD OF BITTER HERBS AND ORANGES

Ingredients:

For the Dressing:

1/3 cup fresh lemon juice
2 tablespoons minced shallot
1-1/2 tablespoons chopped fresh thyme
2 teaspoons grated orange zest
1 cup extra virgin olive oil
Salt and freshly ground black pepper

For the Salad:

12 to 14 cups mixed greens (choose 3 or more of the following: arugula, sorrel, watercress, Belgian endive, romaine, radicchio)
1/2 cup thinly sliced radishes
4 to 6 thinly sliced scallions (use white and pale green parts)
1/2 cup snipped fresh dill
2 blood or navel oranges, peeled and white pith removed, quartered lengthwise and sliced widthwise

Preparation:

1. Make the dressing: Combine the lemon juice, shallot, thyme and zest in a medium bowl. Gradually whisk in the oil. Season with salt and pepper.
2. Place the greens in a large bowl. Top with the radishes, scallions and dill. Toss with enough dressing to coat. Add the oranges and toss again. Yield: 8 servings.



WITH DINNER, a salad of bitter herbs and oranges offers a tart contrast to a rich brisket or braised lamb. Biblical scholars surmise that greens like chicory, dandelion, sorrel and hyssop, which grow wild in Egypt and the Sinai Peninsula, first symbolized the bitterness of bondage at seders.

Flour-less chocolate soufflé cake

A Passover tradition in our house

By LYNN ASINOF
Special to The Voice & Herald

THIS CAKE has become a Passover tradition in our house. The long baking time is needed to create the sugar crust that gives the cake its shape. I usually make the cake the day before – or early the day of seder – because I like the way it tastes after it sits for a bit. If it will be sitting overnight, I cover the cake with foil or plastic wrap until ready to serve.

INGREDIENTS:

8 ounces semisweet chocolate
8 ounces (2 sticks) unsalted butter or pareve margarine
2 T. salad oil
8 eggs (large) separated
1 cup granulated sugar
1 teaspoon vanilla
1/4 teaspoon salt

Adjust rack one-third up from the bottom of the oven and pre-heat the oven to 300 degrees. You will need a 10-inch Bundt pan or any other fancy shaped tube pan with a 12-cup capacity. Mine is non-stick. Butter the pan, even if it has a non-stick lining. (The best way is to use room tempera-

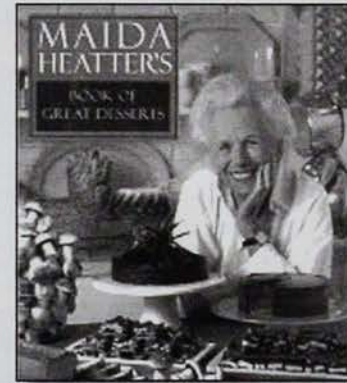
ture butter or margarine and brush it over all interior surfaces with a pastry brush.) Then sprinkle granulated sugar all over the pan. Shake the pan to coat it with sugar and then tap out the excess. Set pan aside.

Put coarsely chopped chocolate in top of a double boiler set over hot water on moderate heat. Cut up the butter or margarine and add it, and the oil, to the chocolate. Cover and cook until almost completely melted. Stir until melted and smooth. Remove from hot water.

In a mixing bowl, stir the yolks with a wire whisk to mix, then gradually, in a few addi-

tions, whisk in about half of the hot chocolate. Then add the rest of the chocolate mixture to the yolks and mix together. The mixture will thicken as the heat of the chocolate cooks the eggs. Add the sugar and vanilla and

"The long baking time is needed to create the sugar crust that gives the cake its shape."



stir to mix. Set aside.

In the large bowl of an electric mixer, add the salt to the egg whites and beat until the whites hold a point when the beaters

are raised but not until they are stiff or dry. Fold a few large spoonfuls of the whites into the chocolate mixture. Then add the remaining

whites and gently fold together only until incorporated.

Gently turn the mixture into the prepared pan.

Bake for 2 1/4 hours (This is not a mistake — it actually takes

2 1/4 hours.) During the baking the cake will rise and then sink. It will sink more in the middle than on the edges.

Remove the pan from the oven and let it stand in the pan for about five minutes. Then cover the pan with an inverted serving plate. Hold the plate and the pan firmly together and then turn them over. The sugar coating in the pan forms a crust, and the cake should slide out easily. Let stand until cool.

Serve with whipped cream or sprinkle with powdered sugar.

The recipe is adapted from Maida Heatter's New Book of Great Desserts.



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Daffodil dessert is lemony light

*For a light touch,
try this individual
lemon meringue
dessert*

By MARYLYN GRAFF
mgraft@jfri.org

THIS IS a perfect spring dessert, delicious and light after a big holiday dinner. I cut the recipe out of a magazine many years ago and it's been a favorite ever since.

DAFFODIL DESSERT

Preheat oven to 275 F.

Ingredients:

6 egg whites
pinch salt
1/4 tsp. cream of tartar
2 cups granulated sugar
1 tsp. vanilla
1 tsp. vinegar

Method:

Beat whites with pinch of salt and cream of tartar until foamy and beginning to thicken up. Slowly beat in sugar at

medium high speed, 2 Tblsps. at a time. Add vanilla and vinegar and beat until glossy and holds stiff peaks. Using 2 tablespoons or a pastry bag, shape meringue shells, about 5 inches in diameter on a cookie sheet, lined with greased parchment or wax paper. Bake for about 45 minutes and turn down oven for about 15 minutes more. Meringues should not brown. Open oven door and let meringues sit until cool. Remove very carefully onto a rack, as they break easily. Store airtight if not using right away.

LEMON FILLING:

Ingredients

3/4 cup granulated sugar
6 egg yolks, slightly beaten in a medium-large bowl
3 Tblsps. potato starch (cornstarch if not making for Passover)
1/4 tsp. salt
3/4 cup cold water
1 Tblsp. *parve* margarine
1 cup lemon juice
1 tsp. grated lemon zest

Method:

Mix sugar, salt and starch in a medium-large saucepan. Gradually stir in water until mixture is smooth. Cook over medium heat stirring constantly until mixture thickens and boils. Turn heat to medium and simmer, stirring, for about a minute. Gradually stir several tablespoons hot mixture into egg yolks to temper so they don't cook.

Then stir yolks into rest of mixture in pan. Stir in margarine, lemon juice and zest. Cook for about another minute until well blended and thick. Cool to room temperature. Just before serving, place each meringue shell on a plate, and put a good dollop of lemon mixture in center of each.

You can put a spoonful of *parve* whipped cream or strawberries and/or blueberries on top if you wish.



Individual daffodil dessert

Note: you can make one large dessert by spreading meringue into two circles about 9 inches in diameter and baking that way (longer in the oven) serving with filling between layers, and cutting into wedges.

Warning: Do not try to make meringues on a damp or rainy day as they will not crisp up. (Don't ask me why.)

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PASSOVER ORDERS

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PICK UP DATE & TIME: _____ NO. OF PEOPLE _____

		Individual	Total
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Served with horseradish			
Carrot Tzimmes	\$3 per person	<input type="text"/>	<input type="text"/>
Daniel Insalata	\$3 per person	<input type="text"/>	<input type="text"/>
Chicken Soup	\$3 per person	<input type="text"/>	<input type="text"/>
Served with Matzo Ball			
Chicken Breast	\$10 per person	<input type="text"/>	<input type="text"/>
Caramelized Onions & Mushroom Demi Glace			
Classic Brisket	\$15 per person	<input type="text"/>	<input type="text"/>
Caramelized Onions, Tomato Confit			
Oven Roasted Potatoes	\$3 per person	<input type="text"/>	<input type="text"/>
Sautéed Vegetables	\$4 per person	<input type="text"/>	<input type="text"/>
Assorted Pastries	\$4 per person	<input type="text"/>	<input type="text"/>

TOTAL

Chicken Package: \$30 per person
Brisket Package: \$35 per person
Chicken/Brisket Package: \$33 per person

Package Minimum 10 people — Individual Minimum 5 People

SPECIAL REQUESTS: _____

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Passover recipes with "Jewish (Grand)Mother" instructions

By BARBARA REFFKIN
breffkin@jfri.org

I ENJOY collecting and cooking with recipes that have personal instructions that take you back to the person's kitchen. When I receive these recipes, I keep them "as is," preferably in the cook's handwriting, telling you how and why they cook it "their way." It's always fun to joke about the methods of measure, and advice for presentation.

The following recipes are not only regulars at my family's seder, but come with the joy and memories of the original cook.

BEA'S FRICASSEE

This recipe was given to me with absolutely no measurements; so that I won't torment you - here's my take on it.

2 lbs. hamburger
1 1/2-2 lbs. chicken livers
3 eggs
Matzah meal
salt & pepper
onion flakes
water
4-4 1/2 cans tomato soup
about 8 Tbl. lemon juice
about 2-3 Tbl. sugar
salt, pepper

1. Make small meatballs.
2. Put in pot with onion flakes, salt and pepper. Cover with water. Let cook-skim off fat.

3. Add tomato soup - wash can out with water - add this too (love that instruction!)

4. Add chicken livers 1/2 hour before done.

5. Lemon juice and sugar to taste - here's the hard part - trying to get it to have the correct sweet and sour mix according to Bea. I just have her sons taste it!

