

The JEWISH VOICE & HERALD

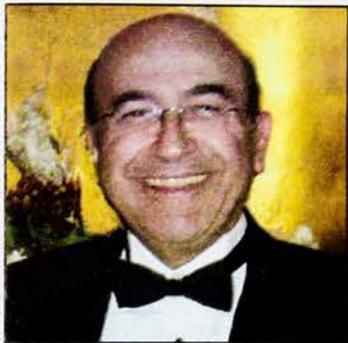
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SAM SHAMOON spoke at URI Hillel on March 27

Jews who are not 'like' us

Shamoan shares stories about his family's Iraqi, Indian heritage

BY MARCY BRINK-DANAN
Special to The Voice & Herald

KINGSTON — Baghdad was once a very Jewish city. In a lecture delivered at the URI Hillel on March 27, guest speaker Sam Shamoan noted that less than a century ago, Baghdad's Jewish population comprised more than 40

FIRST PERSON PLURAL

percent of the population. The students' jaws dropped.

Shamoan, former president of Temple Emanu-El, former board member of the Jewish Federation of Rhode Island and retired planner to the City of Providence, was invited to talk about his family's Iraqi

See CULTURE, Page 12

Very 'Classical' and distinguished

Local high school to honor rabbi, philanthropist

BY NANCY KIRSCH
nkirsch@jfri.org

"ARE YOU SURE you have the right sister?" That was the question posed by Rabbi Avis Dimond Miller when she received a phone call telling her she was to receive the Classical High School Distinguished Alumni Award at a ceremony this April.

Miller's older sister, Marcia (Dimond) Stein, now the executive director of Citymeals-on-Wheels in New York City, had been voted "most likely to succeed" by her Classical High School classmates.

No reason to pity Miller, the rabbi emerita at Adas Israel Congregation in Washington, D.C.; she's received plenty of accolades — and accomplished plenty of firsts — along the way, even at Classical, where she was the valedictorian and best scholar. The first woman in the U.S. to assume pulpit responsi-

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RABBI AVIS DIMOND MILLER, right, with Hillary Rodham Clinton, at a Wellesley reunion.

Photo: Avis Dimond Miller



RABBI MILLER left, and Richard Bornstein in their high school senior photos.



RICHARD BORNSTEIN, second from left, bottom row, was captain of the basketball team.



JTA Photo/Amos Ben Gershom/BPH Images

BENJAMIN NETANYAHU, left, speaks with Ehud Olmert during the swearing-in of Netanyahu's new coalition in the Knesset in Jerusalem on March 31

Netanyahu strikes ambiguous chord

Bibi takes helm but avoids endorsing two-state solution

BY URIEL HEILMAN
JTA Staff Writer

JERUSALEM (JTA) — The warnings from Israeli pundits and foreign observers alike came almost as soon as Israeli President Shimon Peres picked Likud's Benjamin Netanyahu to form

NEWS ANALYSIS

the next Israeli next government.

The message was clear: Don't forsake the pursuit of Arab-Israeli peace and risk isolating Israel on the world stage. So when Netanyahu addressed the

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This year, at Harvard: Jerusalem's mayor builds economic partnership

The plan: To build Jerusalem's future economy

BY PHILIP EIL
Special to The Voice & Herald

HARVARD BUSINESS School Professor Michael Porter now has another trophy for his mantle: a Second Temple period replica key to the city of Jerusalem. Porter, who has received a Lifetime Achievement Award from the U.S. Dept. of Commerce and 14 honorary doctorates from universities around the world, was presented this latest gift by Nir Barkat, the newly elected mayor of Jerusalem, at a March 26 event at the Institute for Strategy and Competitiveness.

The gift, Barkat said, was a gesture of thanks for the *pro bono* economic advice, business strategy, and "understanding how to take advantage of our potential in the city of Jerusalem for the benefit of the people" that Porter has offered the Israeli city.

The key presentation followed an economic brainstorming session at the business school's Ludcke House, one of many that Barkat has shared with Porter over the last five years, both as a member of Jerusalem's city council and now as its mayor.

After the closed-door meeting (from which sports/business mogul Robert Kraft and lawyer/professor Alan Dershowitz were seen exiting), Barkat, Porter, and a third guest, business strategy guru Dr. Yagil Weinberg, held a press conference to discuss the future of Jerusalem's economy.

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Photo courtesy of Harvard Business School

JERUSALEM MAYOR Nir Barkat discusses future economic plans with Michael Porter, left, and Dr. Yagil Weinberg

ALISON IN ISRAEL

The pressure never seems to end

Coping with the stress of married life

SO HERE I AM, married. Finally. After all the pressure – the social anxiety about showing up at an event alone, the sinking feeling that I wasn't pulling my weight in the existential Jewish struggle, being on the receiving end of the constant pitying and/or disdainful looks along with the endless questions and



Alison Stern Perez

accusations ("So, when will it be your turn?") – I finally got everyone off my back. In retrospect, I suppose it was naive to assume that the pressure would vanish the day after my wedding. But, I never, ever thought that it would only increase. To be fair, my own family was never on this bandwagon. My mother has always been the epitome of easy-goingness in this department, always assuring my brother and me that "there is plenty of time," and urging us to "take it easy," contemplate our every deci-

sion, and make sure that we aren't doing anything just because of the dominant social discourse surrounding us.

This clearly had an effect on us: my brother is 37 and has lived with his girlfriend for eight years, with no wedding in sight; and I – despite my love and devotion to my then-boyfriend – was at the time in no rush to marry and had to undergo a fairly involved process of convincing.

I suppose this background may have been part of the cause of my utter shock at arriving in Jerusalem at the tender age of 26 and being immediately bombarded with questions about my marital future.

No matter where I went or who I met, no matter how close a relationship or how familiar we were, Israelis across the spectrum seemed to feel that it was utterly appropriate – perhaps even warranted – to ask me what was going on in my personal life, and to tell me where and when it needed to advance.

It was like "The Twilight Zone." I remember, throughout that first year, feeling like I had stepped into some bizarre universe where people thought it was their business

to butt their noses into mine.

Needless to say, after I "got it together already," I thought I would be allowed to take a welcome and necessary sigh of relief from the pressure.

Needless to say, my sigh of relief was knocked out of me with great force when my new mother-in-law exclaimed in excitement at

the pressure reappeared, and even grew in intensity, like a blood-sucking monster.

Taxi drivers would ask us what had brought us to Eilat, and when we responded that we were on our honeymoon, they would congratulate us and then either ask us when we planned to start our family or tell us that we should do it immediately.

It took me a few days to notice that no one ever asked us if we planned to start a family, only when.

Blessedly, our close friends kept their mouths shut over the ensuing months, but it was as if they had passed on their commenting rights to the general public. The longer we were married, the more persistent the social pressure about our baby-making aspirations, and the more indignant I have become about this clear invasion of my privacy and rights.

And, I have learned the rules of the game the hard way. I will never forget a taxi ride I took a few months ago in Beersheva, when I finally understood what the "right answer" is.

As I got into the cab and told him where I needed to go (a multi-level office building in the Old City that is occupied by a wide range of

organizations, clinics, services, and doctors), he commented that I could just go see a doctor at the local HMO clinic in my neighborhood.

Taken aback by this bizarre and intrusive advice, I responded frostily that I was not on my way to a doctor's appointment at all. He responded by asking if I was a student, and then if I was married.

This particular taxi driver was a nice enough guy, but, by this point, I was annoyed by the barrage of questions (which was not at all unusual, but simply rubbed me the wrong way on this particular day).

I gave curt, one-word affirmative answers, and hoped that silence would follow. Undeterred, he asked how long I had been married, and then, the fateful query: "Are there children?" I replied simply, "No."

Immediately, the atmosphere in the cab changed. If I hadn't known better, I would have sworn that the temperature dropped at least five degrees. The guy had clearly put two and two together: married for more than a year + no children = one of those new-fangled feminist, independent types.

I had finally gotten my silence, but it didn't take long

"The longer we were married, the more persistent the social pressure about our baby-making aspirations, and the more indignant I have become about this clear invasion of my privacy and rights."

the wedding, "B'ezrat Hashem (with God's help), we'll be back in 10 months!"

It took me a second to fathom what she meant, and when I finally figured it out, thinking as quickly on my feet as possible given my blind panic, I exclaimed in response, "Wow, you're giving us a whole month of rest, thank you!" Luckily, she didn't understand my English.

Sure enough, starting (even) on the honeymoon,

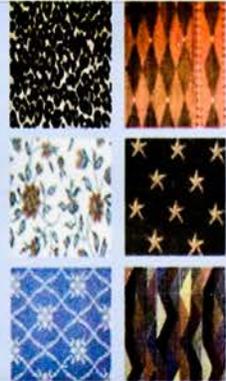
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CANDLE LIGHTING TIMES

For Greater Rhode Island	
April 3	6:54
April 10	7:01
April 17	7:09
April 24	7:17

QUOTE OF THE WEEK:

"I would like to thank my parents and brothers for always being there for me. My parents did a lot for me in my life."

Kevin Sock
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EXCLUSIVE INTERVIEW WITH
AUTHOR DARA HORN

Irving J. Fain championed civil rights, Israel, fair housing

Quiet philanthropist left a remarkable legacy

BY NANCY KIRSCH
nkirsch@jfri.org

TIKKUN OLAM was an integral part of the late Irving J. Fain's life. In recognition of Fain's life-long commitment to social justice and decade-long service as chair of the Commission on Social Action of Reform Judaism, the Reform movement's Commission on Social Action Programming established the Irving J. Fain Awards for Outstanding Synagogue Social Action Programming.

Established in 1983, 13 years after Fain died, at age 64, the awards are given every two years to "congregations that exemplify

the passion for social justice," said Rabbi Marla Feldman, director of the Commission on Social Action of Reform Judaism.

Temple Beth Elohim in Wellesley, Mass. and Temple Israel (on behalf of five area congregations) in Boston, Mass., are among this year's group of 20 award recipients, that will be recognized at the April 19-21 Consultation on Conscience in Washington, D.C. (See story below.)

Fain, who held leadership positions with several businesses, most notably Apex, worked



Photo courtesy of R.I. Historical Association

UPON RECEIVING HONORARY DOCTORATES from Brown University, comedian Bob Hope, Phyllis Brown and Irving Fain, right, found something to smile about – perhaps one of Hope's famous one-liners?

tirelessly to make Providence a more integrated community. He was a well-respected champion in housing and civil rights circles, according to newspaper accounts

and those who remember him. He received death threats as a result of his work establishing racially and socio-economically diverse neighborhoods. People just weren't prepared for him to do what he did, his son, Lyle, said.

"He did good deeds, but didn't need to advertise them," said Pearl Nathan, whose late husband, Ernest, was a close friend of Fain's.

Lyle concurred, "The last thing he would ever do would be to donate money to memorialize himself. He frequently made

his donations anonymously."

Lyle recalled a time when, as president of the Temple Beth-El board, his father refused to allow a lobby plaque commemorating a generous gift from someone who insisted his gift be so recognized: "We don't do that," Fain had said, to which the gentleman replied, "You must understand, I am not making a contribution, I am buying a plaque."

Fain, a great debater, won that "argument," and many others. Lyle said, "He'd won the debating award when he was at Harvard, but the dean told him, 'No Jew has ever won the debating award and we're not going to give it to you.'"

As an Army officer during World War II, Fain defied convention – and angered many fellow officers – by inviting African-Americans and others who

See FAIN, Page 40

Family programs, political advocacy earn Fain Awards

BY NANCY KIRSCH
nkirsch@jfri.org

"WE WANTED to establish a program that gives families hands-on opportunities to do acts of *tikkun olum*," said Mara Rubinstein Tanzman, family educator at Wellesley's Temple Beth Elohim, one of the 20 synagogues receiving the Irving J. Fain Award for Outstanding Synagogue Social Action Programming.

The award-winning program, *Mishpacha Mitzvah Missions* (M3), combines text study, appropriate for all ages, with different volunteer opportunities, each of which might engage a different synagogue population.

"We didn't want to do just social action, with one quick fix," Tanzman said. "We wanted to focus on different areas of need: hunger and homelessness, the elderly, poverty, and people with disabilities," she said.

Each program includes a relevant text study and hands-on activities appropriate to the theme. For the event around hunger, families picked apples from an orchard that donates them to the M3 program, and then delivered the apples to different food banks in the community.

Families learned more about how widespread hunger is in America and children learned the costs of different foods at the grocery store. An environmental awareness and cleanup project followed. Programming at the end of the year concluded with a combined toy, coat and book drive with outside speakers and families sorting and delivering the donated items.

TEAM EFFORT

"It was a team effort," said Rabbi Stephanie D. Kolin, of Temple Israel in Boston, Mass., about the Fain Award granted to five Massachusetts temples:

Israel, Isaiah of Lexington; Shalom of Newton; Shir Tikvah of Winchester; and Beth El, of Belmont. All belong to the Greater Boston Interfaith Organization. The group, which included clergy and synagogue members, working in concert with other entities, defeated the attempt to abolish the Massachusetts income tax (Ballot Question One) in the November 2008 elections. "All the work we'd done on health care legislation, programs and services across greater Boston would have been cut (had the tax been abolished), so it was in our interest to work together to defeat this effort," said Kolin.

New models of social justice are being created, she said. "We organized alongside churches and mosques, and we soundly defeated it," said Kolin. "This work brings us into relationships with one another – across race and class lines – to systematically and effectively act,



Photo courtesy of Temple Beth Elohim

Members of Temple Beth Elohim's Mishpacha Mitzvah Missions work on an environmental cleanup.

from our shared values."

For more information about

these or other Fain Award recipients, see www.rac.org.

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FROM THE
EXECUTIVE EDITOR

Emerging from a narrow place

BY RICHARD ASINOF
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AFIFTH question I often ask at Passover is: Why does the osprey pair return to Hundred Acre Cover each year, to nest and raise a family anew, a true harbinger of renewal and increased light in our skies?

Each year, I am always reassured when the osprey pair, which mate for life, return, having survived the long journey from somewhere in South America.

Few, if any, of the commuters, speeding along the Wampanoag Trail, may ever take notice of the ospreys, but for my family it has become an important part of our tradition.

In a world of instantaneous communication, tweets on Twitter, Facebook, videos on YouTube, instant text messaging, i-Phones, Blackberrys, and the rapidly becoming antiquated e-mail, I find renewed pleasure in being able to measure the passage of time and the renewal of the Earth in events that are not human constructs.

The retelling of our story of freedom from slavery, fleeing *mitzrayim* – a narrow place – is always so powerful for me because of the tradition of reciting the story, in person, face to face, gathering together as family, friends and community.

Much like Tema Gouse in her column this issue, I can recall the seders of Passover Past – creating the first seder ever held at my college, teaming up with a fellow student, Aaron, who is now the dean at the school. Or, the seder that was held in the middle of a blizzard which dropped two feet of snow in Western Massachusetts, as we huddled around the wood-burning cooking stove. Also, the seder in San Francisco, with a *haggadah* I wrote in two hours, much as if it was hastily baked *matzah*, culled from memory, at a filmmaker's home. And, a recent ecumenical seder held with many non-Jewish families and their children, for whom it was very much a first.

This is my first seder as an "empty-nester" – and it will be a very small family gathering. The tradition is that I make the salad, my sister makes the desserts, our first cousin brings the wine. In recent years, we have dispensed with the *haggadah*, and instead, gone around the table and each taken a turn retelling the story, with plenty of *kibbitzing* on the side.

There is always healthy dialogue

See RENEWAL, Page 6

In Job – and in Darwin – there is religious inspiration

Vast web of life in which we are immersed can be read as a sacred text

EVER SINCE I first encountered the *Book of Job* during my high school years, I have been wrestling the enormous questions raised by this Biblical masterpiece: why do the innocent suffer?

And, conversely, why do the wicked all too often "get away with it?" After Auschwitz, how is it possible to call

God just? What, then, is the nature of God? What might it mean to say that God has a relationship with you and with me?



Rabbi Jim Rosenberg

Even a superficial reading of the 42 chapters of the *Book of Job* will lead one to a disturbing conclusion: God's thunderous

answer to Job from out of the whirlwind (chapters 38-42) has nothing to do with Job's questions (chapters 3-37).

Briefly put, Job wants to know what he has done wrong to deserve such suffering; he demands his day in court: "God may well slay me, I may have no hope; yet will I argue my case before him." (13.15)

That is to say, Job is looking for God to reveal some dimension of justice in what appears to be a fundamentally unjust world, a world in which God with apparent indifference destroys the innocent along with the guilty. (9.22)

When at last God does respond to Job, God simply ignores Job's concern for justice and proceeds to browbeat him with an angry display of cosmic anger:

*Who are you to darken counsel
With words without knowledge?
Gird up your loins like a man;
For I will question you,
and you will answer Me.
Where were you when I laid
the foundations of the earth?
Tell me, if you can understand this.*

God goes on to browbeat Job with a long series of sarcastic questions: "Can you do this, Job? Can you do that?"

It is almost as if God is trying to crush Job's rebellious spirit with

a manifestation of overwhelming might, to break him with a display of near infinite creative energy.

At first glance, then, it would seem that Job's questions and God's response are skewed lines that will never meet.

After decades of trying to discover some meaning in what appears to be a Divine temper tantrum, I have come to see that the author of *Job* imagines God saying in effect, "Look, Job, you



"I am struck by how closely Darwin's vision of the evolutionary tree of life corresponds to the view of Divine fecundity found in the concluding chapters of Job."

are asking all the wrong questions. You see, the universe is not about you – or, certainly, not primarily about you."

As God continues to address Job, the tone of the Divine discourse begins to soften. God begins to show Job how the world appears through Divine eyes, as it were: "Take a look, Job at all these animals living their lives without every coming into contact with a single human being: lion, mountain goat, ostrich, eagle. They are part of My world, Job, just as you are."

Finally, as if to add a celestial exclamation point, God shows Job two of his most wondrous creatures: Behemoth, a hippopotamus-like giant with a tail as tall as a cedar; and Leviathan, a fearsome combination of crocodile and fire-breathing dragon. The world is not about

you, Job; and the world is not about us.

During the past few months many of us have taken note of Charles Darwin's 200th birthday and the 150th anniversary of his revolutionary *Origin of Species*, in which he lays the foundation for his theory of evolution through natural selection.

I am struck by how closely Darwin's vision of the evolutionary tree of life corresponds to the view of Divine fecundity found in the concluding chapters of *Job*. Both Darwin and the author of *Job* express their sense of awe at the spectacular variety and intricacy of the web of life. Both Darwin and the author of *Job* find in each particular a unique expression of life's overwhelming plenitude.

Perhaps, most significantly, both Darwin and the author of *Job* insist that the primary purpose of our natural world is not to serve the needs of *homo sapiens*.

It is certainly no secret that believers of a particularly narrow stripe find Darwin's theory of evolution deeply threatening to their religious perspective.

People today, like those who at the infamous "Monkey Trial" in 1925 sought to convict John Thomas Scopes for the "crime" of teaching evolution in Tennessee's public schools, continue to base their case upon a hyper-literalist reading of *Genesis*.

Apparently, there is no room then or now in the narrow minds of Scopes' accusers for the broader vision of Divine fecundity found in the concluding chapters of *Job*.

While of course I make no claim that Darwin considered himself to be a religious person, the enduring irony is that Darwin's theory of evolution does contain the seeds of a powerful – though admittedly alternative – religious perspective, the perspective of the author of *Job*: our biological world, as it continues to evolve through the mechanism of natural selection, is an expression of Divine fecundity.

The vast web of life in which we are immersed can be read as a sacred text. The natural world does not exist to serve our needs, but rather we exist to serve our natural world, to mend it and not to exploit it. Our species could do far worse than to turn to Darwin and the author of *Job* for renewed religious inspiration and direction.

Rabbi James Rosenberg can be reached at rabbiemeritus@templebabonim.org.

Letter to the Editor

caused by this incident will spur the board of trustees to more openness and transparency that can, in turn, engage and energize the parent base, in a positive way.

That said, let us not lose sight of the fact that most issues of governance are peripheral to the central mission of the school, which is to educate our children.

This occurs not in the boardroom but in the classroom, and, in the six years that I have been part of the school community, I have never been happier with the educa-

tion that my children are receiving.

In general studies, modern Hebrew, and Judaic studies, they are receiving a rigorous education in a warm environment, with teachers who are attuned to their individual needs.

I mailed my re-enrollment forms last week.

Michael Satlow
Providence

Professor, Religious Studies and
Judaic Studies, Brown University

What occurs in the classroom

ISEND TWO of my children to the Jewish Community Day School of Rhode Island because it educates them well.

In sober times, it is natural to dwell on grim news. The closing of the JCDS middle school was deeply disturbing, although perhaps justifiable.

Far less justifiable was the opaque process by which the process was made and communicated. I hope that the outrage

FROM THE OLD OLIVETTI

In the midst of Roman ruins, I wonder: What worms are eating our empire?

What will bring us to our knees, and when will it happen?

IWALK THE ROMAN ruins in the South of France, near-complete cities archeologists have unearthed. Glanum on the edge of St. Rémy and parts of Vaison-la-Romaine (with more still inaccessible under the modern town) perfectly preserved up to about three feet, or four, existing columns sup-



Josh Stein

porting sky rather than roofs. Built on Celtic foundations, there are commercial centers with shops selling bread; oil (olive, not petroleum); clothing; jewelry; there is always a theater and public baths; homes for the rich and those not; gymnasiums; gardens (athletic and botanical). I wander over the same stones, touch the same walls, view the same surrounding hills as did the first century C.E. residents who thought that all was well with the world.

The barbarians were safely beyond the rivers in the forests of Germany; the economy was vibrant; roads provided access to the rest of the Roman Empire; the gods seemed content with sacrifices offered, providing the area with enough rain and sun to assure everlasting nourishment.

But within the empire there were already worms eating away at the fabric of society. Some emperors genuinely worked hard to preserve peace and prosperity – Augustus and Claudius and later the five good emperors of the second century; others were in it only for the power and the prestige.

And the sex – Tiberius, Caligula, Nero, Commodus. But emperors come and emperors go. It would not be until 235 that the empire would be convulsed with 50 years of civil war. And, in the first century that was a long time off.

The cancer eating away at Rome's core, according to Edward Gibbon (his *The Decline and Fall of the Roman Empire* is still the monumental study of the period), was Christianity. He famously referred to the

fall of Rome as "the triumph of barbarism and Christianity." (So persuasive is Gibbon that Christians who normally detested godless Socialism embraced Marx's theory that it was the class struggle that brought down the empire.

"Whew," they seemed to say, "the Commie-pinko has gotten us off the hook!")

Is Gibbon right? Well, he

whose hoards got as far west as Châlons. St. Augustine, anticipating Gibbon by 1,400 years argued that it wasn't Christianity that was causing the problems, as pagan authors were saying; it was the moral decay of the empire.

My point, perhaps now lost in the meandering, is that no matter how good things seemed in the early empire of Rome, there was already internal decay

which allowed for later foreign conquest. Now, I don't believe that history repeats itself (yes, you read that correctly, no need to go back and read it again). There are similarities from one era to the next, but no duplications – except that all countries/nations/empires fall,

eventually. So, as I walk the streets of Glanum, quiet now except for the click of tourists' cameras, as I look at the magnificent Pont du Gard, I wonder – what is the worm eating at the United States from within.

What will bring us to our knees, and when will it happen? I hate giving multiple-choice tests in direct proportion to my students' desire to have them, but here's one you can

do in your spare time.

Will it be greedy capitalists (my current *bête noire* of choice) or out-of-touch labor unions (a good friend erroneously credits them with the collapse of the economy)?

Will it be science-denying fundamentalists? Too little democracy, denying rights to minorities? Too much democracy, granting too many rights to whichever group currently feels disparaged?

I don't think there are secret cells of Communist conspirators (that's so 1950s), but are there other cabals plotting overthrow of the government? Will the magnificent Interstate highway system brought about by President Eisenhower's vision allow hoards of Bloods and Crips to travel freely throughout the country spreading cocaine and terror?

The Romans never thought the Gemans could really do them in. We don't think Al Qaeda can do us in, but...

So I walk the silent streets of the dead and forgotten cities, wondering about how the future will consider us with all our comforts and advantages over the barbarians.

Joshua Stein is a professor of history at Roger Williams University. He can be reached at jstein@rwu.edu.

"As I walk the streets of Glanum, quiet now except for the click of tourists' cameras, as I look at the magnificent Pont du Gard, I wonder – what is the worm eating at the United States from within."

was sophisticated enough to recognize that the veniality of some of the emperors was a contributory factor. Other historians say the empire fell because of its relatively small population, or that the pressure of the Germans on the extensive hard-to-defend borders was too great, and that the temptations to use some Germans as soldiers against others played a role.

And, let's not forget the Huns,

NOT ALONE

Is it irresponsible for Jews to criticize Israel's actions?

Context of growing climate of anti-Jewish violence must be considered

AMONG THE critics of Israel during the recent Gaza crisis could be found a striking and vocal group of protesters distinguished by their claims to be protesting as Jews, protesting because they are Jewish. This phenomenon raises a number of questions.

First of all, what motivates such individuals? A sense of justice? A discomfort with their own Jewishness?

Secondly, is there justification within Judaism or Jewish tradition for such actions? That is, are these people truly acting Jewishly or, despite

their earnestness, are they merely using Jewishness as a badge to gain credibility?

Interesting questions, but questions for another time, perhaps.

For now, I am interested in another question: Is it irresponsible to stand up in public and say, "As a Jew I am protesting against Israel, I am condemning Israel's actions?"

In a world where Israel and Jews are regularly demonized, is it irresponsible to stand up and shout out, "As a Jew, I oppose this?"

When Israel is routinely accused of genocide and proclaimed one of the worst human rights abusers in the world, do such words only encourage such lies and demonization?

According to a report released recently by the European Union's Fundamental Rights Agency and discussed in the European Jewish press, late December and January saw an increase in anti-Semitic attacks.

Since December, there were 24 incidents in Britain and

more than 130 in France, with additional incidents in Belgium, the Netherlands, Sweden, Spain, and Germany. With such an increase in attacks, on synagogues and people, is it not irresponsible to single out Israel and at least by default, Jews?

These seem, at first consideration, reasonable questions.

"A factor making this situation different is the singling out of Israel and the demonization of Israel and Jews. Israel becomes the object of academic boycotts and United Nations resolutions out of all proportion to its actions."

And given the possible effect – contributing to a climate of anti-Semitism and anti-Jewish violence – we ought to at least entertain the idea that such protests may be irresponsible.

And yet, is this a rule we could generalize? For example, would it be equally irresponsible for me to criticize, as an American, U.S. government policy and actions in Iraq or at Guanta-

namo Bay? After all, anti-American sentiment is widespread, and we cannot forget Sept. 11 and the fact that there are people out there longing to kill Americans, men, women, and children. Is it patriotic or unpatriotic to protest one's own government?

Furthermore, it is something of a principle of cultural and political criticism that people within a group have a greater right, if not an exclusive one, to call the group to account. Far from irresponsible, then, it can be seen as a duty or privilege. So, we generally suppose that Israelis have a greater right to criticize their own government

than non-Israelis do. Likewise, African-Americans can say about their community things outsiders ought not to speak; the same words in one context might come across as racist, whereas in another context there would be no such connotations.

From this principle, then, perhaps the Jewish critics of Israel are justified in protesting Israel, and doing so while

proclaiming their Jewishness.

In the end, I have no resolution, no definitive answers. I see merits to both sides of the issue, and, in general, I am loath to silence criticism. I see political criticism and protest as healthy and an important tool for holding governments accountable.

If I have something to add, one factor to identify – a factor making this situation different – it is the singling out of Israel and the demonization of Israel and Jews. Israel becomes the object of academic boycotts and United Nations resolutions out of all proportion to its actions, even if one opposes these actions. I believe context matters, and there may indeed be something unique about this context.

I also believe that words are powerful, and their potential to affect the world imposes responsibilities upon us.

Alan Krinsky lives in Providence and works in the field of healthcare quality improvement; he can be contacted at adkrinsky@netzero.net.



Alan Krinsky

REPORTER'S NOTEBOOK

Waiting to ask a question at Obama's prime-time news conference

Thank goodness for
the French guy

BY RON KAMPEAS
JTA Staff Writer

WASHINGTON (JTA) — The White House blasted an e-mail last week to the press corps asking who was attending President Obama's second open-ended news conference.

I don't know how many replied, but all 350-plus seats were filled March 24: JTA made the cut, along with *The Jerusalem Post*, *Ha'aretz* and Israel TV channels 2 and 10.

A relatively substantive "read and watched by Jews" contingent did not necessarily mean that the president was going to address "our issues."

There were lots of Turks, Latin Americans, French, Spanish, British and journalists of other nations in the room. I did have a question prepared, maybe a little long (see below). We had no idea whether he was going to pick us — I know of at least one journalist who was told she would be picked who did not make the cut, yet Ann Compton of ABC Radio clearly did not expect her question to come up. So some reporters are pre-ordained, others get struck by lightning, so to speak.

By "open ended," I mean the kind of open news conference where the president goes beyond the two-question format — one to a wire service and one to a TV network/major daily. Anyone, theoretically, can get picked in these hour-long affairs, but some picks are clearly aimed at getting a message across. Obama, for example, seized upon a question from a *Stars and Stripes* reporter having to do with procurement to veer into reassurances about supporting veterans. So, it's a little like a stacked lottery.

This news conference was overwhelmingly about economic

recovery and the stimulus. And, at least one of the related questions — about Obama's plan to reduce the tax deductions that wealthy Americans can take on charitable contributions — struck a direct Jewish organizational nerve.

Another one of "our issues" Obama addressed was embryonic stem-cell research. In a thoughtful answer to a reporter from *The Washington Times*, Obama suggested he struggled with the question and would consider reversing his reversal of Bush's ban if adult stem-cell research looked promising.

"I wrestle with it on stem cell; I wrestle with it on issues like abortion," he said. "I think that the guidelines that we provided meet that ethical test. What we have said is that for embryos that are typically about to be discarded, for us to be able to use those in order to find cures for Parkinson's or for Alzheimer's or, you know, all sorts of other debilitating diseases, juvenile diabetes, that it is the right thing to do. And that's not just my opinion. That is the opinion of a number of people who are also against abortion. Now I am glad to see progress is being made in adult stem cells. And if the science determines that we can completely avoid a set of ethical questions or political disputes, then that's great. I have no investment in causing controversy. I'm happy to avoid it if that's where the science leads us."