A JEWISH MOTHER'S FRUIT SALAD

1 grapefruit
2 oranges
1/2 cp chopped dates
1/2 cup raisins
1 cup fresh orange juice
2 Tbl. lemon juice
1/2 cup sugar
1/4 cup sweet red wine (Jewish)
1/2 cup chopped almonds

Divide fruits into sections - put in a nice bowl. In a separate bowl, mix juices, sugar and wine. Refrigerate. Mix everything together in the nice bowl with almonds just before serving.

ROBERTA'S GRANDMA BESSIE'S PASSOVER ROLLS

This recipe has been kept as is,

as the measures and directions are priceless. Roberta's mother converted the quantities, which I will put in parenthesis.

1 juice glass peanut oil or regular oil (5/8 cup)
3 juice glasses water (15 oz. - scant 2 cups)

3 pieces large lump sugar (6 small cubes sugar - we don't convert to teaspoons - keep the tradition)

(1 tsp.) salt
Bring to a boil. When boiled - shut off the fire.

In another pan put in (1-1/2 cups) matzah meal, then pour the boiling water over it. Keep



stirring until the mixture is thick. Cool.

Add 5 jumbo eggs, one at a time, stirring thoroughly after each egg.

Preheat the oven to 375 degrees.

Grease 12 muffin tins very well, 3/4 full. (Spray well with Pam.)

After baking for 45 minutes, check the muffins to see if they're brown; if not check every 5 minutes. Cool a little and then take out of the tins. (Keep going - you'll need a lot.)

IRENE'S TZIMMES

Sorry - figure the amounts to your liking.

Carrots
Sweet potatoes
Sugar (about 1/2 cup)
Bone and Flanken meat
Pineapple or prunes
Pineapple, apricot or orange marmalade

Boil carrots, sweet potatoes and sugar. Put everything in a baking dish with the boiled water (add more sugar to taste) - enough to almost cover.

Cover top with marmalade. Bake uncovered for two hours at 350 degrees.

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Passover 2nd Night Seder

Hosted by Temple Am David's Spiritual Leader,
Hazzan Richard Perlman,

Hazzan Ivan Perlman and Mr. Paul Finstein Esq.
Sunday Night, April 20, 2008 - 6:00 pm

Enjoy a Kosher catered traditional Passover meal
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A Seder Plate will be provided for each table.

Catered by Accounting For Taste - (Deb Blazer)

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RSVP: by April 15th at 5:30 pm— Seating is limited
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the matzah. Yeah, my matzah.
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the matzah print oven mitts,
matzah apron, and matzah
ball salt and pepper shakers for
a hostess gift?

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Tips for interfaith families

How to make a seder more inclusive

BY INTERFAITHFAMILY.COM

UNLIKE most Jewish
holidays, Passover is
observed primarily in the
home. And the Passover seder,
or ritual meal that marks the
start of the festival, is the Jewish
holiday with the highest partici-
pation rates. The second annual
Passover and Easter Survey, con-
ducted by InterfaithFamily.com,
an independent non-profit pub-
lisher and advocacy membership
association, found that Passover
is an important holiday for inter-
faith families, with 99 percent
of respondents saying they plan
to celebrate Passover this year
— up from 92 percent last year.

An important Jewish value
is to invite strangers to the
seder, which celebrates free-

dom. The following tips are
designed to make non-Jews
feel more comfortable with the
holiday, rituals and traditions.

1. Prepare your partner,
children, and non-Jewish guests.
As more and more non-Jewish
partners and non-Jewish step-
children attend seders, letting
them know what to expect will
be helpful. Whether you are
hosting or attending a seder,
explain what will happen, who
will be there, what will be eaten
and when, and what they will
be asked to do during the meal.
Tell everyone that welcoming
non-Jews to the seder makes it a
special and more valuable occa-
sion and that the purpose of the
seder is to celebrate freedom.

2. Select the right *haggadah*,
the book that contains the order,
blessings, narrative and songs for
the seder. There are *haggadahs*
to reflect different approaches and
needs, from traditional to liberal,

from recovering alcoholics to
feminists to vegetarians and
more. Consider selecting a *bag-
gadah* that: Uses Hebrew with
aligned translation and translit-
eration, so that people unfamil-
iar with Hebrew are better able
to follow along. Is inclusive and
reflects gender equality. Provides
background and explanations for
the rituals.

3. In advance of the seder,
rephrase parts of it to be more
welcoming to the people who
will be coming to it. Doing this
with your partner's and/or chil-
dren's help, might enable them
to feel more a part of things and
can unite the family.

5. Assign everyone passages
from the *haggadah* to read aloud
during the seder. Participating in
this way can give your partner,
children and friends a better
opportunity to experience the
seder.

'Passover by Design': Fishbein's latest bestseller

By VOICE & HERALD STAFF

SUSIE FISHBEIN'S latest cookbook, *Passover by Design*, sold out in its first printing, but a review copy was sent to the *Voice & Herald*, and below are some of our picks for Passover.

CRANBERRY CHICKEN

This tasty, colorful and different chicken dish will wake up any appetite. Easy to prepare besides. Susie says, "You will love this moist chicken dish. The combination of tart, tangy and sweet, plus its gorgeous colors will surely make it a keeper for all-year round."

Ingredients:

2 medium oranges
A 3-4 lb. chicken, bone in, skin on, cut into eighths (or eight of your favorite chicken parts.)
1 (16 oz.) can whole berry cranberry sauce
1 cup bottled French dressing
2 Tblsps. dry onion soup mix
Preparation:
Preheat oven to 375 F
Zest one orange and reserve the zest. Slice the orange
Slice the second orange and place all the orange slices in a roasting pan in an even layer.
Arrange the chicken skin side up on the oranges.

In a medium bowl, mix the cranberry sauce, dressing and dry onion soup. Stir in the orange zest. Pour over the chicken, coating all the pieces. Bake uncovered for 1 1/2 hours. Transfer to a serving plate or platter along with the caramelized orange slices.

GLAZED ROOT VEGETABLES

Parve (10 servings)

Another excellent dish from Susie's Passover cookbook. She says, "Don't be afraid to turn to your slow cooker for a healthy and tempting side dish." If you don't have a slow cooker for Passover, just roast uncovered for 1 1/2 hours at 375 F. This recipe yields a bounty of gorgeous root vegetables. The beet tinges everything a light pink. This dish will certainly please the vegetarians in your life.



Cranberry chicken

Ingredients:

1 large red beet, peeled and cut into 1-inch chunks
1 large red onion, peeled and cut into 1-inch chunks
2 medium sweet potatoes, peeled and cut into 1-inch cubes
1 cup baby carrots
2 large parsnips, peeled and cut into 1-inch pieces
1 acorn or small butternut squash, peeled and cut into 2-inch chunks
1/2 cup orange juice
3 Tblsps. duck sauce
1 Tblsp. coarse sea salt or kosher salt
1/4 tsp. dried thyme
1/4 tsp. dried rosemary, crumbled
Place all the vegetables into the slow cooker or roasting pan. Mix orange juice with rest of ingredients. Toss with a wooden spoon to combine. Cover the slow cooker and cook on high for 4 1/2 hours.

PASSOVER CRUMB CAKE

Take a break and sit down with a cup of tea or coffee and a piece of Susie Fishbein's yummy crumb cake from her wonderful new cookbook, *Passover by Design*. This recipe can be dairy or parve.

Ingredients:

Nonstick cooking spray
1 cup sugar
1 cup brown sugar

1 tsp. baking powder
1 Tblsp. vanilla sugar or 1 tsp. vanilla
1 cup vegetable oil
4 large eggs
1 cup potato starch
Crumb topping:
2 tps. ground cinnamon
4 Tblsps. (1/2 stick butter or parve margarine, cut into small bits)
About 4 oz. Passover ladyfingers, egg kichel or other Passover cookies (not macaroons) crushed and crumbled
1/4 cup brown sugar



Passover crumb cake

1/4 cup granulated sugar.
Method:
Preheat oven to 350 F
Spray a 9-by-13 baking pan with nonstick spray. Set aside.
In the bowl of a stand mixer, mix the sugar, brown sugar, baking powder, vanilla sugar or vanilla, oil, eggs and potato starch and beat on medium speed until you have a smooth batter. Pour into prepared pan and bake for 20 minutes.
In a medium bowl, toss the cinnamon, butter or margarine, crushed cookies, brown sugar and sugar. Use your fingers to pinch into coarse crumbs. Sprinkle the crumbs on top of the cake and bake for 35 minutes more.

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Wishing Passover Greetings to You and Your Family

Jewish Community Calendar

From Page 21

WHEN: 7 p.m.**WHERE:** First Universalist Society, 262 Chestnut Street, Franklin, Mass.**MORE INFO:** 508-528-5337**Hadassah Donor Brunch**

Art of Betzalel Cadena and a vocal performance by Cantor Fred Scheff will be featured.