The Middle East did not come up until the end, after a staffer shouted out: "Last question, Mr. President."

Obama scanned what appeared to be at least a few more names from a list and chose Stefan Colison of AFP, the French news

service. His question: "Mr. President, you came to office pledging to work for peace between Israel and the Palestinians. How realistic do you think those hopes are now, given the likelihood of a prime minister who is not fully signed up to a two-state solution and a foreign minister who has been accused of insulting Arabs?"

"It's not easier than it was, but I think it's just as necessary," Obama answered. "We don't yet know what the Israeli government is going to look like, and we don't yet know what the future shape of Palestinian leadership is going to be comprised of. What we do know is this: that the status quo is unsustainable, that it is critical for us to advance a

and the leadership of the Islamic Republic of Iran. And some people said, 'Well, they did not immediately say that we're eliminating nuclear weapons and stop funding terrorism.' Well, we didn't expect that. We expect that we're going to make steady progress on this front," Obama said. "We haven't immediately eliminated the influence of lobbyists in Washington. We

have not immediately eliminated wasteful pork projects. And we're not immediately going to get Middle East peace. We've been in office now a little over 60 days."

Already, I'm hearing people make a little too much out of Obama's immediate rejoinder, "It's not easier than it was." A *dis* at Benjamin Netanyahu? I don't know. Hold it up to the light and what's he saying is ... it's not easier than it was. Nor is it harder. And that might not even be because of Bibi.

Still, Obama is adamant: two-state talks, whatever anyone says. And he's going to stick to it.

Also, as Hilary Krieger of *The Jerusalem Post* pointed out to me, he got Iran into his "questions I might have answered had they been asked" wrap-up. He's serious about engaging with the Islamic Republic, he's not going to be talked down from it.

So here's the question I would have asked:

"President Obama, Benjamin

"What we do know is this: that the status quo is unsustainable, that it is critical for us to advance a two-state solution where Israelis and Palestinians can live side by side in their own states with peace and security."

President Barack Obama

two-state solution where Israelis and Palestinians can live side by side in their own states with peace and security. And, by assigning George Mitchell the task of working as special envoy, what we've signaled is that we're going to be serious from day one in trying to move the parties in a direction that acknowledges that reality."

The president then launched into a discourse on the importance of persistence, touching on several other issues, including Iran.

"When it comes to Iran, you know, we did a video, sending a message to the Iranian people



President Obama is presented with a T-shirt by Sderot mayor Eli Moyal during his visit to the southern Israeli town in July 2008.

Netanyahu, the incoming Israeli prime minister, has said that Palestinian statehood is not viable right now with Hamas controlling Gaza, and that he would prefer to focus on economic development for the Palestinians. You are committed to two-state talks. Successive Israeli governments have said that a settlement freeze should follow a diminishment in violence; U.S. policy is that such a freeze should be simultaneous and is long overdue. Israel's military brass says Iran's nuclear weaponization is on the threshold and Israel may have to take action once it crosses. Last week, in your message, you said now is not the time for threats. How do you propose reconciling these differences with Israel?"

I'm grateful to AFP for asking the question, but Jamie Kirchick of *The New Republic* had a point when he wondered whether European reporters routinely press leaders of democratic countries about dealing with unsavory Arab officials. (Remember Mustafa Tlas, the long-time Syrian defense minister who peddled the blood libel?)

Letter to the Editor

JCDS Shabbat dinner brings community together

PICTURE A ROOM filled with welcoming smiles, voices joined in song and prayer, parents sharing hugs and stories, children beaming with pride about their leadership skills, and the timeless sounds of laughter from all age groups.

This is what the second annual JCDS Shabbat Dinner was like. This event truly put the "C" back into JCDS, and at a time when we so needed it.

In the shadow of the news that the JCDS middle school will be closing, and when many are still mourning its loss, the JCDS community truly rallied and came out in astonishing numbers. More than 250 attended this beautiful event. The evening began with a Shabbat

prayer service in the main sanctuary of Temple Emanu-El, led by the second- and third-graders. This has been a focus of their Judaic Studies learning in the classroom.

Following the service, everyone came together for a communal meal. The Italian food theme added charm, from the red-checked tablecloths adorned with PJ Library decorations to the endless choices of pasta prepared by Deb Blazer.

This event was really about bringing people together, and it worked. Comments heard included: "This is the best school event I've ever attended," and "I'm having the best time," and "What a success!"

It's refreshing to realize that while so many things feel uncertain these

days, the certainty that there is a devoted and vibrant community committed to the success of JCDS remains unbroken. That certainty is unshakable. Kudos to Chairs Mara Tyrrell and Nicole Katzman and their Parent Association Committee who helped make this evening a success.

The Shabbat Dinner actualized positive energy, mutual respect, and love. And, what fortunate children we have to grow up in this school community.

Jamie Woods
Providence
JCDS parent and
fifth-grade teacher

RENEWAL: Awareness of our world

From Page 4

— in the wonderfully Jewish tradition of argument — about the meaning of things.

This year, the Jewish community will also be celebrating Birkas Hachama, the blessing of the sun, which occurs every 28 years and marks the exact position of the sun at the time of creation. On Wednesday, April 8, at 6:45 a.m., there will be a gathering at the Brown Rugby Field adjacent to the Jewish Community Center to mark the occasion. Everyone is invited.

The awareness of the world around us — and the fragility of its balance — is the focus of a new *Haggadah* written by Arthur Waskow. There is an emerging local "green" kosher movement here in Rhode Island, from local farmers to caterers to students at the Jewish Community Day School creating their own garden.

Indeed, after decades of slavery to the pharaohs of imported oil, the nation seems to be emerging from its own very narrow place.

JERUSALEM: How to grow the economy of Israel's poorest city

From Page 1

"Jerusalem has never had an economic strategy," said Professor Porter in an opening statement. "We started a collaboration led by the mayor to start to build the infrastructure in the city of Jerusalem; to do systematic economic development."

As urban economies go, Jerusalem is unique, Barkat explained. On one hand, because of its significance for Jews, Christians, and Muslims, the city is among the most recognizable in the world.

"Having the title 'Jerusalem,' you get the attention of three billion people (the number of people who have expressed an interest in visiting the city during their lifetime)," Barkat said. "So, we've got the brand. I don't have to invent it."

Despite its high recognition factor, however, Jerusalem is Israel's poorest city – an economic underachiever. The city receives only two million visitors per year, Barkat explained, far below the goal of 10 million that he hopes to achieve by 2020.

Additionally, there are a number of niches, including health/life sciences and the outsourcing of professional services, where the city has not performed to its full potential.

The event, which drew both local and international news media, represented the kind of unabashed marketing that Barkat, who was sworn in on Dec. 2, 2008, says that he intends

to do on Jerusalem's behalf.

"My role is to take it, to open it up," he said. "I would like to share Jerusalem with the world."

Barkat used the conference to pitch the city's plans for vaulting out of its economic doldrums. He described three of Jerusalem's "competitive advantages" that he – with the help of Professor Porter's "business cluster" model – intends to exploit as sources of revenue.

First and foremost, the mayor said, is the city's status as a cultural and historical destination.

"Probably the most important advantage that we have is that

hopes that the city will outsource professional services like technology, finance, and life sciences and serve as a remote location for businesses headquartered elsewhere.

Following the presentation, Porter and Barkat fielded questions on topics ranging from why they are optimistic about growth in a down economy, the perception of Jerusalem as a dangerous place, and what their economic plans mean for Jewish-Arab relations.

"It's not going to be the lowest-cost place," Porter said, in response to a query about the cost of life sciences development in Jerusalem. "You're going to go to China or India for that."

But the city, he said, is going to be "the place where you're going after niches of technology, expertise, and Ph.D.'s that are really unmatched anywhere in the world."

As for worries about the safety of a visit to the holy city, Barkat dismissed rumors about violence and danger in his city.

"If you take terror and crime together, we are one of the safest cities in the world," the mayor said. "There's a lot of folklore around this issue. The reality is that Jerusalem is a very safe city."

Barkat went on to stress that both Arabs and Orthodox Jews have worked together on the board of Startup Jerusalem, a non-profit initiative, to revitalize the city's economy that he chaired before becoming mayor.

The mayor believes strongly,

how we win together and not how we maintain the zero-sum game." It is, he continued, "a classic win-win to a region that doesn't always think win-win."

"We are introducing a new kind of thinking: Let's think of

"Despite its high recognition factor, however, Jerusalem is Israel's poorest city."

we have a one-stop shop," the mayor said. "If people want to taste Judaism, Christianity, and the Muslim experience, they can do it in one city."

Second in the mayor's action plan is the encouragement of health and life sciences-related businesses.

"A lot of patents and ideas flow in Jerusalem," Barkat said, citing top-rate research hospitals (such as Hadassah and Shaare Zedek), the world's largest generic pharmaceutical researcher (Teva Pharmaceutical Industries, headquartered in Jerusalem), and more than 60 life sciences start-ups.

Thirdly, the mayor expressed

PJ Library Calendar

Tuesday

353 Blackstone Blvd.,
Providence

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

April 14

Celebrate Passover and Spring

WHERE: East Greenwich Public Library, Community Room, 82 Pierce St., East Greenwich

WHEN: 4-5 p.m.

Saturday

April 25

Shabbat Story Time

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

WHEN: 10:30-11:30 a.m.

Saturday

April 18

Tot Shabbat

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

10:30-11:30 a.m.

For PJ Library's Jewish bedtime stories and songs for families, all events are free of charge and open to the community. Children are encouraged to wear their pajamas to all PJ Library events.

Thursday

April 23

WHERE: Epoch Senior Health Care on Blackstone Blvd., Butler Hospital Campus,

For more information, contact Nicole Katzman, PJ Library director, at 331-0956, ext. 180, or nkatzman@bjeri.org

The PJ Library

The Best of Jewish Rhode Island

IT'S ALL UP TO YOU!

Vote Your Conscience

Vote Your Heart

Vote Your Smarts

Vote With Ruach

The **JEWISH VOICE & HERALD**

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

See page 20 to fill out your ballot or go to www.JVHRI.org

We are a culture of customs with stories worth telling

Hooray for our oral tradition

By TAMI LEHMAN-WILZI
Special to *The Voice & Herald*

THIS SPRING, PJ Library's seven-year-olds are receiving copies of my book, *Passover Around the World*. We all know the Passover narrative, passing it on from generation to generation, making us a nation of storytellers.

Hooray for our oral tradition and hooray for the Hagaddah and its illustrations. This wonderful cross-generational book retells the roots of our nation's history.

However, beyond the tale itself, there is a long list of customs associated with the holiday. There are the usual: Elijah's cup, dipping our fingers in wine while reciting the 10 plagues, hiding the *afikomen*, and more. Passover is a kid's holiday and these customs are designed to keep children awake, actively

participating in the Seder.

This is where the proud parents enter the story. Above and beyond the usual traditions, each and every one of us can add a spicy twist by looking to our family tree.

Where did our great-grandparents or grandparents come from? What Passover customs are associated with that culture? Maybe you already know the answer because those "strange"

Ethiopia, India, Israel, Iran or Morocco, I've already made life easy for you by writing up the stories in my book mentioned above.

The point is, children love hearing family tales and Passover is the perfect time of the year to continue our oral storytelling tradition by regaling them with funny family anecdotes. When Passover ends, don't stop the storytelling. Every Jewish holiday has interesting customs from around the world.

One of my goals is to help parents learn about them so that they can create stories to tell their own children.

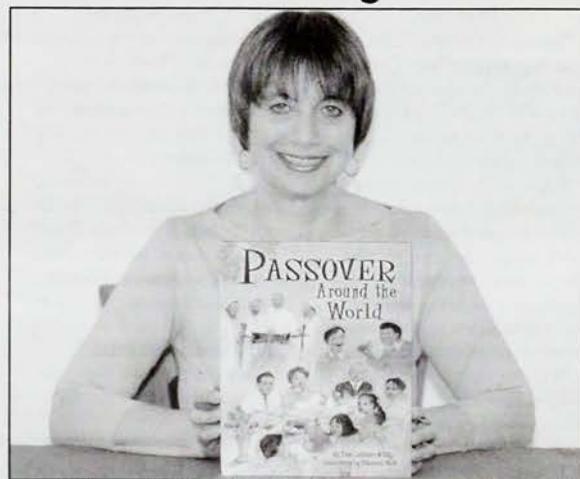
To get the latest holiday custom update, log onto my blog: <http://tlwkids-books.blogspot.com/>

Tami Lehman-Wilzig is an award winning Israeli-American children's book author, spending a sabbatical year (2008-09) in Providence. For more information on her books, please visit her web site, www.tlw.kidsbooks.com.

"Above and beyond the usual traditions, each and every one of us can add a spicy twist by looking to our family tree."

traditions have been handed down from one generation to another in your family.

If you're in the dark about the past, then Google Passover customs from your ancestors' country of birth. If your roots were originally planted in Gibraltar, Turkey,



Tami Lehman-Wilzig and her book, *Passover Around the World*.

Seders open to the community

By WENDY JOERING
wjoering@jfri.org

Brown/RISD Hillel
First night Wednesday, April 8

Choose from a variety of different seders, e.g. freedom seder, women's seder, Reform, traditional, etc.

COST: Free for students, \$15 alumni, and \$30 public

Second night, Thursday, April 9

COST: \$10 for students, \$30 for all non-students. Sign up online: www.brownhillel.org

MORE INFO: Megan_Nesbitt@brown.edu, or call 863-2805

Chabad of West Bay

First and second nights, April 8 and 9

WHEN: 8 p.m.

WHERE: 3871 Post Rd., Warwick

MORE INFO: rabbib@rabbiiwarwick.com, or call 884-7888

COST: \$18 per person

Congregation Agudas Achim

Second night, April 9, with kosher catered chicken dinner and all of the traditional and ritual foods of Passover.

WHERE: Temple Agudas Achim, 901 North Main St., Attleboro, Mass.

WHEN: 6 p.m.

MORE INFO: office@agudasma.org or (508) 222-2243; RSVP by April 6

COST: \$18 adults, \$12 children ages 5-12, under 5, no charge.

Temple Am David

Second night, April 9, with a catered traditional Passover meal and a seder plate for each table. Kosher catering by Accounting for Taste.

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

WHEN: 6 p.m.

MORE INFO: RSVP by Friday April 3, 463-7944

COST: Members - \$36 per adult; \$21.50 per child (12 and under); non-members \$40 per adult, \$25 per child (12 and under)

Temple Habonim

Second night, April 9, geared toward families with children. Bring your own meal and either a salad or a dessert to share. Volunteer to help with preparations, set up, and clean up.

WHERE: Temple Habonim, 165 New Meadow Rd., Barrington

WHEN: 6:30 p.m.

MORE INFO: 245-6536

COST: Free; participants are asked to bring a donation of non-perishable food items to donate to Tap-In.

URI Hillel

First night, Wednesday, April 8

WHERE: 12 Fraternity Circle, Kingston

WEDNESDAY, APRIL 8 AT 6:30 p.m.

WHEN: 6:30 p.m.

MORE INFO: amyolson@mail.uri.edu

COST: \$25 general public, \$15 for URI meal plan students, \$18 all other students

Women's Seder at Temple Beth-El

Monday, April 13, with catered dinner and a donation to feed the hungry in our community. Kosher style, vegetarian option available. Please bring *haroset* or a dessert to share.