WHEN: 11 a.m.**WHERE:** 100 Save the Bay Drive, Fields Point, Providence.**COST:** \$65 for members, and \$36 for guests accompanying members**MORE INFO:** 463-3636, or e-mail RhodIslandChapter@Hadas-sah.org.**Passover at Home Workshop**

Learn more about the symbols and traditions of the holiday

WHEN: 9:15 -10:30 a.m.**WHERE:** Temple Beth-El**MORE INFO:** 331-6070**Dr. Omar Bartov: Witness to History**The 54th annual meeting of the RI Jewish Historical Association will feature Dr. Bartov, speaking on "Israel and the Holocaust: History, Identity and Policy"**WHEN:** 2 p.m.**WHERE:** JCCRI Social Hall, 401 Elm Grove Ave., Providence**Yom HaShoah Observance**

Candle-lighting ceremony, video presentation of "Remembering Abraham Landau"

WHERE: Buttonwood Park, New Bedford, Mass., and Tifereth Israel Synagogue, 145 Brownell Ave., New Bedford, Mass.**WHEN:** 6:30 p.m., memorial service, 7:30 p.m. documentary screening**MORE INFO:** (508) 997-7471

WEDNESDAY

April 16

Liberation Seder

The Center for Jewish Culture at the University Massachusetts Dartmouth campus will host a liberation seder.

WHEN: 12 noon**WHERE:** Unity House, UMass Dartmouth**MORE INFO:** Rabbi Jacqueline Satlow, jsatlow@umassd.edu, or 508-910-6551**The Gefilte Chronicles**

Rhode Island's PBS TV station will air "The Gefilte Fish Chronicles," the story of how a family uses Passover to stay spiritually and physically connected through traditional meal preparations. Sponsored by JFRI.

WHEN: 8 p.m.

THURSDAY

April 17

Hug Nihamah

Circle of Consolation at Torat Yisrael, led by Dr. Judith Lubiner

and by Rabbi Amy Levin.

WHEN: 7:30 p.m.**WHERE:** Temple Torat Yisrael, 330 Park Avenue, Cranston

FRIDAY

April 18

Real Estate Insight

Local real estate expert Sally Lapides will answer questions about the current real estate market

WHEN: 2 p.m.**WHERE:** Brightview Commons, 57 Grande Ville Court, South Kingstown**MORE INFO:** 789-8777

SUNDAY

April 20

Community Seder**WHEN:** 6 p.m.**WHERE:** Temple Etz Chaim, Franklin, Mass.**MORE INFO:** 508-528-5337**Community Seder**

Catered by the Butcherie in

Canton

WHEN: 6 p.m.**WHERE:** Temple Sinai, Cranston**COST:** \$20 adults, \$14 children ages 10-11, \$11, children ages 6-9, \$5, children 5 and under**MORE INFO:** 942-8350; RSVP by April 6**Second Night Seder**

Catered by Accounting for Taste

WHEN: 6 p.m.**WHERE:** Temple Am David, 40 Gardener St., Warwick**COST:** \$40 per adult/\$25 child**MORE INFO:** 463-7944, RSVP by April 15

TUESDAY

April 22

Men's Seder

Haggadah-based exploration of contemporary men's issues

WHERE: Temple Beth-El, 70 Orchard St., Providence**WHEN:** 7 p.m.**COST:** \$25**MORE INFO:** RSVP by April 12 at 331-6070

B'H

2008 Holiday Schedule 5768 Remember

Fast or Siyum of first-born — Thursday, April 17th
Search for Chometz — Thursday night, April 17th

Saturday, April 19th

Providence time only

Eating of Chometz: until 10:15 a.m.

Annulment of Chometz: until 11:15 a.m.

Shabbos ends and Passover preparation

begins: 8:20 p.m.

Passover ends: Tuesday, April 27: 15 p.m.

Providence time

Candle lighting times for Passover 2008

Saturday, April 19after 8:20 p.m.

Sunday, April 20after 8:21 p.m.

Friday, April 25before 7:20 p.m.

Saturday, April 26after 8:28 p.m.

Blessings

April 19:.....First Seder Night..... 1 & 2

April 20:.....Second Seder Night 1 & 2

April 25:.....Seventh Seder Night 3

April 26:.....Eighth Night of Pesach 1

Blessings

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

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

#3 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-LOM A-SHER KI-DE-SHA-NU BE-MITZ-VO-TOV VI-TZI-VO-NU LE-HAD-LIK NER SHEI 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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WEDNESDAY, APRIL 9, 2008

Time: 7:30 P.M.

Place: MacMillian Hall, Rm. 115
(Thayer Street between George & Waterman)

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AS WE GROW OLDER

'Those were the days, my friend...'

Reminiscing
about Passover
with Uncle Sholom

By TEMA GOUSE

Special to The Voice & Herald

THE WINTER was not too severe. The flu epidemic was horrible. And it now stays light outside until after we have finished supper. Passover will start in just a few days, with some changes in Passover observance. Basically, the *Haggadah* remains



Tema Gouse

the same, but its recitation can vary drastically. I was born to an observant mother and a very Jewish non-observant father. My mother was certain that a greater power (probably my *zayde*) was supervising her making the kitchen kosher for Passover, so she did it strictly according to The Book. My father made little comment on the food preparation, but was happy to extol the significance of Passover because the *Haggadah* told the story of the return of the Jews to their homeland. And if

he had other failings as a Jew, my father was the penultimate Zionist.

My mom is dead for nearly three-quarters of a century, but it takes just a short period of calm and closed eyes to recall her Passover preparations. By 7:30 a.m. she was sitting in the kitchen rocker, chopping the fish for the gefilte fish. (I could not understand how she could bear to taste the raw fish to see if it had the right amount of salt, pepper, and onion).

Once she had the fish boiling she would start on the chopped liver, also hand-chopped, while sitting in the rocker. I will not go into the details of the chicken, the veggies, the cakes, and the cookies. Suffice to say, no one starved.

And the funny part of the story is that we never had a seder in our house. Instead we went to Uncle Sholom's house. Uncle Sholom was five feet tall, never learned to speak English but understood everything said in English. He *davened* the prescribed number of times every day of his post-Bar-Mitzvah life. He was a *shochet* (a ritual slaughterer) and had the best Yiddish sense-of-humor. He recited the *Haggadah* from



memory, washed his hands the appropriate number of times and hid the *Afikomen*, but we children were rewarded with candy, not money for finding it. Aunt Dena, his wife, would sneak small potato kugels to the children

Aunt Dena would sneak small potato kugels to the children because the *Haggadah* reading took a long time, as Uncle Sholom truly reclined on pillows.

because the *Haggadah* reading took a long time, as Uncle Sholom truly reclined on pillows. The children were bored. But I am so glad I experienced it.

When Uncle Sholom died, we had a few years of no observance. My mother had also died by then and the two junior housekeepers (my sister and I) bought matzah for Passover and that was the extent of the observance.

A few years later my father married Yetta. If one is to pick a substitute family it should always resemble Yetta's extended family.

Yetta's brother Maurice was as devout as Uncle Sholom and had a delightful personality. And it was to his house that we then went for seder. The new young cousins encouraged wine drinking and Maurice proceeded with the narrative. A great time

was had by all. (We had matzah at home for Passover – but I have no recollection of the other fixings.)

And then I got married. Not just married. I moved from Chicago to Providence. The bigger transition was moving from a family of very limited ritual observance to a family of kosher households. Out of respect to

my mother-in-law, I too kept kosher. The whole business; two sets of dishes all year long and special dishes for Passover, etc.

I looked forward to how this devout family would handle a Seder. To my absolute astonishment, I learned that I could read Hebrew better than any of my new family and the entire *Haggadah* was read in English. The Passover songs that the youngsters learned in Hebrew School were sung (loudly) in Hebrew and that was it. The rewards for finding the *Afikomen* were given in U.S. currency. But the food was super; even the Gefilte fish that came out of the jar.

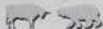
Well, the years go on. My in-laws, my parents, the beloved uncles, most of our siblings have died. My children and grandchildren live out of state. I know the holiday is coming because on consecutive days I was phoned by the local niece and grandniece inviting us to seder for the first and second nights of Passover. To appease the old auntie and uncle (we are now the patriarchs of the family) they will make every effort to recite the *Kiddush* in Hebrew.

I hope that seder will always be observed, however modified it becomes. It is one of few parts of Jewish History that has a happy ending.

Happy Holidays!

Tema Gouse, of Cranston, writes a regular column for The Jewish Voice & Herald.

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Colombian Jewish artist to display work at Hadassah event

By ELLY LEYMAN.

Special to the Voice & Herald

BETZALEL CADENA, was born German (pronounced Herman) Betzalel Cadena Ortiz in 1959 in the small town of Provincia in Colombia. Of Sephardic roots, his parents Jozef and Rose Cadena Ortiz were 25th-generation Colombian Jews.

Cadena tells of the importance of the history of Colombian Jewry and how it has influenced his work, which will be on exhibit at the Hadassah donor brunch on Sunday, April 13, at 100 Save the Bay Dr., Providence, beginning at 11 a.m.

Recounting the arrival in 1,500 of Portuguese Jews, (Sephardim) to New Granada (Colombia), he talks of the town they built, La Tora Aniocha, turning it into a prosperous community. While the Inquisition remained in Colombia, seeking out Jews, it was imperative that Jews hide their religion. Praying in synagogues which were hidden inside the factories in La Tora, and celebrating holidays in secret were the norm. Jewish schools were hidden, and more often tutors came to Jewish homes.

Cadena relates that his family lived comfortably. He was taught by tutors at home and his upbringing was a traditional one. At 13, he became a bar mitzvah. Later, he moved with his parents, four brothers and a sister, to Bucharamanga, Colombia. At age 16 he was accepted to the Artist School there, and at age 20, to the National University



BETZALEL CADENA gives one of his sculptures to Mayor David Cicilline to display at City Hall.

of Colombia in Bogota. He was elected to go to Central America where he taught plexiglass engraving. He additionally received a three-year scholarship to study Conservation Art in St. Petersburg. He then obtained his master's degree in visual Fine Arts in Bucharamanga in 1979.

Cadena lived in Colombia for 21 years and was greatly influenced by his grandfather who, in 1980, advised him to leave Colombia due to the unrest in the country. Cadena headed for New York City for a two-year stay, but remained for nearly 28 years. He studied there, married, and successfully exhibited his art globally, eventually opening up his own gallery, the Cadena

Gallery in Soho.

Deeply spiritual, Cadena is an observant Jew. At 49, he is a tall, burly man, who wears his *yarmulke* with pride and whose *tallit kattan* fringes are evident. He mentions how extremely proud he is to be a Jew. "Judaism is not a religion, but a style of life," he says.

In 2001, he and a brother who resides in Miami, formed a non-profit organization to give humanitarian and religious aid to the Jews of Cuba (89 percent of Cuban Jews are from Poland). Cadena flew to Cuba several times, bringing with him 500 menorahs, matzah *shmurah*, and clothing to this community.

Cadena's images and paintings

reflect his years in Colombia, America and abroad. His art has been influenced by the masters — Da Vinci, Chagall, and Picasso, and his striking paintings are inspired by stories of the biblical Talmud, the Torah, and Tanya. His imperfect images created in rich colors and forms are vivid with life and meaning.

In New York, Cadena studied advanced sculpture under Chaim Gross, his mentor at the Educational Alliance Institute from 1988 to 1999. Cadena taught here for 15 years, during which time he was a member and lecturer at the Museum of Modern Art in Colombia. In 1997 he founded and was president of the Cadena Gallery

in Soho

The list of Cadena's artistic achievements is long and impressive. His extensive solo and group exhibits include the Classic Art Gallery in New York, the Gallery Meca in Murcia, Spain, the Lladro Center in Los Angeles, the Civic Center Synagogue of the Arts in New York, and the Caleroscopy Gallery in Trier, Germany.

Permanent collections where his works are housed include: the Kusnick National Museum in Washington, D.C.; the Museum of Modern Art in Costa Rica, the Museum of Fine Arts in Mexico City, and the Department of the Attorney General in Providence, R.I.

Cadena works with Renee Fullerton, the job developer at Progreso Latina of Central Falls, helping Spanish speaking immigrants find employment here. Cadena arrived earlier this year, and lived for a time in his studio on the third floor of Chabad House in Providence. With the fire at Chabad this winter, Cadena lost many paintings he had brought with him from New York. He now works out of his studio and home in Pawtucket and teaches drawing, sculpting, and Spanish at Bristol Community College.

An immensely talented artisan, Cadena has begun an art restoration and conservation business, repairing sculptures in wood, glass, ceramic, porcelain, and paintings of gold and silver leaf, including the reparation of synagogue art.

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'Live from 92nd St. Y' comes to JCC

Live broadcasts include Cokie Roberts, Garrison Keillor, and Norman Lear

By SHANA SCHNEIDER
JCC Marketing Associate

PROVIDENCE — The Jewish Community Center of Rhode Island will present a three-part line-up of live broadcasts that will include Cokie Roberts, Garrison Keillor, and Norman Lear. The satellite broadcasts will stream live from New York's 92nd St. Y. Audience members will have the opportunity to interact with the guest speakers in a question and answer session

that will follow each program.

The first will be held on Tues., April 8 at 8:15 p.m. with a program featuring Cokie Roberts. Roberts serves as a senior news analyst for NPR, where she was the congressional correspondent for more than 10 years. In addition to her work for NPR, Roberts is a political commentator for ABC News, serving as an on-air analyst for the network. Roberts has won numerous awards at NPR, including the highest honor in public radio, the Edward R. Murrow Award.

On Wed., April 9, at 1 p.m., Garrison Keillor will be televised. Keillor is a prolific author with over 100 written or recorded works. He is also a storyteller, performance artist,

radio host and comedian. He is perhaps most famous for starting the radio program, "A Prairie Home Companion."

The series will conclude Monday, April 28, at 8:15 p.m., with Norman Lear. Lear, probably best known as the creator of the groundbreaking television series "All in the Family," is an accomplished screenwriter, producer, and director.

All programs are free and open to the community. The program is in memory of Charles J. Fox with support from the Starr/Tobak Endowment Fund of the Jewish Federation of Rhode Island.

For more information contact Sue Suls at 861-8800, ext. 108.



Photo courtesy PHDS

REPRESENTATIVES from Kids First RI spent a recent day with Providence Hebrew Day School faculty on the latest food guidelines.

PHDS holds in-service day on nutrition

PROVIDENCE — The Providence Hebrew Day School faculty participated in a workshop that was facilitated by Kids First RI. The mission of the Kids First program is to guide communities to improve the nutritional and physical well-being of children.

The presenters promoted nutrition awareness and education to the faculty and encouraged maximum utilization of the federal child nutrition guidelines.

The teachers participated in a number of activities to increase their awareness of healthy foods and improve their own nutrition habits. A discussion of the latest food pyramid emphasized keeping good nutrition simple.

A copy of the food pyramid and its guidelines were sent home to the parents and will be discussed in all of the classrooms.

PHDS to hold annual event June 22

PROVIDENCE — The Providence Hebrew Day School is holding their annual Amudim dinner and awards ceremony at the school on Sunday, June 22, with a reception beginning at 5:30 p.m., followed by dinner at 6:15 p.m.

The school is recognizing several community members at the event. Mordechai and Devora Weiner have been named Amudim Award honorees. Herbert B. Stern, president of the Jewish Federation of Rhode Island will receive the com-

munity service award. Dorothy Schechter will receive the Dor L. Dor grandparent award.

Advertisements are currently being accepted for the 61st anniversary scholarship journal.

For further information on the event, call the school at 331-5327.

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Am David, JCC raise funds for Sderot

By JESSICA PERLMAN
Special to the Voice & Herald

WARWICK — When Barbara Dwares began planning the annual Meir Panim spaghetti dinner and raffle event at Temple Am David, she initially felt that due to the state of the economy, the numbers in attendance wouldn't be quite as high as in previous years. However, she quickly discovered that while the country may currently be in a financial crisis, the hearts of those in the community are still as wealthy as ever.

"This year we have 170 people registered which is up from last year," she explained.

The Meir Panim Relief Centers in Israel, the "leading charity conduit in Israel today," offer assistance to the needy, distributing food and social services through their 30 locations, including free restaurants, food credit cards, children's lunches, meals on wheels, vocational training, after-school youth clubs, occupational rehabilitation, and furniture and appliance distribution warehouses.

For the last four years, Dwares and her *dalet bay* classes have been hosting these evenings, with all of the proceeds going directly to one of the Meir Panim centers; this year being the Sderot loca-



Photo by Jessica Perlman

TEMPLE AM DAVID, for the third year, held its Meir Panim spaghetti dinner to benefit the needy in Israel.

tion. Upon learning about the Meir Panim centers from Cantor Richard Perlman, spiritual leader of Am David, Dwares and her class were so moved, that they decided to contribute to the centers.

"Every year people come together to this synagogue and are given the opportunity to do something good for the people in Israel," Perlman said. "It's an incredible way for us to truly feel like a community."

Also in attendance were the Klezphonics, a Jewish musical group from Rhode Island

performing in the second of three concerts that the JCC hosted across the state.

In June, Perlman will be going to Israel with members of Temple Am David, as well as his brothers and their congregations, where he will distribute the proceeds to Meir Panim.

"We're going to hand them a check from the *dalet bay* class at Temple Am David because of an event that took place along with the Jewish Community Center of Rhode Island," he said. "And we're very proud that happened here."

Leisure Club plans special day, April 12

Author to speak

PROVIDENCE — On April 12, the Leisure Club will participate at the Shabbat services at Temple Emanu-El and read from the Torah. One of the founders, Greta Steiner, will also be celebrating her 95th birthday that day. Her family will attend. The community is invited to join in the services and the kiddush luncheon. Rabbi Alvan Kaunfer, who has been the club's advisor, will address the congregation. Beryl

Meyer, club president, will welcome everyone. After services, guests will have a chance to hear Professor of Political Science William Miles speak about his new book on Israel.