WHERE: Temple Beth-El, 70 Orchard Ave., Providence

MORE INFO: 331-6070

COST: \$25

The Women's Alliance

of the Jewish Federation of Rhode Island

Save the Date

The Event for Women

Museum of Art
Rhode Island School of Design

Thursday May 7, 2009
7:00 pm - 9:00 pm

Including the Women's Alliance Annual Meeting

Installation of Women's Alliance President
Bonnie Steinberg Jennis

Presentation by Judith Tannenbaum,
Richard Brown Baker Curator Contemporary Art



www.JFRI.org

Jewish Federation of Rhode Island
130 Sessions Street Providence, RI 02906 401.421.4111

How to 'lively up' your Seder

Resources available at the Bureau of Jewish Education

BY LAWRENCE M. KATZ
Special to *The Voice & Herald*

MORE American Jews celebrate the Passover seder in some form than perform any other ritual. Yet, the experience ranges from lively and thought-provoking to boring and sleep-inducing. The Bureau of Jewish Education of Rhode Island has a number of materials to help ensure that you have a seder that engages. As Noam Zion, author of *A Night to Remember*, sees it:

Tonight is "A Night to Remember!"

Tonight is the Jewish people's birthday

And the rebirth of personal freedom for each individual.

Tonight is a journey of rediscovery:

to relive slavery and Poverty, and then to experience liberation and abundance.

EATING TOGETHER

We become a community of caring for each other's needs.

READING, DISCUSSING AND ARGUING

We become a community of learners.

ASKING QUESTIONS AND TELLING STORIES
We become a community of memory.

PLAYING AND ACTING
We become a community of imagination.

PRAYING TOGETHER
We become a community of hope, willing to take a stand.

SINGING TOGETHER
We become a community of joy and appreciation.

Join in, take part, feel free to ask, to add (and to skip)...

No matter your background, no matter your age, No matter your knowledge, Make this Seder your own.

A LIVELY DISCUSSION

Though the seder is a ritual, it is meant to provoke lively, thoughtful discussion and is a great time for storytelling (even of family stories and traditions). However, the key is planning. Any cook knows that one must plan the menu for the meal in advance and spend some time shopping, gathering ingredients and utensils, etc.

The same is true of the ritual part of the seder. Even just 30 minutes of forethought about the seder may be the difference between a great seder and a hap-hazard or chaotic dinner.

BJE's library has resources for borrowing, but should someone beat you to the shelves, local

bookstores may carry some of the items. You can also contact the gift shops of local synagogues, Boston's Israel Book Shop (www.israelbookshop.com), Haggadahs-R-Us (www.haggadahrus.com) and Jewish Lights Publishing (www.jewishlights.com).

HAGGADOT

BJE has many of them to peruse. Though BJE is not in the bookstore business, we do sell one

"More American Jews celebrate the Passover seder in some form than perform any other ritual."

haggadah, which was compiled by Mishael and Noam Zion. *A Night to Remember. The Haggadah of Contemporary Voices* is a compendium that lends itself to picking and choosing from among innumerable readings and artwork during the seder. It also comes with a guide for customizing the *haggadah* for various age groups and topics.

To purchase, contact BJE at 331-0956 or dcerep@bjeri.org. Proceeds support Jewish education in R.I. Pricing: \$18.95 for one, \$13.95 each for two or more, \$11.95 each for 10 or more.

GUIDES AVAILABLE

Apisdorf, Shimon, *Passover*

Survival Kit, Leviathan Press
Celebrating Passover, a six-page durable folder of instructions, Behrman House.

Involving Young Children in the Passover Seder, Behrman House, is available for free download from the family section at www.behrmanhouse.com/family/passover/ Wolfson, Ron and Joel Laurie Grishaver, *Passover*, 2nd Edition: *The Family Guide to Spiritual Celebration*, Jewish Lights Publishing (previously published as *The Art of Jewish Living: The Passover Seder*), also has a companion "workbook" for adults.

Zion, Noam and David Dishon, *The Leader's Guide to The Family Participation Haggadah: A Different Night*, Shalom Hartman Institute

SOURCES OF READINGS

Anisfeld, Sharon Cohen, et al., *Women's Seder Sourcebook: Rituals and Readings for Use at the Passover Seder* and also *The Women's Passover Companion: Women's Reflections on the Festival of Freedom*, both by Jewish Lights

Arnov, David, *Creating Lively Passover Seders: A Sourcebook of engaging Tales, Texts & Activities*, Jewish Lights Publishing

Goodman, Phillip, *The Passover Anthology*, Jewish Publication Society

Laufer, Nathan, *Leading the Passover Journey: The Seder's Meaning Revealed*,

The Haggadah's Story Retold, Jewish Lights Publishing
Schwartz, Frances Weinman, *Passage to Pesach: Preparing for Passover Through Text and Tradition*, URJ Press
Steingroot, Ira, *Keeping Passover: Everything You Need to Know...*, Harper Collins
Zion, Noam and David Dishon, *The Family Participation Haggadah: A Different Night*, Shalom Hartman Institute
Zion, Mishael and Noam, *HaLaila HaZeh: An Israeli Haggadah*, (similar to one below, but in Hebrew), Haggadahs-R-Us

ACTIVITIES

"**Magic of Passover!**" In both original and encore editions, Loudini Magic Shop, www.loudini.com/judaic_magic.htm.

Katz, Sharon, "Tools 2 Tote: For Remembering & Reliving the Traditions of Passover," Bureau of Jewish Education of Rhode Island (available for purchase, at \$36.00)

Rush, Barbara and Cherie

Karo Schwartz, *The Kids Catalog of Passover*, Jewish Publication Society

Tabs, Judy and Barbara Steinberg, *Matzah Meals: A Passover Cookbook for Kids*, Kar-Ben Copies

Larry Katz is Associate Executive Director for Educational Services at the Bureau of Jewish Education. He can be reached at 331-0956, ext. 179, or lkatz@bjeri.org.

For now the winter is past,
The rains are over and gone.
The blossoms have
appeared in the land.

Song of Songs 2:11, 12

Warm wishes to you and your loved ones
at this Passover season.

The Jewish Federation of Rhode Island

The Bureau of Jewish Education of
Rhode Island



חג פסח שמח



REAL ESTATE INSIGHT

Stand up and fight National Grid's meter policy

Utility is running rough shod over property owners' rights

WITH ALL the news that we have to contend with on a daily basis, you may have missed something of which you need to be aware. It seems to always be buried at the bottom of an inside



Sally Lapides

page of the newspaper, but when a gas meter shows up on the front of your house, you begin to take notice in a big way.

National Grid has represented moving meters from the inside to the outside of buildings as a safety issue. What you may not know is that National Grid testified at a Public Utility Commission hearing that it is not true – and its own Operations Manual gives allowances for inside meter placement.

As the gas lines are being replaced around the region this spring, some of the service is being upgraded from low-pressure to high-pressure service.

National Grid tells us that, to serve the more densely popu-

lated parts of the areas it serves, it needs to install high-pressure lines.

The pressure is stepped down to low pressure to provide service to the buildings National Grid serves. A regulator is required to accomplish this step down.

The meter then accommodates low-pressure gas service. Low-pressure gas is safe inside our buildings, as National Grid has stated.

In other words, the regulator needs to be outside of the building, but the meter does not.

In addition, not all areas are so densely populated that high-pressure lines are required.

Where no high-pressure lines are required, and low-pressure service is already in place, there is no change in pressure, and nothing would require a change in the location of the meter.

National Grid's draft filing with the PUC (for gas main replacement program) includes a detailed list of residences that will be subject to gas meter relocations during gas main replacements beginning April 1, 2009.

Addresses include cities and towns across the state include designated National Register Historic Districts.

OUR CONCERNS

Here are my concerns, along with those of a group of concerned citizens who have been fighting for all of us.

- There is a violation of property rights when National Grid



"When a gas meter shows up on the front of your house, you begin to take notice in a big way."

makes these installations without the owner's permission. Property owners have a right to protect their assets, but National Grid's method of doing business does not allow for this. My son, Ian Barnacle, came home to his historic house in the Fox Point section of the historic district and

found his sidewalk torn up and someone attaching a gas meter to the front of his house. He called his local representatives, the mayor's office and the Fox Point Neighborhood Association and when he returned home the next day, the sidewalk was patched and the meter gone.

- This is a statewide issue. All cities and towns will be affected.

- Currently, there are no consumer protections in place against a utility company's imperative to move gas meters to the fronts and front sides of houses (the shortest distance between the main in the street and a homeowner's service (which is happening on an accelerated scale as part of the gas company's main replacement program has just been approved by the PUC).

- Discriminatory treatment has been an issue, in that National Grid has allowed the College Hill area of Providence to make an agreement allowing residents to keep their meters inside, while residents in the West End have been told that they will not be allowed to do so.

- National Grid has no consistent policy for communication and consultation with homeown-

ers when installing utility equipment on properties. The meters can interfere with parking spaces and passageways and other valuable exterior real estate. National Grid performs these installations during business hours when many homeowners are at work and unable to stop the alterations to their property.

- National Grid is destroying the integrity of the sidewalks and roadways because of their poor job of restoring the areas it digs up. In addition, in Newport, where there is a city ordinance requiring restoration to its original condition, National Grid is appealing the ordinance.

- Where most work on a residential or commercial building requires a building permit, the work being done by National Grid, and proposed as future work is presently not controlled by any permitting process.

- There is very little way to disguise an ugly meter hanging off of the front of a house in the city that is built up to the sidewalk. Imagine what a six-12 unit historic building looks like with 12 meters on the façade of the house. Take a drive to the West End and see what it does to the value of house.

- Curb appeal is everything in selling a home. The external meters badly affect the value of

See **METER**, Page 14

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True tzedakah at this B'nei Mitzvah in Israel

American shares moment with Israeli from Afula

Editor's Note: The following is the speech by Kevin Sock at his Bar Mitzvah, sent to us from Cantor Rick Perlman, who performed the ceremony at the Kotel.

SHALOM everybody! The Torah portion today actually begins a new book of the Torah, and it is called *Vayikra*. *Vayikra* talks about how sacrifices were a way of showing faith in God.

Korban (sacrifice) literally means to draw closer. In biblical times, offering sacrifices was a way of saying thanks to God or for asking for forgiveness for our sins. The sacrifice was meant to unite the worshipper with God. The smoke of a sacrifice was proof of a persons love to God.

There were different sacrifices; first the *Olah* sacrifice symbolized a complete surrender to the will of God.

The *Shelamim* sacrifice intended to thank God for his bounties. The *Chattat* symbolized regret and sorrow for straying from Gods ways.

Heathen cults could make sacrifices anywhere, but Jews were only allowed to make sacrifices in the tabernacle (later the Temple). This was to teach that each person was responsible for the acts of others; no one could live and act for his or herself alone without others in mind.

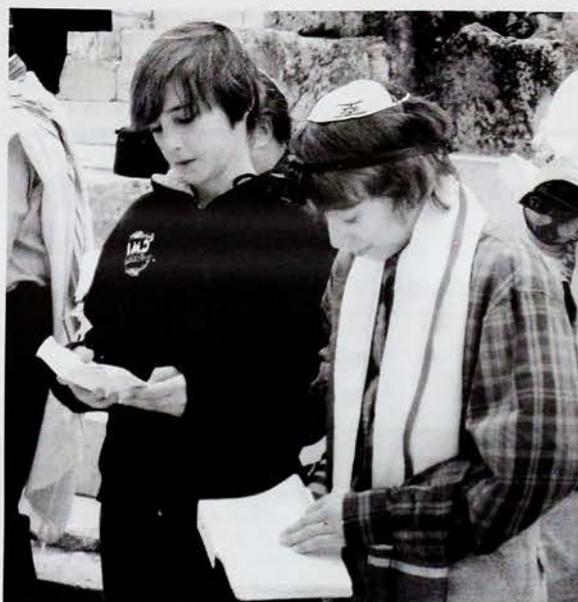
Since the destruction of the Second Temple in 70 C.E., we no longer have sacrificial offerings to God. But we are still responsible for taking care of our Jewish community. And, instead of offering sacrifice, today we offer prayer to God.

In *Vayikra* we are taught the meaning of giving what we are able to give, true *tzedakah*.

According to the Jewish law, I'm a man today, but I know that I'm just a 13-year-old kid. I don't consider myself a man yet, but instead I think this day marks a time for me to look to the future, to become a better role model for my friends, brothers and community.

As I mentioned earlier, today's Torah portion talks about *tzedakah*. *Tzedakah* is giving according to your ability to give. *Tzedakah* could be giving money, food, time or of your heart.

I would like to share a story with you. It's about the cutest little boy I have ever seen. I'm not sure why, he was so adorable, maybe it was his blond hair or his cute smile maybe it was his sense of humor. His mother could not take care of him because she had problems of her own to deal with. So, he went into the foster care system. He bounced from place to place, shelter to foster home. One day he found two loving, caring people. They took care of him for a while until he got his last chance to live with his mom. Unfortunately, that didn't work out.



Kevin Sock shared his Bar Mitzvah by twining with Nadav, a young man from the Emunah Center in Afula, Israel. According to Cantor Rick Perlman, who performed the ceremony at the Kotel in Israel, "Twining is when you take your Bar or Bat Mitzvah and combine it with an Israeli kid who would not get to have this experience." The Emunah Center, he explained, is a place where kids of all ages go, if their parents cannot take care of them or if they were abused or in crisis.

He was forced to go back into the foster care system. He went with those two loving people that he had lived with for almost a year. He stayed with them for another year.

Then they adopted that little boy. Although they adopted him as their son, this little boy felt as though their entire family adopted him.

"Tzedakah is giving according to your ability to give. Tzedakah could be giving money, food, time or of your heart."

He now had loving grandparents, aunts, uncles and cousins. The little boys name was Kevin Karl Doyle. You know him as Kevin Sock!

True *tzedakah* means *tzedakah* that we give without a second thought. It means giving from our own hearts and expecting nothing in return. It means giving up something that we love just to benefit another person.

Many people helped me support the children at the Emunah Center. My Bar Mitzvah *tzedakah* project, that was a requirement to perform at my synagogue back home, in order to finalize my Bar Mitzvah training, was to donate items that are very much needed at the Emunah Center here in Israel.

The Emunah Center is a shelter for children of all ages in Afula. This project is important to me because I remember when I was living in a shelter and when I received gifts, I felt that people cared about me.

Family, friends and the community helped me attain my goal. Some of the items that we donated

were pencils, crayons, funpads, money and some card games. I hope that these items show the kids that people really do care.

I was not Jewish until I was 10. I converted to Judaism after I was adopted in 2006. Now, most Jewish kids know that they are going to have a Bar/Bat Mitzvah at age 12 or 13. I did not know until I was 10. To me becoming a Bar Mitzvah means that I'm part of a community with people that have the same beliefs and values as I do. I feel very blessed to have become a part of such a loving community and people.

I would like to thank everyone that came here today. I would like to thank everyone that traveled so far from home here to this very holy place to be here on this very special and important day for me.

I would like to thank my new friends and family that came to support me. I especially would like to thank my grandmother and Hebrew School teachers who helped me catch up even though I started Hebrew school late.