Another 'first' for the club this year is the recent addition of an afternoon of board games, taking place bi-monthly. Contact coordinator Miriam Abrams-Stark at the temple, 331-1616, ext. 23 for more information on the club.

JCC starting Jr. Maccabi program

PROVIDENCE — The Jewish Community Center is offering a new program this spring that is geared towards educating and conditioning young athletes for the nationally-renowned JCC Maccabi Games. Unlike ordinary sports programs, the course will teach the history of the games and teach young athletes skills and rules of the game.

The Jr. Maccabi Program launches at an especially exciting time for young athletes in Rhode Island. For the first year in the game's history, Team Rhode Island will be represented at the 2008 Maccabi Games later this summer by 15 teens.

The Jr. Maccabi Program kicks off on Monday, April 7 at 3:45 p.m. and runs for eight weeks through June 18. The program is funded largely by a donation from Dr. and Mrs. Al Glucksman and is open to children ages 9 to 12. For more information, or to register for the class, call (401)861-8800.



Purim in Peking

CHILDREN ENJOYED THEMSELVES at the Chabad Purim in Peking feast. The full house of participants enjoyed a catered meal by Daniel Catering of Providence, Magic and balloons by Tommy James and music by Jon Nelson. From left are Hannah Coken, Emily Nelson, Mushka Laufer, Chaya Laufer, Esther Laufer, and Bluma Laufer.



Purim at Tamarisk

THE WOMENS ALLIANCE of the Jewish Federation of R.I. and the Jewish Seniors Agency sponsored the annual hamentashen bake-off for seniors March 9 at Tamarisk Assisted Living in Warwick. RIGHT, Anna Gertsacov shows her rolling power. ABOVE, Touro Synagogue students also lent some baking hands to the Purim event.



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Low salaries, high taxes subject Israel to brain drain

By DINA KRAFT
JTA staff writer

TEL AVIV (JTA) — Even though Hebrew University's economics department is rated one of the top centers for economics in the world, the head of that department is having a tough time recruiting faculty.

It's not that good students don't come out of the center. Just last year, eight went to top doctoral programs at Harvard, Stanford, the Massachusetts Institute of Technology and Yale, according to the departmental chair, Professor Eyal Winter.

It's that they're not coming back.

"We discuss their prospects of return after graduating and they say it's inconceivable that they'll stay in the U.S., but it turns out they rarely return," Winter said. "Once they receive offers in the American market they decide to stay."

Hebrew University's problem is Israel's problem.

In growing numbers, young top-tier Israeli academics and professionals are being drawn to positions abroad, mostly in the United States, lured by higher salaries and better working conditions.

The academics expect to earn much more money overseas than in Israel, and abroad they face lighter teaching loads and better research facilities. A recent study found that more than one-quarter of lecturers who have taught in Israel have taken jobs in the United States.

That figure makes Israel's rate of academic brain drain the highest in the world — 10 times the rate in Europe.

The brain drain problem is not new to Israel, but it has intensified in recent years, especially in

economics and the sciences.

Professor Dan Ben-David, the director of the public policy department at Tel Aviv University, has conducted research on academic brain drain and says 10 percent of Israeli physicists and a third of computer-science academics work in top U.S. uni-

"10 percent of Israeli physicists and a third of computer-science academics work in top U.S. university departments."

Professor Dan Ben-David,
Tel Aviv University

versity departments.

Brain drain is a significant problem as well in other professional fields with major salary gaps, including high-tech, engineering, business and medicine.

"I think we should be alarmed," said Omer Moav, a Hebrew University economist who co-authored research on the topic for the Jerusalem-based Shalem Center think tank.

Low salaries and high taxes are leading thousands of Israelis with higher educations to leave the country every year, the report found.

"The canary in the coal mine is telling us something: that the State of Israel is failing to allow the educated, middle- and upper-middle class a good life here," said Moav, who co-authored the report with Eric Gold, another Hebrew University economist.

The study found that between 1995 and 2002, 4.7 percent of Israelis with master's degrees and above between the ages of 30 and 40 — considered the primary period people emigrate — decided to leave the country.

The figure for the same age

group was even higher, 6.9 percent, when immigrants to Israel, the majority of them from the former Soviet Union, were included.

Ron Siegal is part of this trend. After receiving offers from the economics departments of Hebrew University and Tel Aviv

University, he decided to accept a tenure-track assistant professor position at Northwestern University, considered one of the top schools for his specialty, economic theory.

In a phone interview from Chicago, Siegal told JTA that his choice was difficult to make but ultimately came down to being in the

best place to begin his career.

"Israel is not a central place," he said, "and when you are starting out exposure is important."

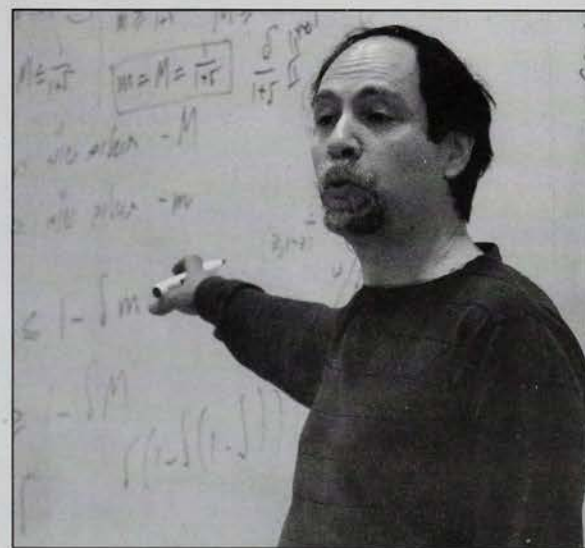


Photo Brian Hendler

PROFESSOR EYAL WINTER, teaching an economics class at the Hebrew University, says Israeli doctoral students who study abroad rarely return because of higher salaries and better working conditions.

D'var Torah Parental sacrifice

PARASHAT TAZRIA
LEVITICUS 12:1 — 13:59

By RABBI JOSEPH S.
OZAROWSKI

Special to The Voice & Herald

THE OPENING verses of Tazria deal with the various rituals a woman undergoes after childbirth. After the birth of a child she brings two offerings: a year-old lamb or a turtledove or a pigeon as an *olah*, a burnt offering; and a turtledove or a pigeon as a *chatas*, a sin offering.

The Talmud questions the order of the offerings as they are described in the Torah, pointing out that when these two offerings are brought as a pair, the *chatas* is always offered first. Yet in these verses about childbirth, the *olah* is listed first.

Raba maintains that, in fact, the *chatas* is brought first. Why, then, is it listed second?

The late Rabbi Menachem Sacks of Chicago, in his wonderful homiletic work, *Menachem Tzion*, views this sequence as a message on how we ought to view our children's future.

Parents continually sacrifice for their offspring, with their efforts, funds and time

spread out on the altar of child development. The *olah* and the *chatas* symbolize the dual nature of parenting.

The *olah*, considered the highest offering, symbolizes the high aspirations we parents have for our children. We expect great things from them in their Torah learning and personal piety, in their academic and financial pursuits, indeed, in almost everything they do. We want

The Gemara's interpretation of the *pasuk* (verse) teaches a profound truth. The *olah* is listed first in the verse. When a child is born, we have high hopes, and we should never give up those hopes and dreams; we must continue our struggles and efforts, so that our sons and daughters can be the best they possibly can be.

We are bidden to dedicate all our efforts to this end, even though we know that, in reality, perfection is unattainable. We, as parents, cannot always implement every one of our dreams.

Thus the *chatas* is, in actuality, brought before the *olah*. Rabbi Sacks points out that the *chatas* represents the Rambam's "golden mean." Reality may not equal the

dream, but it can be quite good.

If we keep our dreams in focus, we can reach many of them and enjoy satisfaction and *nachas* (pride) in seeing our children grow as Jews and as human beings.

This article is reprinted with permission from the Orthodox Union.

Rabbi Joseph S. Ozarowski is Rabbi of the Elmont Jewish Center, Elmont, N.Y.

If we keep our dreams in focus, we can reach many of them and enjoy satisfaction and *nachas* (pride) in seeing our children grow as Jews and as human beings.

them to be great and we want them to be perfect.

And we want to be perfect parents. We want to give them everything they need to succeed and shelter them from any obstacles to success.

But commonly it is the *chatas* that is brought for unintentional sins that more closely resembles our efforts. We make mistakes while parenting. We make mistakes raising and training our children. No parent can avoid this.

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APRIL 9TH DEADLINE

The tribute to Rabbi Alvan Kaunfer will take place Sunday, June 1, but if you want to place a message in his tribute book, you'll need to call before April 9 Temple Emanu-El's office at 331-1616. You can also download a form on the temple web site, teprov.org.

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Obituaries

Beatrice Davis

LOS ANGELES — Beatrice "Betty" (Goldenberg) Davis of the Los Angeles Jewish Home for the Aging, formerly of Delray Beach and Providence, died Jan. 21 in Los Angeles.

She leaves her husband of 72 years, Jeffrey; a son, Alan; a daughter, Susan (Smith); two grandchildren and three great-grandchildren.

Contributions may be made to a favorite charity.

Fruma Fidler, 92

PROVIDENCE — Fruma Fidler, 92, died March 4.

Fredda Galkin, 92

SMITHFIELD — Fredda Heyman Galkin, 92, died March 27. She was the wife of the late Andrew Heyman and the late Joseph Galkin. Born in Worcester, a daughter of the late John and Eva (Rabinowitz) Solomon, she had lived in Smithfield for three years, previously living in Providence.

A graduate of the Rhode Island School of Design, Mrs. Galkin was a member of the Rhode Island Art Club and Providence Watercolor Club.

She was a former member of Temple Beth-El and Temple Emanu-El.

She leaves a son, Robert Heyman of Sausalito, Cal.; and a grandson, Sean. She was the sister of the late Elliot Solomon and Edna Dashoff.

Burial was in Lincoln Park Cemetery, Warwick.

Contributions may be made to RISD Scholarship Fund, 2 College St., Providence, R.I., 02903.

Madeline Glantz, 99

PROVIDENCE — Madeline (Dolberg) Glantz, 99, died March 26. She was the wife of the late

Leon Glantz. Born in Providence, she was a daughter of the late Charles and Clara (Bretvitz) Dolberg.

She leaves a niece, Anita Fine and her husband, Allan, four stepchildren, Ronald Glantz, Mickey Glantz, Sally Glantz Blitzer, and Patsy Glantz Field; and two great-nephews.

Burial was in Temple Beth-El Cemetery, Providence.

Molly Halpren, 89

NEW BEDFORD — Molly (Goodman) Halpren, 89, died March 14. She was the wife of the late Myer Halpren; they were married for 60 years. Born in New Bedford on Dec. 29, 1918, she was a daughter of the late Hyman and Florence (Shalit) Goodman. She graduated with honors from New Bedford High School in 1938.

Mrs. Halpren was a life member of the New Bedford Jewish Convalescent Home, a life member of Hadassah, a member of the Hebrew Ladies Helping Hand Society, a member of the Jewish War Veterans Auxiliary, serving as president in 1968, and was a member of both Ahavath Achim and Tifereth Israel Congregations and their Sisterhoods. She was a volunteer for St. Luke's Hospital, the Red Cross, the Jewish Convalescent Home, and WBSM Open Line.

She was an award-winning poet and playwright.

She leaves a son, Jack David Halpren and his wife, Diane; a daughter, Susan Harriett Lefkowitz and her husband, Steven; a sister, Jennie Diane Habib; five grandchildren, Linda, David, Laurie, Matthew and Benjamin; and nine great-grandchildren, Kyle, Timmie, Kaitlyn, Aryana, Taylor, Maya, Anya, Alexxa and Landon. She was the sister of the late Ruben and Joseph Goodman,

and Edythe Cohen.

Burial was in Plainville Cemetery, New Bedford.

Contributions may be made to New Bedford Jewish Convalescent Home.

Sidney Harrison, 90

NEW BEDFORD — Sidney Harrison, 90, died March 20. He was the husband of the late Ray (Cohen) Harrison. Born in Brooklyn, N.Y., a son of the late Ansel and Gussie (Banowitz) Harrison, he moved to New Bedford in 1939.

For 50 years he was the manager of the former New Bedford Manufacturing Co. and retired when it closed in 1990.

Mr. Harrison served in the U.S. Coast Guard.

He was a member of Tifereth Israel Congregation, and served on the board of directors of the New Bedford Jewish Convalescent Home.

He leaves two daughters, Andrea Harrison of New Bedford and Marcelle Harrison of City Island, N.Y., and a grandson, Michael Stergios. He was predeceased by his 12 brothers and sisters.

The family would like to thank the staff of the New Bedford Jewish Convalescent Home for its work on his behalf and the following caregivers who showed him immeasurable care and affection: Natalie Bariteau, Maria Linhares, Connie Amaral, Barbara Piava and many others over the years.

Burial was in Plainville Cemetery, New Bedford.

Contributions may be made to the New Bedford Jewish Convalescent Home, 200 Hawthorn St., New Bedford, Mass., 02740.

Everett "Ed" Kalver, 80

SUNRISE LAKES, Fla.
— Everett "Ed" Kalver died

March 16.

He was the husband of Loni (Tauber) Kalver and the late Eunice (Woolf) Kalver. Born in Providence, a son of the late Harry and Sarah (Goldstein) Kalver, he had lived in East Providence until 1988.

A graduate of Hope High School and Bryant College, he served in Germany during his time in the Army.

Mr. Kalver was the owner of the former Clip and Dip Dog Grooming Salon for 20 years.

Besides his wife, he leaves a son, Bruce Kalver of Cranston; a daughter, Jeanette Aiello of Swansea; and four grandchildren, Sharon, Raina, Eric and Wendy. He was the brother of the late Hilda Kalver.

Gary Lappin, 61

PROVIDENCE — Gary Lappin, 61, died March 14. Born in Providence, he was the son of Elmer S. and Shirley (Weisberg) Lappin.

Mr. Lappin was a former member of Temple Emanu-El, and was a talented artist with a great sense of humor.

Besides his parents, he leaves a sister, Roslyn Guarnieri and her husband, Ronald; a niece, Shayna; two nephews, David and Michael, and a great-niece, Maia Rose.

Burial was in Lincoln Park Cemetery.

Contributions may be made to Temple Emanu-El, 99 Taft Ave., Providence, R.I., 02906.

Elsie Pollock, 91

NORTH DARTMOUTH — Elsie Pollock, 91, a resident of North Dartmouth, formerly

a longtime resident of Cleveland, Ohio, died unexpectedly March 29. She was the wife of the late Abraham Pollock.

Born in Cleveland, she was the daughter of the late Morris and Rose Russ. She was a graduate of John Carroll University in University Heights, Ohio, where she received her bachelor's degree in English Literature.

She was a member of Tifereth Israel Congregation, New Bedford, and Temple Beth El, Fall River; as well as a member of Hadassah and ORT. Mrs. Pollock was very sociable, an avid bridge player and loved spending time with her family and friends.

She leaves a daughter, Marlene Pollock, and her husband, Daniel Gilbarg, of New Bedford; a son, Sheldon Pollock and his wife, Allison Busch, of New York City; three grandchildren, Ben Gilbarg and his wife, Missy; Mica Pollock and her husband, Joe Castiglione, and Nira Pollock and her husband, Rick Ruberg, and six great-grandchildren. She was the sister of the late Abraham Russ.

Burial was in Beth El Cemetery, Fall River.

Contributions may be made to: Coalition Against Poverty, 30 Union St., New Bedford, Mass., 02740.

Charlotte Rabinowitz

PROVIDENCE — Charlotte (Lischner) Rabinowitz died March 17. She was the wife of the late Irving Rabinowitz.

Born in Fall River, a daughter of the late William and Jennie (Billinghoff) Lischner, she had been a resident of Providence since her marriage in 1938.

See OBITUARIES, facing page

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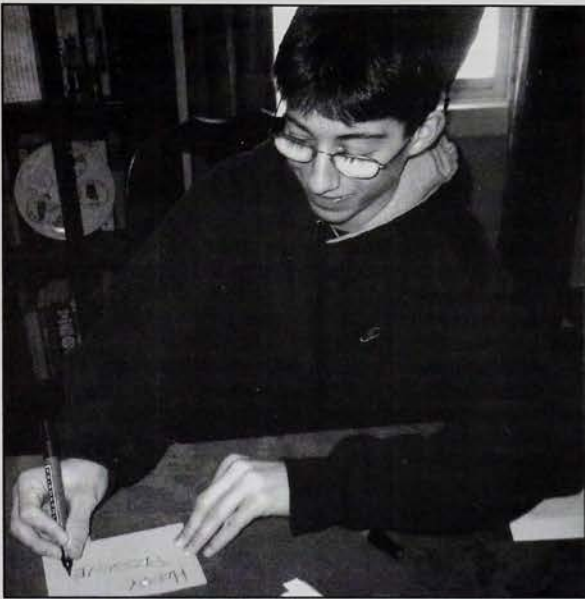


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JOSH SAUNDERS, a freshman member of Josephson Szold BBYO, works on Passover greeting cards.

A helpful "plague" of frogs helps local BBYO create Passover cards

BY BECCA BARRY

Special To The Voice & Herald

With the recent induction of Henrietta Szold, the female namesake of our BBYO chapter into the National Women's Hall of Fame, we wanted to honor her with a service project.

Looking at the origami frogs and Passover cards to be deco-

rated for the elderly, we soon realized that our chapter had received many more card requests than we could handle. We needed help to complete our project.

On the bus ride to the New England Region Spring Convention earlier this month, 85 BBYO members from Rhode Island and Massachusetts chapters decorated frogs and

From Page 2

and grandfather.

It's true, as it has often been argued, that Eliot does a better job at giving us the conflicted Gwendolyn than she does giving us Mira, who seems just too good, too noble.