I would like to thank Cantor Rick for helping me prepare for this day. I just wanted you to know that at times that I seemed that I wasn't paying attention, I actually was. I couldn't have gotten here without you. It means a lot to me that you all came with me to Israel. Without you guys here, the feeling of right now wouldn't be the same.

I would like to thank my parents and brothers for always being there for me. My parents did a lot for me in my life. Like now, being able to go to Israel. They donated items to me while I was in the foster care. They adopted me and raised me. For all those times, I would like to thank you.

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**HAPPY
PASSOVER**

CULTURE: Global perspective offered by Sam Shamoon at URI Hillel

From Page 1

and Indian Jewish roots. Prior to his talk, Shamoon guided Hillel students in the preparation of a kosher Indian meal that included curried chicken, lentil soup, rice, vegetables and cardamom cookies.

In her welcome, Amy Olson, URI Hillel's executive director, politely mentioned that barbecued chicken was available for those with less adventurous palates. Like the shock of thinking of Baghdad as a Jewish city, it sometimes seems difficult for Ashkenazi Jews, many of whom

know little about non-European Jewish customs and history, to imagine curried chicken as a "Jewish food."

One of the goals of my profession, anthropology, is to make the familiar strange and the strange familiar. As the theory goes, by learning about how others live, we become more comfortable with foreign ways while, at the same time, reflecting on our own habits and beliefs as a product of chance and choice, that is, "cultural," rather than something "natural."

Often we assume that our ways are universally desirable and reflect a moral "rightness" (if not righteousness). We also assume

"I am an Indian by birth, an American by choice and a Jew by the grace of God."

Sam Shamoon

that Jews are people "like us." In a class I offer at Brown University called "Global Culture,"

students learn about a range of Jewish Diaspora trajectories. From Sephardic Jews arriving in the Ottoman Empire to Ethiopians in Israel, I teach students how looking across borders at Jewish life brings anthropological theories of the self and other into question.

Do we expect Jews around the globe to be more "like us" or more like their fellow Indians (or Iraqis, Iranians, etc.)?

Shamoon's presentation aimed to achieve a rapprochement between the seemingly disparate customs of Jews from Eastern Europe and those from Iraq and India by contrasting their recipes and histories. Although Olson originally invited him to talk about the Jews of India, Shamoon insisted that the lecture begin with the story of the *farhud*, what he called "the Iraqi Kristallnacht," that took place in 1941, driving his family to Bombay (now Mumbai).

THE FARHUD

Although his mother had recounted stories of the *farhud*, loosely translated from Arabic as "pogrom," Shamoon learned more about the event after he and his wife, Linda, researched and compiled program notes for "Shining Through Broken Glass," the Kristallnacht commemoration held in Providence last year.

He was struck by the way both events signaled an end to Jewish life in their respective regions. When asked why he spoke about this aspect of Iraqi history, he responded: "So few people know anything about the *farhud*'s impact on Iraqi Jewry. I felt it was an important story to tell."

In offering comparisons between European and Middle

Eastern customs, Shamoon peppered his speech with Yiddish and Arabic, demonstrating his deep knowledge about both traditions.

Shamoon credited his wife as his primary tutor in Ashkenazi ways, but also mentioned his long involvement with Temple Emanu-El. When asked if he identified as an "Arab Jew" (as some Mizrahi, or Middle Eastern Jews, do), he eschewed identity politics, saying, "I am an Indian by birth, an American by choice and a Jew by the grace of God."

Interviews with students and other attendees at the Shabbat event revealed a lack of knowledge on their part about non-Ashkenazi Jews.

According to Jodi Gold, URI Hillel student president, "The biggest surprise of the evening was when Sam said that his story wasn't as unique as everyone thought. Not many of us knew much about the history of Jews in Baghdad and Bombay, so it made for an interesting new perspective."

Gold continued: "The food was also a shock for some of us; I know it was for me. I am not a huge fan of Indian flavors, and I tried to be open-minded about the food."

Recalling his performance with the choir for the Kristallnacht program, Shamoon said, "You can imagine how hard it was for an Indian-Iraqi Jew to get my mouth around those Yiddish words."

I imagine it might have been somewhat like the experience of URI's students eating curried chicken; surprising, yet worth tasting.

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KEYNOTE

Christina M. Puchalski, MD
"A Moral Imperative for the Integration of Spirituality into Health Care"

Associate Professor, Department of Medicine and Department of Health Care Sciences, The George Washington University School of Medicine

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We offer special thanks to Jewish Family Service and the Ocean State Ethics Network for their support of this forum.



PANEL DISCUSSION

Moderated by William Kirkpatrick, LICSW, director, clinical social work: Bradley Hospital, The Miriam Hospital and Rhode Island Hospital

Christina M. Puchalski, MD is an associate professor, department of medicine and department of health care sciences at The George Washington University School of Medicine, Washington, DC. She is also the founder and executive director of The George Washington Institute for Spirituality and Health (GWISH), a center that develops educational, clinical, and research programs for physicians and other health care professionals regarding the role of spirituality and health in medicine. Her goal is to help foster compassionate systems of care for patients and their families through the

recognition by health care organizations that spirituality is essential to health.

A nationally and internationally known leader in the field of spirituality and health, Christina M. Puchalski, MD is a recognized pioneer in the field, especially in curriculum development in spirituality and health. Her curriculum has received honors and has been the model for innovative curricula throughout the country. Through her efforts, over 75 percent of medical schools teach courses in spirituality and health. She also spearheaded the effort to develop and offer an online graduate certificate program in spirituality and health offered at George Washington University.

Donating organs, tissue saves lives

Donors should communicate with family members

PROVIDENCE — One organ and tissue donor can help as many as 50 people, according to the Rhode Island Organ Donor Awareness Coalition (RIODAC). RIODAC, an agency dedicated to raising awareness about organ donation, is sponsoring events around the state in an effort to educate more people about the value of such donations.

Currently, in Rhode Island, individuals can request an organ donor card at the state's Division of Motor Vehicles (when getting or renewing a driver's license) and/or an office of AAA; a red heart is added to each donor's driver license to signify the person's intent.

In addition, RIODAC also encourages donors to talk

with family members about their decision to donate.

Organ donor days will be held at Coventry Credit Union, from 11 a.m. to 2 p.m., on April 9 at 56 Railroad St., Manville; April 10 at 1584 Nooseneck Hill Rd., Coventry; April 17 at 1976 Main St., Coventry; and April 24 at 744 Main St., West Warwick. Additional donor events will be at the Attleboro Senior Center, 25 South Main St., Attleboro, Mass., from 10 – 11 a.m. on April 21; Prime Time Senior Living Expo at Warwick Mall, Warwick, from 10 a.m. to 3 p.m. on April 29; and at a PawSox game at McCoy Stadium, on April 30 from 4 p.m.; NBC Channel 10's investigative reporter, Jim Taricani (and heart transplant recipient) will throw out the game's first ball.

For more information, 253-0011 or email Steve Bruno, RIODAC president, at sbruno@riodac.org.

MEDICAL ARTS

Beyond the airbrushed history of immigration

Failure was as common as success in the new country

THE CUSTOMARY story, appealing in its nostalgic embellishments, runs something like this: There once was a Polish-Jewish family composed of a Talmud-reading father who had longed to be a philosopher but was required by circumstance to eke out a meager living as a tailor; a mother with the strength



Stanley Aronson M.D.

of a prophetic vision of an eagle and the tenacity of a tiger; two pre-adolescent sons and a 14-year-old daughter, selfless and a part-time surrogate mother to her brothers, all living congenially in a modest *shtetl*. Circumstances deteriorated in 1893 and the family abandoned their simple home to venture west to the land of milk and honey beyond the Atlantic Ocean. After much travail the family reached the port city of Hamburg and embarked upon a steamer headed for the port of New York. After a turbulent voyage of 29 days, confined for the most part to steerage, they arrived in New York, passed through a forbidding place called Ellis Island, were met by the mother's brother (who had emigrated to America the previous year) and were then settled in a dreary tenement apartment on

Eldridge Street in the Lower East Side of Manhattan.

The father found employment in a sweatshop making aprons, but after five years he had saved sufficient funds to open a small store of his own making and selling women's apparel.

He and his wife strove to enlarge the business; and within 10 years they managed three profitable stores selling women's clothing and accessories. When they finally retired (to live in Boca Raton, Fla.) they were the proud owners of a chain of stores in New York and its suburbs.

And the children? Both boys attended City College; and one became a prominent lawyer living in a Westchester suburb and the other an acclaimed surgeon practicing in New York's Mt. Sinai Hospital.

The daughter, an alumna of Barnard College, was a widely acclaimed author of sociology texts and a professor at Radcliffe College in Massachusetts. And, to this day, the family foundation still underwrites community-based self-help programs.

Sounds familiar; and indeed the scenario faithfully abides by life's realities – in many instances, but not always. It neglects to mention – or document for those who insist upon the balanced truth – the many times where America's open door did not lead to wealth, social status

and success but rather to disillusionment, betrayal, abandonment, sickness and despair.

Without lessening the indomitable courage and the creative opportunism of the emigrant Jews, one cannot ignore the large

ability of such support resources as the Visiting Nurse Service and the educational alliances had been established to give advice and practical training to those in need of both.

DESPERATE LIVES

The lives of the Jewish immigrants seeking a new way of living in the Lower East Side were littered with instances of serious emotional disorders, of desperate fathers abandoning their families, of adolescents – persuaded by the life style of their non-Jewish classmates – showing embarrassment by the “old ways” of their parents and enmity to all things Jewish.

And, if one doubts these verities, a review of the inner pages of the Jewish daily newspaper, *The Forward*, during the early decades of the 20th century, will become an illuminating exercise.

A column, called “*Bintel Brief*” – a bundle of letters – published the anguished outcries of mothers, with infant children and no source of income, abandoned by their husbands. And fathers in utter despair for want of a job; unmarried women crying out for the privilege of a college education, but required to work in some sweat-shop in order to allow their brothers to attend a university; domestic

violence, both verbal and physical; and mothers appealing to the unknown or the unknowable for a miracle to stave off the mortal diseases afflicting their infants or the inner city depravities threatening their adolescents.

For every success story proclaimed loudly in the marketplaces of Hester Street or Delancey Street there were a dozen failures whispered furtively in the tenement hallways, with fathers sometimes muttering in Yiddish, “Why did we ever leave Poland?”

And, for every successful venture into the capricious world of capitalism, there were a handful of earnest Jewish workers who allied themselves with one form of socialism or another because of the inherent injustices in the marketplace economic system conjoined with their personal failure to rise above the menial nature of their jobs.

Airbrushed history teaches us that the critical years following immigration were times when iconic Jewish mothers compiled ranked occupations for their infant sons (first a physician, second a lawyer, third a high-school teacher) while whispering prayers that their infant daughters would marry well.

More likely, the immigrant mother's prayers were oriented toward more meaningful issues such as her husband's job security, her sister's failing health (is it, God forbid, consumption?), the curtains for the front window or whether she will be able to pay this month's rent on time.

Stanley Aronson, M.D., can be reached at smama@cox.net.



FOR EVERY SUCCESS STORY proclaimed loudly in the marketplaces of Hester Street or Delancey Street, there were a dozen failures whispered furtively in the tenement hallways.

“The customary story neglects to mention – or document – the many times where America’s open door did not lead to wealth, social status and success but rather to disillusionment, betrayal, abandonment, sickness and despair.”

number of mental breakdowns – even suicides – amongst early immigrants before the avail-

able to attend a university; domestic

MEDICAL ARTS



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METER: It's time to fight back against the National Grid policy

From Page 10
the property. When the value goes down, the future assessments for the city and towns are reduced and are reduced assessments mean lower tax revenue.
• Realtors, both individuals and agencies, have spoken out against exterior meter instal-

lations since the start of this issue. The Rhode Island Association of Realtors has joined the effort, lobbying for the passage of state legislation.
• The City Council in Providence passed an ordinance that was sponsored by all of the council members, that

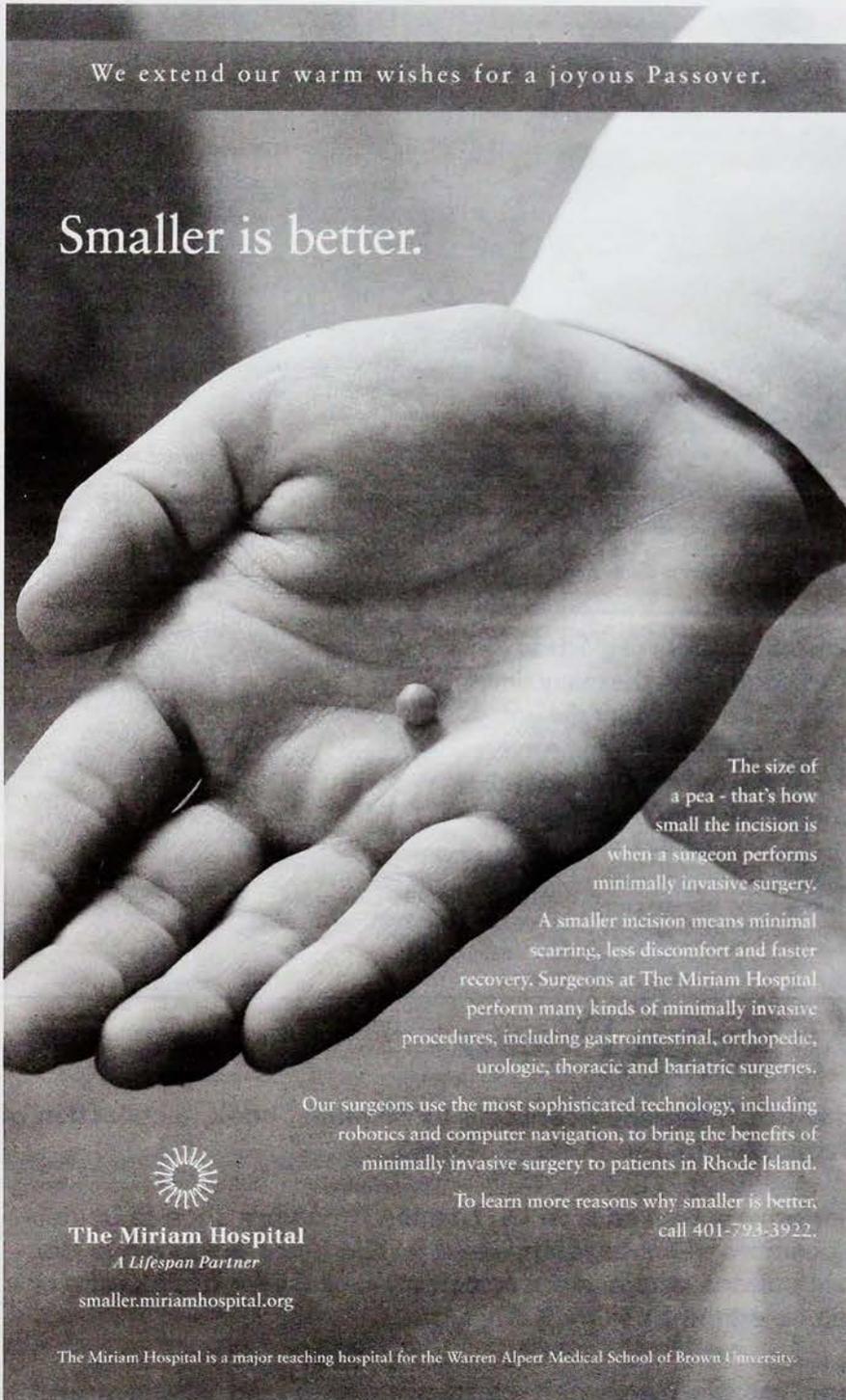
required a utility company to obtain written consent from the property owner whenever it installs utility equipment upon the exterior of a building and to restore private property to its original condition.
Legislation is being considered at the Statehouse to

require National Grid to contact the buildings' owners for approval for where the meters will be placed and is essentially the same as the Providence city ordinance. They are Senate Bill S-107 and House Bill H-5088. Both of these bills are currently in the Corporations Committee

in each house.
What can you do? Act now and protect your property. Contact your legislators, ask them to vote in favor of these bills.
Sally Lapidés can be reached at slapidés@residentialproperties.com

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Rioting in Umm el-Fahm increases tensions

Right-wing Jewish marchers inflame Israeli Arabs

BY DINA KRAFT
JTA Staff Writer

UMM EL-FAHM, Israel (JTA) – In a battle played out in courtyards, olive groves and the puddle-filled pavement, hundreds of youth clashed with Israeli riot police to protest a march in their Israeli-Arab town by a band of far-right activists.