In the context of a shocking, poisonous British 19th-century anti-Semitism, Eliot seems to need to idealize Mordecai and Mira. Mira is too beautiful a soul, and Mordecai is hardly more than a dying man with a set of passionately held ideas.

But the ideas are beautiful and are beautifully expressed. They express so deeply the spirit of a people that it's shocking the words come from a non-Jew.

Eliot used as a model for Mordecai a Jew, Emmanuel Deutsch, with whom she discussed Talmud and from whom she learned Hebrew.

The usual defense of Jews and Judaism in European

literature is that Jews are, after all, like other people: "Hath not a Jew hands, organs, dimensions, senses, affections, passions... If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?"

But Eliot is doing far more. She has created characters that express the special culture of the Jewish people — our history, our texts, our common heart.

And, perhaps most amazingly, she wrote a vision of a Jewish nation more than 20 years before the First Zionist Congress (1897). The intellectual world was not buzzing with Zionism in 1876. We can look back and see what she was reading, but think of how extraordinary it is that the finest novelist in England, a woman deeply rooted in English soil, should express a Zionist vision of a renewal of the Jewish nation 20 years

before Zionism became an issue!

In Daniel, Eliot has created that most difficult of characters to make interesting — a good man. We get such a character in Levin in *Anna Karenina*. In the 20th and 21st centuries, how many characters have been models of what a person should be, models of righteousness? We are suspicious of righteousness. We believe in the anti-hero, tortured, self-destructive characters. As a fiction writer, I know how much easier it is to find energy in conflict than in goodness.

I'm not saying that's bad. I'm saying that in creating a believably righteous Daniel Deronda, Eliot was doing something worth doing and something difficult to accomplish.

It's a long novel, *Daniel Deronda* — over 700 pages in the Modern Library edition. But it's worth the time.

Passover table cards for community siders at Tamarisk Assisted Living and Temple Torat Israel.

In addition, more than 100 Passover cards were completed for individuals and sent out via local Jewish service agencies and

temples.

We hope that Henrietta Szold would approve of BBYO's project and that all of the frogs are now happily jumping around on seder

tables across Rhode Island and Massachusetts.

Becca Barry is a member of the Josephson Szold BBYO. BBYO is a youth-led organization open to Jewish teens of all backgrounds.

OBITUARIES

From Preceding Page

Mrs. Rabinowitz was a volunteer at Miriam Hospital for more than 30 years.

She leaves a son, Martin Rabinowitz of New York City, and a daughter, Irene Rabinowitz of Provincetown, Mass. She was the sister of the late Irene Lischner, Nettie Levy and Madeline Sandler.

Burial was in Lincoln Park Cemetery, Warwick.

Contributions may be made to Miriam Hospital, 164 Summit Ave., Providence, R.I., 02906.

Mary Ride, 93

PROVIDENCE — Mary (Semper) Ride, a lifelong resident of Providence, died March 28. She was the wife of the late Howard K. Ride. Born in Providence, she was the daughter of the late James L. and Esther (Tennant) Semper.

Mrs. Ride had been the co-owner of the former Ride's Grille in Pawtucket. She was a member of the former Temple Beth Israel.

She leaves a brother, James Semper of Providence; a nephew, Edwin Semper, Jr.; two nieces, Diane Litterick of Providence and Kim Ouimette of Warwick; a daughter-in-law, Denise Ride of

Cumberland; four grandchildren, Jennifer, Michael, Harold and Danielle, and a lifelong friend, Agnes Mintel of Pawtucket. She was the sister of the late Edwin Semper, Sr., and stepmother of the late Gerald Ride.

Burial was in Lincoln Park Cemetery, Warwick.

Contributions may be made to Meals on Wheels, 70 Bath St., Providence, R.I., 02908.

Irene Schoenfeld

PHILADELPHIA, Pa.

— Irene (Silver) Schoenfeld died March 11. She was the wife of the late Herbert Schoenfeld.

She leaves three sons, Bob and his wife, Helen; Larry and his wife, Barbara; and Edward and his wife Sandrine, a sister, Kitty; and eight grandchildren.

The funeral was in Philadelphia.

Contributions may be made to Boys' Town of Jerusalem.

Jeanne M. Weil, 83

PROVIDENCE — Jeanne M. Weil, 83, died March 23. She was the wife of the late Manfred Weil. Born in Boston, a daughter of the late Harry and Annie (Chesler) Fish, she had lived in Provi-

dence, previously living in Boca Raton and Delray Beach, Fla.

Mrs. Weil was a member of Temple Emanu-El and a former member of B'nai Torah Congregation and Temple Torah in Florida. She was a board member of the Jewish Federation of R.I. and a life member of Hadasah, Pioneer Now NiAmat, Mizrahi and many other Jewish and civic organizations.

She leaves two sons, Simon Weil of Downingtown, Pa.; Cory Fink of Cranston; a daughter, Judith Weir of Smithfield, and five grandchildren, Naomi, Shira, Aviva, Asher and Kate. She was the sister of the late Goldie Brass and David Fish.

Contributions may be made to Temple Emanu-El, 99 Taft Ave., Providence, R.I., 02906.

FLAG

Sanford White, 93

PROVIDENCE — Sanford White, 93, died March 28. He was the husband of Bernice (Turner) White and the late Helen (Goldenberg) White. Born in Providence, a son of the late Nathan and Jennie (Lisker) White, he was a lifelong Providence resident.

Mr. White was a World War II Army veteran, serving in the European Theater.

He was the owner of Sanford White Co., Inc., Central Falls.

He was a member of Temple Beth-El and its Brotherhood, the Jewish War Veterans and the Jewish Community Center.

He leaves two sons, Neal White of Warwick and Steven R. White of West Warwick; a daughter, Lynn W. Aaronson of Cranston; a stepson, Steven D. White of Cape Coral, Fla.; nine grandchildren and five great-grandchildren.

He was the stepfather of the late Marjorie Parness and brother of the late Leonard White and Dorothy Stampel.

Contributions may be made to the Alzheimer's Association.

Lenore Winkleman, 99

PROVIDENCE — Lenore (Silverman). Winkleman, 99, formerly of Rochambeau Ave., died March 15. She was the wife of the late Abraham W. Winkleman.

Born in Providence on June 13, 1908, a daughter of the late Nathan and Rose (Klozner) Silverman, she was a lifelong Providence resident, and enjoyed many summers

at her Narragansett home.

Mrs. Winkleman was a graduate of Commercial High School. She was an office manager and bookkeeper for the former A. Winkleman Dry Goods store in East Providence.

She was a former member of Temple Beth Shalom, Temple Emanu-El and its Leisure Group, the Majestic Guild, The Cranston Senior Guild and the Home for the Aged. She volunteered for 20 years at the Miriam Hospital.

She leaves two sons; Murry and his wife, Patricia, of West Kingston, and Sarasota, Fla., and Jack and his wife, Linda, of Wallingford, Conn.; five grandchildren and nine great-grandchildren, and a very dear friend, David Berson, whom she considered as a son. She was the sister of the late Pearl Sandler-Kaufman, Shirley Shimberg, and Samuel and Max Silverman.

Burial was in Lincoln Park Cemetery, Warwick.

Contributions may be made to Chabad of RI, 360 Hope St., Providence, R.I., 02906, or Hospice Care of R.I., 159 George St., Pawtucket, R.I., 02860.

As The Jewish Voice & Herald went to press, we learned of the passing of Alan M. Gilstein, on Tuesday, April 1. For updated information, visit www.jvhr.org.

We are read everywhere

Where in the world will we go next?



At Angkor Wat, Cambodia

From left, Susan Bahr, Bob Bahr, Hope Hirsch, David Hirsch, Barbara Feldstein, and Ed Feldstein in front of the 12th-century classical temple at Angkor Wat. The group also visited Laos, and Vietnam.

In the Ukraine

AMY GROSS, former CRC/Young Leadership director from 1999-'01 at the Jewish Federation of Rhode Island, who now lives in Baltimore, recently met with the Reform community in Khar'kov, Ukraine, while visiting JDC projects.



We have now been to:

Tanzania	Taiwan
Canada: Quebec City	Thailand: Bangkok,
Caribbean: Aruba, Cruises,	Sukothai
Bonaire, St. Thomas	Vietnam: Ho Chi Minh
Russia: Moscow	City
Turkey: Istanbul	Egypt: Luxor
Austria: Vienna;	Israel: Tiberias, Jerusalem
Croatia: Dubrovnik;	Jordan
Czech Republic: Prague;	Argentina: Buenos Aires
France: Paris,	Brazil
Germany;	Colombia: Bogota
Hungary: Budapest;	Peru: Chiclayo
Iceland: Reykjavik;	United States:
Italy: Rome, Tuscany;	Alaska
Poland: Warsaw;	Arizona: Scottsdale, Phoenix,
Ukraine: Khar'kov	The Grand Canyon
Cambodia: Angkor Wat	Hawaii
China: Beijing, The Great	Washington: Mt. Rainier
Wall	Florida: All over
India: Taj Mahal, Mumbai	California: San Francisco,
Japan: Okinawa	Los Angeles, Berkeley
Laos	
Nepal	

The newspaper invites readers to take along a copy of *The Voice & Herald* on their next trip and send us a photo. Photos can be emailed to voiceherald@jfri.org, with "We Are Read Everywhere" in the subject line. Or, send to JV&H at 130 Sessions St., Providence, R.I., 02906.