“There is room for all of us to live in this country, but these people come here as our enemies,” said Ahmed Agrabria, manager of the town’s local soccer team, Beitar Umm el-Fahm, referring to the 50 marchers who had come March 24. “Many Jews come to Umm el-Fahm, they eat in our restaurants, we work together. We visit them and they visit us,” he said. “But those who come this way, with force, that is unacceptable.”

Critics of the march, which was led by Baruch Marzel, a well-known, far-right provocateur, said the event was a ruse to inflame tensions. But the day’s events also reflected a new mood of heightened suspicion and strain between Israel’s Jewish and Arab citizens.

Umm el-Fahm, a town of 50,000, is home to one of the first Arab municipalities to vote the radical Islamist movement into office. Among the



ISRAELI ARABS wave Palestinian flags as they protest a march by right-wing Israelis in the Israeli-Arab city Umm al-Fahm.

Arab towns and cities in Israel, it is viewed by Jewish Israelis as something of a symbol of hostility for its outspoken allegiance to Arab nationalism, including solidarity with its Palestinian counterparts in

the West Bank and Gaza. Tensions are boiling in the aftermath of the recent Israeli operation in the Gaza Strip, with Arabs upset over the civilian death toll and the subsequent electoral suc-



FLAG-WAVING right-wing Israelis, protected by riot police and armored buses, march in the Israeli Arab city Umm al-Fahm.

cess of Avigdor Lieberman. His Yisrael Beiteinu party is now the third largest in Israel after surging in popularity in the Feb. 10 elections on a platform that questioned the loyalty of Arab Israelis.

“Look at the government, it’s one of extremists and we are afraid of that,” said Yunis Jabareen, a former deputy mayor of Umm el-Fahm.

Lieberman has used Umm el-Fahm as an example of an Arab town he would like to see transferred to Palestinian rule in the event of a possible future peace deal. As Jabareen spoke on a street littered with stones, grenades went off nearby as police tried to disperse the demonstrators.

Some 2,500 police in riot gear, some mounted on horses, had been sent to secure the city and try to keep the sides from each other. They mostly succeeded, keeping the vast amount of protesters away by cordoning them off with police-manned barricades about 400 yards away from where the marchers walked, waving Israeli flags as some sang “The Nation of Israel Lives.”

The march lasted only about 15 minutes, but the clashes that ensued went on for about three hours. Arab youths, some wearing keffiyehs around their necks or wrapped to cover their faces, faced off with the police who responded by firing rounds of tear gas, setting off stun grenades and unleashing water cannons.

Labor joins Bibi: A kosher stamp, or a fig leaf?

BY URIEL HEILMAN
Staff Writer

(JTA) – Depending on one’s interpretation, Labor’s decision to join Benjamin Netanyahu’s Likud-led coalition grants Israel’s incoming government either a kosher seal of approval or a fig leaf to disguise a right-wing agenda.

Either way, Labor’s move will make Netanyahu Israel’s next prime minister.

After a contentious

NEWS ANALYSIS

meeting of the Labor Central Committee on March 24, members voted 680-507 to join the coalition, which already includes the Likud, Yisrael Beiteinu and Shas parties. The vote provides Netanyahu the Knesset majority he needs to form a new government.

Labor’s decision has important implications for the country and the party.

Arguing in favor of joining the government, Labor leader Ehud Barak told party members that Labor’s participation in the coalition was necessary to counteract right-wing forces, ensure that Israel

See LABOR, Page 41

NEWS ANALYSIS

Revelations of army’s alleged actions in Gaza cause stir

BY LESLIE SUSSER
JTA Staff Writer

JERUSALEM (JTA) – Revelations by Israeli soldiers of alleged inhumane conduct in the recent Gaza war are putting Israel on the defensive.

According to soldiers involved in the 22-day operation, Israeli troops purportedly used heavy firepower in built-up civilian areas, shot and killed women and children on at least two occasions because of loose rules of engagement and, in many cases, showed little respect for Palestinian people and property.

The alleged revelations, which came during a Feb. 13 discussion at Oranim Academic College in Tivon, caused a public storm when they were published last week in the college bulletin *Briza*.

The soldiers, who are graduates of the college that prepares young Israelis for elite military service, took a strong stance against some of the things that took place in

Gaza.

One soldier described how an elderly woman had been fired upon when she mistakenly entered a no-go zone. Another told of how a mother and two children had been shot after being sent on their way by Israeli soldiers who failed to tell a rooftop sniper that the family had been allowed to pass. When the mother turned left instead of right, as she had been instructed, the three were shot dead.

According to the soldiers’ accounts, some Israeli troops sprayed anti-Arab graffiti on the walls of Palestinian homes, smashed furniture and family photos, and refused to distinguish between fighters and noncombatants.

The soldiers from Oranim



SCENE from the recent Gaza war.

said religious Jews were among the more militant troops, and that they were egged on by army rabbis who said it was OK to kill or expel gentiles from their homes.

The revelations have fueled campaigns by nongovernmental organizations, some media outlets and some international bodies to

discredit Israel and cast it as responsible for war crimes in Gaza.

“Israel’s dirty secrets in Gaza” trumpeted the headline of the British *Independent*.

In Geneva, the U.N. special reporter for Palestinian issues, Richard Falk, delivered a report to the U.N. Human Rights Council on Monday in which he called Israel’s recourse to force in Gaza unjustified and “potentially a crime against peace.”

The daily *Ha’aretz* published a story about the discovery of a handwritten document ordering IDF troops to fire on rescue teams trying to reach the wounded.

The IDF has admitted to making some mistakes but says none of them were deliberate, and the army has denied most of the allegations. The army spokes-

man’s office cast doubt on the authenticity of the handwritten document purportedly ordering troops to fire on rescuers and said all the allegations in the Oranim accounts will be investigated.

IDF Chief of Staff Lt.-Gen. Gabi Ashkenazi said the incidents described in the Oranim accounts were aberrations that in no way reflect the IDF’s fighting ethos.

“The IDF is the most moral army in the world,” he said in response to the allegations. “We must bear in mind that we were operating in a place where Hamas turned a residential neighborhood into a battleground, public facilities into weapons’ storehouses.”

However, the allegations raise questions about the conduct of young soldiers on the ground in the army’s pursuit of two sometimes contradictory goals: sparing Palestinian civilian life while using tremendous firepower to save the lives of Israeli soldiers operating in civilian areas.

Still composing after all these years

For Marvin Hamlish, 'A Chorus Line' never goes out of tune

BY RICHARD ASINOF
rasinof@jfri.org

"A CHORUS LINE" is the longest-running Broadway show in history, and its musical composer, Marvin Hamlish, says that he never tires of seeing the show. The latest national tour is coming to the Providence Performing Arts Center from March 31 through April 5, and Hamlish, who saw the current production a few weeks ago in Detroit, called it "very fresh, very new."

"The major thing is, after all these years, things that you

may not have seen in the show are now coming into the light," he said. Today, he continued, "the desire for a job [by the performers] gives the show new resonance, given the hard times we live in."

Hamlish, who has composed more than 40 film scores and who has won his share of awards – a Pulitzer, three Oscars, four Grammys, four Emmys, a Tony, and three Golden Globe awards – is still hard at work. His latest



MARVIN HAMLISCH, who has composed more than 40 film scores and who has won his share of awards – a Pulitzer, three Oscars, four Grammys, four Emmys, a Tony, and three Golden Globe awards – is still hard at work.

project – scoring a new movie, "The Informant," directed by

"For me, it's 1956. I don't have an iPod; I don't have a computer. I've been listening to the same music for 30 years – 'West Side Story,' 'Gypsy.'"

Marvin Hamlish

Steven Soderbergh and starring Matt Damon, with a planned September 2009 release – has just been completed.

The movie is based upon a true story that happened at Archer

Daniel Midland, Hamlish said. "It's about scam artists," Hamlish said. "It's unbelievable how relevant it is to our world today. So many people have done terrible things to our money."

Hamlish, who sounds a bit like an avuncular relative from New York on the phone, was unabashed about his work habits. "I love to work," he said. "The hard part is that some of the things I would love to be doing requires a collaboration. It's difficult," he

continued, "to get a lot of people to work together at the same time."

In April, a documentary film about "A Chorus Line," entitled "Every Little Step," will open. "It's an incredible film," he said. "I wish I had the concession stand for the Kleenex," he joked. "It's very honest. You get to see Michael Bennett as he talks about the musical." The documentary interweaves material from the revival and material from the original show, which first opened in 1975.

In addition to scoring movies and plays, Marvin Hamlish holds the position of principal pops conductor for the National Symphony Orchestra, Pittsburgh Symphony Orchestra, Colorado Symphony Orchestra, Milwaukee Symphony Orchestra, Seattle Symphony and San Diego Symphony.

Indeed, Hamlish had inter-

See MUSICAL, Page 35

Keeping the dancers on their toes

IN THE OLD DAYS, "A Chorus Line" often held local tryouts for the cast in different cities where it was being performed, as a way to bring its story line to life.

Now, when the touring company of "A Chorus Line" comes to Providence, the "lifeline" they call is for a physical therapist to work with the troupe and help to overcome any dance-related injuries.

Jennifer Davis, MSPT, who specializes in dance injuries, reha-

ilitation and prevention, will be working backstage with the performers to keep the dancers able to meet the demands of the show. Davis, who works at Rhode Island Rehabilitation Center located at the Jewish Community Center of Rhode Island, trained in dance therapy in New York City, working with the New York City Ballet.

Davis, who does aquatic therapy, manual therapy and private Pilates instruction, said that it was

very flattering to be asked to work with the cast. She had previously worked with the cast from "Hair Spray," where she said much of her work revolved around treating actors' necks, given all the different wigs and head pieces used.

"Dancing movements are often much more technically demanding these days," she said. "I expect to be very busy working with the cast."



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AS WE GROW OLDER

Shame on you, Bernie Madoff!

The newest and greediest of thieves

LAST WEEK I had an appointment with one of my many doctors. And, I learned that he reads my columns. He could, however, not understand why I have not yet written anything about the infamous Bernie Madoff.

Since I am a compliant patient, I decided to expound on that subject. So, if readers will hold

their noses and bear with me, I will share my reactions to that odious man.

Like most, I have an aversion to crime. Crime has many forms and certainly murder is the most evil.

But, quickly down the line of crimes comes theft, which comes in many forms.

Murder usually is precipitated by anger or greed. Anger that leads to murder does not justify the act.

Theft that is mostly the by-product of greed is just plain evil.

When theft results in pain and poverty for individuals and

worthwhile institutions, it is unforgivable. Enter the newest and greediest of thieves, Bernard Madoff, who has changed the status of numerous individuals and philanthropies.

We are taught to not prejudice, that we should wait until all accusing testimony verifies the crime. It is difficult to be objective about New York's newest felon. When one hears that Eie Weisel's personal holdings have (for all practical purposes) been confiscated, it is upsetting. He has suffered enough losses in his lifetime. But when we hear that the Ellie Weisel Foundation, which has sponsored so many worthwhile projects, has also been bankrupted, we experience both sorrow and anger.

After hearing of Madoff-engineered personal losses, I was shocked. But, when I learned that Hadassah had been cheated of \$90 million, I felt sick.

I thought of the thousands of women who have devoted hours and money to assure Hadassah's unique contribution to fabulous projects in Israel. To blatantly steal those funds is like mocking the worthy

and limiting Israel's progress.

Let's examine the damage done to Jewish individuals and families. I have heard that it only

set up trusts to ensure college education for his grandchildren has been robbed of the opportunity to have this *naches*.

Enough about monetary issues. Let us look at the personal factors of this so-called "Ponzi scheme."

To be violated by someone you have admired and trusted can do real damage to a person's psyche and confidence. According to the press, Madoff infiltrated every Jewish group in his search for gullible investors. He obviously had a persona that implied success, brilliance, and (God help us) trust.

As his supposedly successful investments grew, his opportunity to handle your assets became a privilege. Charm succeeded where integrity was absent.

My mother used to say that from everything bad some good can arise. In this situation, the "good" was the exposing of Madoff's scams. Ironically, the "bad" was that the stock market crashed.

The good that followed was that, at last, he was no longer able to cover his exploits. That offers little comfort to those who are now nearly destitute.

But if his manipulations had not surfaced, he would have con-

tinued indefinitely, abusing more victims. It is macabre that when the "crash" occurred, he could no longer borrow from Peter to pay Paul.

The newspapers' description of how he called his sons one day to confess his manipulations shows the arrogance of the man. He wanted to be assured that he got full credit for his brilliance.

Since he had thrived on the naiveté of his investors, he assumed he could fool everyone. And, simultaneously, to ensure that his wife and children could continue to live luxuriously, without any blame for Bernie's sins.

The haughtiness that he displayed in those few pictures of him we have seen on television reinforces the image of a man who has no super-ego. No conscience. As the saying goes - I hope that "they throw the book at him."

To his victims, I extend my sympathies. To the institutions whose holdings are diminished, we can only hope that decent people will do their best to support them as they have in the past.

If my father were living he would say to Bernie: "You are a *shanda* (disgrace) to the Jews.

Tema Gouse can be reached at nbgtpg@cox.net.



affects very wealthy individuals. That is probably not 100 percent true, but, even if it is, that does not diminish the evil involved in that criminal hanky-panky. The affluent widow who thrives

"The newspapers' description of how he called his sons one day to confess his manipulations shows the arrogance of the man."

on the riches her husband had earned had expected that because of his effort, she would never have to struggle for old-age comfort. The benevolent *zayde* who



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New partnership promotes Jewish education

By NICOLE KATZMAN
Special to The Voice & Herald

PROVIDENCE – A new partnership promoting Jewish education has been formed by the Jewish Community Day School of Rhode Island, Providence Hebrew Day School, the Jewish Community Center's Early Childhood Center and PJ Library.

A team, including Miriam Esther Weiner from PHDS, Naomi Shorsch Stein from JCDS, and Robin Meyerwitz from JCCRI, supported by Bureau of Jewish Education staff Larry Katz and Nicole Katzman, called families in the Jewish community in greater Rhode Island and Southeastern Mas-

sachusetts on March 24 to spread the word about the Jewish educational programs, Jewish day schools, and Jewish supplementary schools in our community.

In addition, the team is publicizing 12 key findings from a study conducted by the Cohen Center for Modern Jewish Studies at Brandeis University, which surveyed 3,312 Jewish undergraduates, and which support the positive outcome and advantages of a Jewish day school education.

Future events are planned to promote Jewish education. For more information, contact Nicole Katzman at 331-0956, ext. 180.



SEN. SHELDON WHITEHOUSE spoke to more than 130 people at the JCCRI on March 27, discussing his recent trip to the Middle East. He wrote a front-page article about his trip in the March 6 Voice & Herald.



Photos by Ari Schild

PROVIDENCE COMMUNITY KOLLEL celebrated its "Unity" event on March 22 at the Renaissance Providence Hotel. It featured the presentation of a pre-war Torah scroll, top, carried by Irving Schild, a Holocaust survivor. The Torah was presented by Ken Schneider, bottom, to Rabbi Mordechai Becher, a representative for the Israeli Defense Forces.



CAMP JORI will celebrate its Centennial Celebration, 1909-2009, on Sunday, May 31, at 6 p.m., at Temple Beth-El in Providence. All proceeds from the celebration, which includes cocktails and dinner, will directly benefit the children who attend Camp JORI. Tickets are \$150 per person. Look for the first of series, "Letters from Camp JORI," which will appear in *The Voice & Herald* in the April 17 issue.

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BIBI: Coalition includes Likud, Yisrael Beiteinu, Shas, and Labor

From Page 1

Knesset at his swearing-in ceremony March 31, observers were listening closely for signs of where the new prime minister intends to lead his country.

"Israel always, and today more than ever, strives to reach full peace with the entire Arab and Muslim world," Netanyahu said. "We do not want to rule the Palestinians."

At the same time, however, Netanyahu carefully avoided any endorsement of a two-state solution to the Israeli-Palestinian conflict.

The challenges facing Netanyahu's new government are clear, if formidable: Steward Israel through a crippling global economic crisis; prevent Iran from going nuclear; contain threats to Israel from Hamas along its southern border and from Hezbollah along its northern border.

But, as with his statements over the past few months, Netanyahu's careful articulations in his inaugural address left uncertain where he stands on the most contentious issue in Israel, and between Israel and governments overseas: the pursuit of a two-state peace deal with the Palestinians.

Even Talmudic scrutiny cannot fully elucidate Netanyahu's ambiguity on this point.

"Under the permanent-status agreement, the Palestinians will have all the authority necessary to rule themselves," Netanyahu said,

at once suggesting that he will pursue Israel-Palestinian peace but indicating through omission that statehood for Palestinians might not be the end result.

A later line — "I say to the Palestinian leadership that if you really want peace, we can achieve peace" — both gives the impression that Netanyahu is willing to make peace, but also leaves the door open for the prime minister

Netanyahu may not be able to keep up his balancing act — offering nuggets to placate critics on the left and right — for long. But doing so may be crucial to keeping his coalition intact.

Even before the February election, Netanyahu made clear he wanted as broad a coalition as possible if he won. But his refusal to support a two-state solution or agree to a power-sharing deal with Kadima's Tzipi Livni cost him the support of Israel's largest political party in coalition negotiations.

For a while it appeared that Netanyahu's only allies were on the right — enough to form a government and become prime minister, but not enough to keep him safe from a no-confidence vote if he were interested in substantive progress in Israeli-Palestinian negotiations. And a narrow, right-wing coalition certainly would not have won Israel much favor overseas.

But when Netanyahu succeeded last week in bringing the center-left Labor Party into his camp and promised to be a "partner for peace," his government became more palatable to left-wingers in Israel and to allies abroad. Others, however, blasted Labor for providing what they described as a fig leaf for a right-wing Netanyahu agenda.

Netanyahu has yet to publicly endorse a two-state solution to the Israel-Palestinian conflict.

"Even Talmudic scrutiny cannot fully elucidate Netanyahu's ambiguity."

to sidestep final-status negotiations if he deems the Palestinian leadership not ready for peace.

Ron Dermer, a senior adviser to Netanyahu who told JTA he will be the new government's director of communications and policy planning, said Netanyahu's position vis-a-vis the Palestinians is not so different from that of Israel's allies.

"The Palestinians should have all the powers necessary for self governance, but not the handful of powers that could endanger Israel's security," Dermer said — such as an army, airspace rights, heavy weaponry or treaties with states like Iran. Whether or not such an entity is called a state is an issue of terminology, not ideology, he said.

Now that he has taken office,

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The Voice Et Herald is pleased to announce its first annual Best of Jewish Rhode Island. Our readers can choose their favorites in 50 different categories. Please write in your choice in as many categories as you want. Send to: Best of Jewish Rhode Island, c/o The Voice Et Herald, 130 Sessions St., Providence, R.I. 02906. You can also go to our web site, www.JVHRI.org, and vote online. On June 12, we will announce the winners in a special section; each winner will receive a special framed award for display.

- | | | | |
|---|---|--|--|
| 1. Best place to spend a weekday afternoon or a Sunday morning while the kids are in Religious School.
_____ | 15. Best place to go with the Sunday papers when you don't want to be seen by people you know.
_____ | 26. Best place for falafel.
_____ | 39. Best bar to see your Jewish friends and neighbors.
_____ |
| 2. Best place to eat bagel, lox and a shmeer of cream cheese.
_____ | 16. Best place to go with the Sunday papers when you do want to be seen by people you know.
_____ | 27. Best place to hear klezmer music.
_____ | 40. Best restaurant to see your Jewish friends and neighbors.
_____ |
| 3. Best place to be on Christmas Eve/Christmas
_____ | 17. Best romantic getaway – upscale price.
_____ | 28. Best library to spend time in.
_____ | 41. Best place for Jewish singles to meet.
_____ |
| 4. Best source of Jewish gifts for weddings, b'nei mitzvoh.
_____ | 18. Best romantic getaway – moderate price.
_____ | 29. Best place to learn Hebrew.
_____ | 42. Best place to learn Israeli dancing.
_____ |
| 5. Best place to go with out-of-town relatives or friends to show off "Jewish Rhode Island."
_____ | 19. Best source of kosher wines.
_____ | 30. Best source of Jewish-themed movies and films to rent.
_____ | 43. Best place to hold a Jewish meeting outside the office.
_____ |
| 8. Best place for kids' birthday party gifts.
_____ | 20. Best source of kosher meats.
_____ | 31. Best place to buy your son's bar mitzvah clothes.
_____ | 44. Best Jewish camp for Rhode Islanders.
_____ |
| 9. Best place to host kids' birthday parties.
_____ | 21. Best place to store or sell your chametz.
_____ | 32. Best place to buy your daughter's bat mitzvah clothes.
_____ | 45. Best Jewish educator in Rhode Island.
_____ |
| 10. Best source of Jewish books.
_____ | 22. Best place to buy all your Passover meals' ingredients.
_____ | 33. Best place to buy items of Judaica.
_____ | 46. Best Jewish athlete in Rhode Island.
_____ |
| 11. Best place for Jewish study.
_____ | 23. Best Purim spiel.
_____ | 34. Best beach or, where you are most likely to run into your Jewish neighbors.
_____ | 47. Best source in Rhode Island for personalized ketuba.
_____ |
| 12. Best Chinese food.
_____ | 24. Best place to buy prepared:
Noodle kugel _____
Brisket _____
Matzah ball soup _____
Knishes _____
Latkes _____
Bagels _____
Bialys _____
Chopped liver _____
Cheesecake _____
Challah _____ | 35. Best florist for weddings, b'nei mitzvoh.
_____ | 48. Best source in Rhode Island for tallis.
_____ |
| 13. Best (non-Chinese) ethnic food (Italian, French, Mexican, Thai, etc.)
_____ | 25. Best kosher caterer.
_____ | 36. Best DJ for weddings, b'nei mitzvoh.
_____ | 49. Best Jewish entertainer.
_____ |
| 13. Best deli food.
_____ | | 37. Best photographer for weddings, b'nei mitzvoh.
_____ | 50. Best mikvah for Rhode Islanders.
_____ |
| 14. Best Sunday brunch.
_____ | | 38. Best jeweler for engagement or wedding rings.
_____ | |

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www.jvhri.org

Jewish Community Calendar

Sunday

April 5

Greening the Environment
Annual Hadassah donor event features talk on environment and performance by Sound Waves, award-winning barbershop quartet.

WHERE: Roger Williams Park Botanical Garden

WHEN: 4:30 p.m.

COST: \$65

MORE INFO: 463-3636 or rhodeislandchapter@hadassah.org

Matzah Tasting

Matzah and *haroset* tasting with Passover gifts, recipe cards and educational literature.

WHERE: Shaw's Supermarket, 186 County Rd., Barrington

WHEN: 10:00 a.m. - 4:00 p.m.

Monday

April 6

Cuban Jews

Ruth Behar, author of *An Island Called Home: Returning to Jewish Cuba*, will discuss her book.

WHERE: Wilson Hall, Room 102, Brown University (main quad)

WHEN: 7 p.m.

MORE INFO: Judaic@Brown.edu

Jewish Medical Ethics Forum

Moral imperative for the integration of spirituality into health care will be the keynote topic

WHERE: Hurvitz Board Room, Miriam Hospital, 164 Summit Ave., Providence

WHEN: 6-8 p.m.

MORE INFO: 440-4800

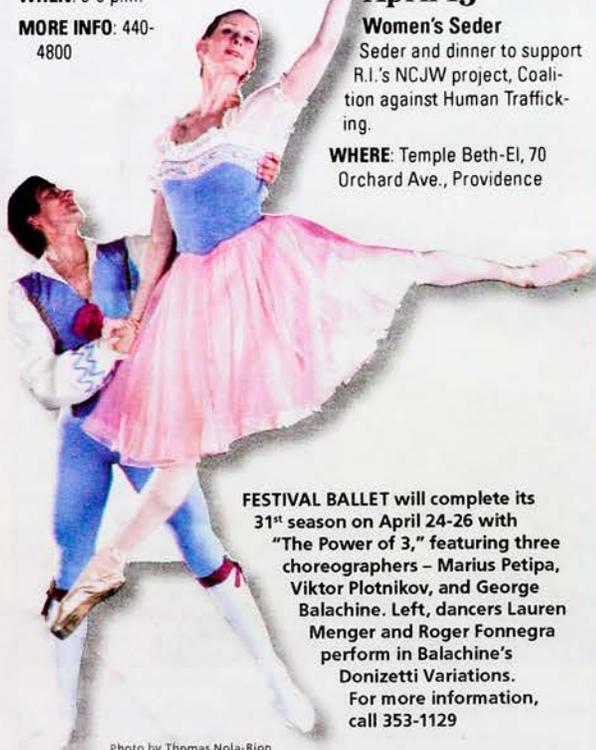


Photo by Thomas Nola-Rion

FESTIVAL BALLET will complete its 31st season on April 24-26 with "The Power of 3," featuring three choreographers - Marius Petipa, Viktor Plotnikov, and George Balachine. Left, dancers Lauren Menger and Roger Fonnegra perform in Balachine's Donizetti Variations. For more information, call 353-1129

Tuesday

April 7

Jewish Business Ethics
10-week course offers a Jewish perspective on the workplace.

WHERE: Tamarisk Assisted Living Residence, 3 Shalom Drive, Warwick

WHEN: 6:30-8 p.m.

MORE INFO: 884-7888

Wednesday

April 8

Blessing of the Sun
Join in ceremony, which happens once every 28 years.

WHERE: Brown Rugby Field, adjacent to JCCRI, Providence

WHEN: 6:45 a.m.

MORE INFO: raphie@providencekollel.org

First night of Passover

WHEN: Sunset

Friday

April 10

K'Tantan Shabbat

Young family Shabbat with informal service followed by a light supper of matzah pizzas, fresh veggies and fruit.

WHERE: Temple Beth-El, 70 Orchard Ave., Providence

WHEN: 6 p.m.

MORE INFO: 331-6070

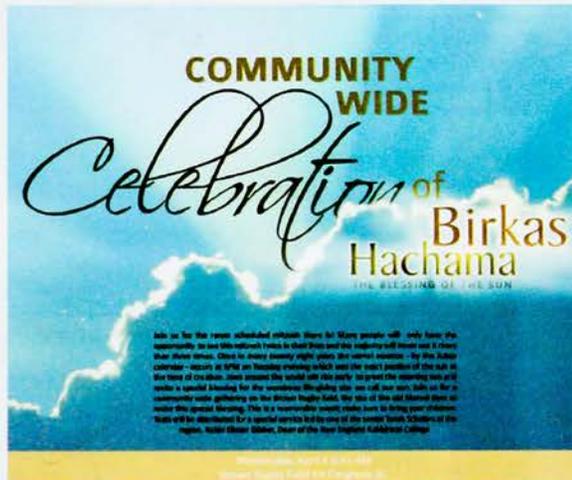
Monday

April 13

Women's Seder

Seder and dinner to support R.I.'s NCJW project, Coalition against Human Trafficking.

WHERE: Temple Beth-El, 70 Orchard Ave., Providence



BLESSING OF THE SUN, or Birkhas Hachama, occurs once every 28 years, when the sun arrives at the exact location where it was at creation. In 2009, it will occur on Wednesday, April 8, at sunrise. The Jewish community is invited to join in the blessing of the sun at 6:45 a.m. at the Brown Rugby Field adjacent to the Jewish Community Center on Elm Grove Avenue in Providence.

WHEN: 5:30 p.m.

COST: \$25 per person

MORE INFO: 331-6070

Tuesday

April 14

Torat Yisrael Passover Story Hour

Bring the children to the East Greenwich Story Hour for books, crafts and snacks to celebrate the

holiday.

WHERE: East Greenwich Library, 82 Peirce St., East Greenwich

WHEN: 4-5 p.m.

MORE INFO: 785-1800

Friday

April 17

Simchat Shabbat for Young Families

Kid-friendly Shabbat dinner fol-

lowed by interactive service

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

WHEN: 5:45 p.m.

COST: \$10/family

MORE INFO: RSVP 785-1800

Sunday

April 19

Family Concert

Cantors Rick and Josh Perlman, Cantor Brian Mayer and Kol Kesem HaZamir Teen Choir lead "Shirei Achim v'Chaverim!" - Songs of Brotherhood and Friendship, a show for children and adults.

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

WHEN: 4 p.m.

COST: Under 21, free; older than 21, \$10 per person, \$18 per couple

MORE INFO: 463-7944

Kaddish for Six Million

Holocaust memorial event sponsored by the Jewish Collaborative with candle lighting, music and prayers for peace.

WHERE: Village Inn, 1 Beach St., Narragansett.

WHEN: 6 p.m.

MORE INFO: RSVP to Kaddish-for6Million@jewishcollaborative.org.

See CALENDAR, Page 40



כי הנה הסתו עבר הגשם חלף הלך לו:
הנצנים נראו בארץ עת הזמיר הגיע
וקול התור נשמע בארצנו.