THE PARADESI SYNAGOGUE in Cochin was built in 1568 by Jewish settlers on land given to them by a local maharajah.

INDIA: Return of the native

From Page 14

seated around me had heard of him. Then I spied an elderly man seated nearby. They all called him Freddie. I asked Freddie if Chacham Baruch was ever the rabbi of Keneseth Eliyahoo. Freddie nodded. Chacham Baruch was, indeed, the rabbi in the 1950s. I almost wept with joy. I was given an *aliyah*, where my father had stood. Then, as I sat in my father's seat, I felt quite emotional in reflecting on my connection through the ages. Here is Hazzan Sofer reciting in the old Baghdadi *nusach* that penetrated my soul. I felt connected not only to my father but also to all our ancestors from Baghdad who worshiped in this way. And best of all, I understood the prayers and the order of the service. Thanks to my studies with my rabbis and cantors at Temple Emanu-El in Providence, I could follow along, and other than the differences in pronunciation and melody, it's all there. We read *Parashat Bo* and I realized that in a few hours, Jews in Israel, England and Providence would all soon read the same passages. It was awesome!

During our trip we also went to Cochin, in part because I wanted to see the old Paradesi Synagogue. The synagogue was built in 1568 by the first Jewish settlers with names like Castiel, Beleiah and Salla. The land was given to these settlers by the local maharajah (king) close to his own palace. He respected his new neighbors and allowed them to live and worship undisturbed. The area came to be known as Jew Town and a street nearby is Jew Street. The names are simply identifiers and are not now or ever identified as anything other than a respectful acknowledgement that Jews live here.

Today, most of the Cochin Jews have left India for Israel and only 13 families remain. Most are elderly widows and there are only five men. They cannot make a *minyan* on their own and rely on tourists. The synagogue is small and quite remarkable in its melding of eastern themes. Indian motifs abound, including the *Aron Kodesh* that has decorative carvings reminiscent of a Hindu temple. The floor of the main sanctuary is entirely covered with 1,100 exquisitely hand-painted Chinese tiles that were installed in 1762. No two tiles are alike. We were not permitted to take pictures indoors and had to remove our shoes to protect the tile floor. Once again I felt intensely connected to our tradition.

This part of Cochin, also known as Mattanchery, in the province of Kerala, is the old city and is filled with tourist shops maintained by Keralan artisans. The only Judaica shop is run by one Sarah Cohen, seen here, sewing and embroidering *kipot*, *challah* covers and the like.

Going to India was a dream come true for me. It was personally intensely satisfying. But parts were disturbing as I witnessed heart rending suffering and poverty. Most distressing was looking into the beseeching eyes of small beggar children. As our taxi drove us to the airport, I looked back at the Gateway of India as it disappeared while we sped away. I said a heartfelt "Goodbye" – a feeling I was denied 50 years ago because I was sure we would return in a few months. Will I go back? Maybe. But for now I can revel in the recent memories that are mingled with the childhood memories of my first home.

Sam Shamoon is a Providence resident.



In Vietnam

DAVID and ELLY LEWIS at the Chabad House in Ho Chi Minh City, Vietnam

Births



Jacob Walter Lax

Ryan and Maggie Lax welcomed their second son, Jacob Walter, on Feb. 26. Jacob weighed 9 lbs., 3 ounces and was 21 5/8 inches long. He joins big brother, Noah, and the family dog, Eddie. The paternal grandparents are **Marvin and Rhonda Lax** of Pawtucket. The maternal grandmother is **Altie Kirk** of Monroe, Conn.



Devin Joel Silversmith

Jeanine, Ian, and Sierra Silversmith of Warwick happily announce the birth of Devin Joel. He was born Feb. 27. He weighed 9 lbs., 2 oz. and was 20 3/4 inches long.

Correction

Greta Alison, was born June 14, 2007, the daughter of **Gregory and Sarah Rotmer**; all live in Cranston.

Engagement

Donald and Cheryl Berger of Cranston announce the engagement of their daughter, **Tara**, to **Jared Motzenbecker**, both of St. Petersburg, Fla. The future bridegroom is the son of **Peter Motzenbecker** of St. Petersburg and **Maria Lanzillotti** of Sarasota.

The future bride is the maternal granddaughter of Estelle

(Rubin) Churnick of Warwick and the late George "Yussi" Churnick. Paternal grandparents are the late David and Cele (Novick) Berger.

Ms. Berger earned a bachelor's degree in psychology from The American University, Washington, D.C. and a master of science in school psychology at the University of Rhode Island. She is employed as a school psychologist for the Pinellas County School Board.

Mr. Hotzenbecker earned a bachelor's degree in business administration from the University of Florida and is employed as an internal wholesaler with Franklin Templeton Investments.

A December 2008 wedding is planned.



Tara Berger and Jared Motzenbecker

People

Providence Hebrew Day School honors Weiners

PROVIDENCE — After an affiliation of over four decades as student, alumnus, president, officer, board member, parents and selfless volunteers, The Providence Hebrew Day School (PHDS) has named **Mordechai and Devorah Weiner** Amudim awardees to the long list of accomplishments that they have achieved.

Mordechai Weiner was born and raised in Providence. He attended PHDS from 1965 until his graduation in 1978 from the high school division, New England Academy of Torah. In August of 1982, Mordechai married Devorah Adler, and after a short stay in New Haven, Conn., they moved back to Providence.

Distinguished in their professional lives, Mrs. Weiner serves as the executive administrative assistant of Cranston ARC, a non-profit human service agency benefiting the developmentally disabled. He serves as a property manager for National Investments Ltd.

Both have served the school in many different capacities. She served as the vice president



Photo courtesy of PHDS

MORDECHAI AND DEVORAH WEINER have been named Amudim recipients.

of the Ladies Association, now known as Parents, Teachers and Friends (PTF) organization, and as the graphic designer of the annual school community newsletter. She currently oversees the set up of the Day School Minyan *kiddushim*.

He served as president of the school from 1995-1999, vice president of fundraising and of personnel, and chairman of the school's nominating committee.

He currently serves as a member of the PHDS Executive Committee, as well as on the board of Congregation Mishkon Tfiloh and the Lincoln Park Cemetery.

The couple has five sons, Yisroel, Yosef, Baruch, Yehuda and Binyamin, who have all attended PHDS. Yisroel, his wife, Suri (Samberg), and the Weiner's first grandson, Yossi, currently live in Baltimore, Md.

Resnick celebrates milestone with state police

TFC **Samuel L. Resnick**, the son of **Al and Corinne Resnick** of Warwick, will have completed 20 years of service with the Connecticut State Police this April.

A graduate of the University of Rhode Island, Resnick first served in the National Guard. He then joined the Connecticut State Police and was assigned to various troops in the eastern part of the state. His duties have included road patrol, detective and K-9 officer.

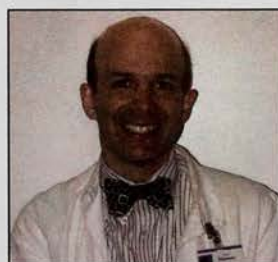
He holds a master's degree in criminal justice.

He and his wife, Lynn Ricard, have two sons, Cody and Joshua.



Samuel L. Resnick

Frishman named program director



Dr. Gary Frishman

Gary Frishman, M.D., a reproductive endocrinologist at Women & Infants Center for Reproduction and Infertility and a professor of obstetrics and gynecology at The Warren Alpert Medical School of Brown

University, has been named program director of Women & Infants residency program in obstetrics and gynecology.

Dr. Frishman is a nationally recognized medical educator who has been teaching residents at Brown/Women & Infants for the past 17 years. In 2006, he was the second faculty member to be inducted into the Academy of Teaching Scholars, Women & Infants Department of Obstetrics and Gynecology, its highest recognition for teaching.

He serves on the boards of several international societies dedicated to the improvement of women's gynecologic health care.

Ruttenberg elected by VNA of Care N.E.

At the VNA of Care New England's 99th annual meeting earlier this month, **Bruce Ruttenberg** of Barrington was elected for a three-year term as trustee.

Ruttenberg is an attorney "of counsel" with Chace, Ruttenberg and Freedman. He is a graduate of Harvard University and the University of Pennsylvania Law School. Mr. Ruttenberg is a co-founder and board member of Trinity Repertory Theater, board chair of the Gordon School, and a trustee of Temple Beth-El in Providence, The Miriam Hospital, and Lifespan Corporation.

VNA of Care New England is celebrating its 100th anniversary this year and serves home health and hospice needs of adult patients throughout Rhode Island.

Dean's List

Elliot Gerber, son of **Ephraim and Rivkie Gerber** of Pawtucket, recently made Dean's List at the University of Massachusetts in Amherst. Elliot is a former student of the Providence Hebrew Day School and a graduate of Maimonides High School in Brookline, Mass.

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Kedem
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