For now the winter is past, the rains are over and gone.
The blossoms have appeared in the land.
The time of singing has come, the song of the turtledove
is heard in our land. ~ Song of Songs 2:11, 12

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jewish community
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A 'green' approach to Jewish eating in Rhode Island

New, sustainable kosher food movement emerges

By JEFFREY YOSKOWITZ
Special to *The Voice & Herald*

PROVIDENCE – There is a growing awareness in the greater American Jewish community towards local, sustainable and just food. It has been termed the “New Jewish Food” movement. The New York-based non-profit, Hazon, has been very much at the center. The movement fuses back-to-the-land values with a desire to eat healthy kosher food, supporting local, sustainable agriculture.

Here in Rhode Island, in light of the recent reports of injustice and scandal at the nation's largest kosher meat plant, many in the Jewish community started to ask lots of questions about their food.

“We were really affected by what happened at Agriprocessors, and we made a pledge to talk about it,” said Rabbi Joel Seltzer of Temple Emanu-El, in reference to his and Rabbi Franklin's Rosh Hashanah sermons.

Rhode Island is well-suited to be a local foods hub “because it's so small,” explained Johanna Bloch, a Jewish farmer of

Scratch Farm in Cranston.

Bloch is among a handful of local activists in Rhode Island who have tapped into the state's movement towards a more local and sustainable economy. Bloch counts various Jewish families as members of her CSA (Community Supported Agriculture), to whom she delivers fresh veggies once a week during the growing season. “I'm a Jew, and I'm sure there are many others [working in this field]” Bloch said.

Some catering professionals have made it part of their work to transform how Jewish Rhode Islanders eat. “People are really conscious of this – the Jewish community is now aware of it, and so is everybody else,” Deb Blazer, local kosher caterer, told *The Voice & Herald*.

Temple Emanu-El, for instance, has made it a new priority to rethink and improve how it eats as a congregation, responding to Rabbi Seltzer's call for a return to eating ethics.

“Agriprocessors was a local breaking point; it raised a lot of questions,” Seltzer said. He voiced enthusiasm for Rabbi Morris Allen's new certification to ensure just business practices for packaged foods, known as *Magen Tzedek*.

In ‘greening’ itself and its meals, Temple Emanu-El has begun composting its



FIFTH-GRADE STUDENTS AT JCDS will soon be planting their own sustainable garden.

food scraps. It has sponsored “Sustainable Kiddushes” on Shabbat. Emanu-El has also committed to being the drop spot for small-scale, ethically raised and local meat from Kol Foods, a young Maryland-based meat company.

Moreover, for its *Bar/Bat Mitzvah* program, a representative from Emanu-El's Greening Committee speaks to the children, and some children have chosen to host celebrations

with reduced carbon footprints.

Seltzer described some of those greener changes as ranging from the foods they serve to where their guests stay, for which the synagogue arranges a partnership between guests and congregants, so they can walk to services.

COMMUNITY JOINS IN

Other Rhode Island synagogues are recognizing an interest in these issues, too.

Temple Beth-El's children volunteer once a year at Providence's Southside Community Land Trust, helping garden and farm the land, among other localities for their *mitzvah* day.

College Hill Chabad Rabbi Mendel Laufer said he has become more environmentally conscious, influenced by a fellow Chabad rabbi and organic maple syrup farmer, Shmuel Simmenowitz, as well as his daughter, Tova. Laufer said he was intrigued

by the idea of reducing one's environmental footprint.

“I like the idea of local farming. We just haven't gotten to the point yet,” he said, although he has made an effort to accommodate to progressive needs of Brown students, by including vegetarian options and, for a while, swearing off plastic plates.

Rabbi Oser of Beth Shalom, one of Providence's Orthodox synagogues, jokingly declared his congregation the most environmental of all in Providence, because, after all, “We all walk to *shul* on Shabbat.”

Oser doesn't share the belief that it is a synagogue's responsibility to tackle these issues, though he appreciates the work being done, noting that there has been interest in meat alternatives, because “there are lots of vegetarians in the community.”

SEE GREEN, Facing Page

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Photo courtesy of Johanna Bloch

Johanna Bloch, a local Jewish farmer in Rhode Island who practices sustainable community agriculture.

GREEN: New awareness is growing here in Jewish Rhode Island

From Previous Page

IN THE SCHOOLS

Beyond the pulpit, changes are afoot elsewhere in Rhode Island. Jamie Woods, fifth-grade teacher of the Jewish Community Day School of Rhode Island (JCDS), has taken green values – inspired by her experiences in San Francisco – and begun to apply them in the classroom.

Drawing from the support of local Rhode Island resources and her fellow teachers, Woods assembled a team to plan a revolutionary educational tool: a garden.

“A soil delivery is expected next month,” she said with the enthusiasm of one whose dream is about to become a reality. Her ultimate vision is to link the garden curriculum to teachers’ lesson plans. The garden could thus represent a new way of “seeing what the pilgrims were growing in Social Studies,” for instance, and can help facilitate new approaches to *t’filab*.

The JCDS garden may also provide ingredients for the revamped hot meal program that caterer Deb Blazer, of Accounting For Taste, will cook (although it is on temporary hiatus), in addition to the menu for the JCC day care program.

Blazer has been a pioneer in local/sustainable cooking and runs her business as green as possible.

For functions like Temple Emanuel’s Shabbat *kiddushes*, she only uses real plates and silverware. Even at JCDS, she made sure that the kids eat on reusable recycled plastic plates. If she goes disposable, it will be compostable.

Blazer has also introduced local food alternatives into her meals, like exciting salads with fresh ingredients from nearby farms. Blazer gushes with enthusiasm as she describes them, in contrast to the standard Jewish fare of bagels and lox. She shops at the local farmers market and supports local farmers.

When she’s not cooking for the schools or synagogues or private events, Blazer also cooks for 70-100 seniors through Meals on Wheels, who eat her vegetables that she grows at the neighborhood community garden, adjacent to the Jewish Community Center, another Rhode Island Jewish innovation.

TURNING BROWN ‘GREEN’

And, of course, there’s Brown University, considered somewhat of a center for the larger Rhode Island sustainable food movement and a host to a

Wednesday Farmers markets from where many of Blazer’s vegetables are purchased.

This past February, students hosted a Sacred Foods Shabbat to raise an awareness of local food shed issues within a Jewish context.

With the support of the Kosher Meal Plan’s new caterer, a vegetarian, the Sacred Foods event showcased a sustainable vegetarian meal and demonstrated a commitment to finding long-term sustainable options for Jewish communal life.

“We’re trying,” said Megan Nesbitt, executive director of Brown Hillel, explaining that many of the

moves towards sustainability – such as eco-friendly cleaning supplies – would be hard to see from the outside. Students have been using real plates on Shabbat to limit waste. For now, though, many of Brown’s Jewish students are involved in the greater sustainability efforts led by local groups like SuFI, the Sustainable Food Initiative.

NEXT YEAR, IN PROVIDENCE

The nascent Rhode Island movement is very much a young seedling.

“I would love to see a local

farmers market once a week in our Social Hall at Temple Emanu-El,” said Deb Blazer, with the thought that a Sunday market could make fresh, local vegetables, probably grown by Johanna Bloch or other local farmers, available to even the most religious Jews.

She even envisions kosher breads and *knishes* all with local ingredients. And at the end of the day, it will certainly be delicious, kosher food that will bring Rhode Island Jews together, and if these sustainability advocates have their way, that food will be much more local.

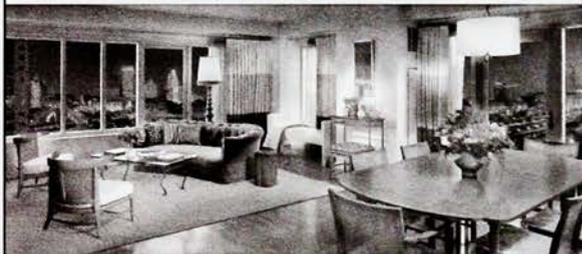
“I would love to see a local farmers market once a week in our Social Hall at Temple Emanu-El.”

Deb Blazer



NICHOLAS LOWINGER, a 5th-grader at the Jewish Community Day School, says that one of the goals of the new edible garden will be to “use the fruits and vegetables we grow in our school’s hot lunch program.”

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New Haggadahs focus on freedom, hunger, the Earth

*Arthur Waskow,
author of first
'Freedom Seder,'
will introduce new
'Seder for the Earth'*

By AMY KLEIN
JTA Staff Writer

LOS ANGELES (JTA) – On April 5, 1968, Arthur Waskow was walking to his house in Washington, D.C., among rioters and armed guards. It was a neighborhood under curfew, the night after the Rev. Martin Luther King Jr. was killed.

Waskow, who had been involved in the civil rights movement, spent the week ferrying food, medical supplies and doctors from the white neighborhoods to the black neighborhoods. The next week was Passover.

"I was walking home past the army and my *kishkes* began to say, 'This is Pharaoh's Army,'" recalls Waskow, now a rabbi.

Back then he was hardly a practicing Jew, and that night, for the first time, he really thought about what freedom

meant at the Passover seder.

"I found myself profoundly moved that this discussion of liberation didn't only apply 3,000 years ago to ancient Israelis but to other generations as well," he said.

Frightened and inspired, Waskow went on to write a new version of the Haggadah using passages from King, Henry David Thoreau, Alan Ginsberg, slave owners and Warsaw ghetto literature, combining it with the traditional Haggadah – his own tattered *bar mitzvah* copy.

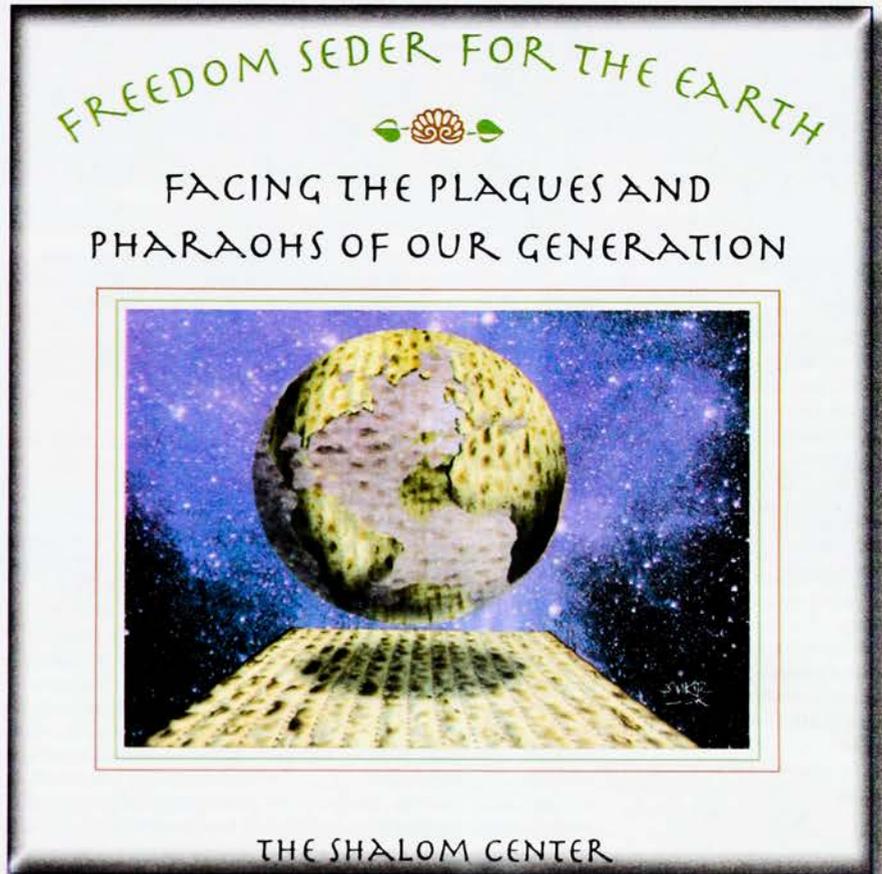
The next year, on April 4, 1969 – the anniversary of King's assassination – he used it at his first "Freedom Seder," where some 800 people – blacks and whites, Jews and non-Jews – gathered to celebrate freedom on Passover.

"That night changed my life," Waskow says.

It changed the lives of many others, too – albeit indirectly – because it opened up the seder to modern-day causes.

While it has become common at seders today to tie Passover's freedom from

See HUNGER, Page 25



The cover of the new Freedom Seder for the Earth.

JTA Photo

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HUNGER: 'People can't be free if they don't have food'

From Previous Page

slavery theme to contemporary issues – feminism, homosexuality, war, the economy, the environment – the original Freedom Seder in Washington and its Haggadah spawned generations of non-traditional seders in which the Egyptians serve only as a metaphor for what enslaves the Jews.

"Every Haggadah before that one had told the story of the liberation of the ancient Israelites from slavery under Pharaoh – period," Waskow says.

By weaving the Jewish story with the struggles for freedom of black America and other cultures, races and religions, "it has sparked for many people the creation of many seders and Haggadot devoted to various aspects of liberation," he says.

On March 29, 40 years later – 40 being a significant as the Jewish number symbolizing rebirth – Waskow's Shalom Center, a Reconstructionist activist organization, is sponsoring a new Freedom Seder for the Earth in Washington at the Shiloh Baptist Church.

Like the original Freedom Seder it will be interfaith, multiracial, multicultural and rooted in the ancient Passover. But instead of slavery, it will highlight what Waskow calls "climate catastrophe."

Like the 10 plagues that destroyed Egypt and its ecology, the environment now suffers many dangers, such as global warming – or "scorching," according to Waskow – drought and hunger. Other groups across the country will hold Freedom Seders for the Earth and use the new Haggadah, "Freedom Seder for the Earth: Facing the Plagues and the Pharaohs of Our Generation," or they may just use the new Haggadah.

For example, *karpas*, the seder tradition of dipping a vegetable or sprig in salt water to signify the salty tears of slavery, begins in the Freedom Seder with this prayer: "If we cannot take joy in the return of spring, how can we be happy in utopia? The Song of Songs brings us the springtime when flowers rise up against winter, the juices of love arise from the depths of depression, and the night-time of history

gives way to the sunlight of Eden, the garden of delight."

Yachatz, the seder ritual of breaking the matzah, begins with this prayer: "Why do we break this bread in two? Because if we hold on to the whole loaf for ourselves, it remains the bread of oppression. If we break it in order to share it, it becomes the bread of freedom. In the world today, there are still some who are so pressed-down that they have not even this bread of oppression to eat. There are so many who are hungry that they cannot all come and eat with us tonight."

HUNGER AND NUTRITION

Hunger is another contemporary issue being raised at seders today.

Many modern-day causes

Nutrition Seder hope that participants will lobby their representatives, who will vote on the bill after congressional recess ends April 20.

"President Obama pledged to end childhood hunger by 2015," says Hadar Susskind, the Washington director of the JCPA. "We're having these seders to get the Jewish community and the faith community to push for robust programs."

Out of 34 million Americans who are "food insecure," as the JCPA calls them, 12 million are children – and these figures are before the current economic crisis' results are known.

"Passover is such a good vehicle because slavery is a metaphor for a lot of different things, like the slavery and the servitude of hunger," Susskind said. "People can't be free if they don't have food."

The Child Nutrition Hadaggah, "Let all who are Hungry Come and Eat: A Seder Dedicated to Child Nutrition and Hunger Awareness," include things such as the four cups of wine for effective activism in eradicating hunger (Education/Awareness; Make it Personal; Advocate; Organize) and the *balach ma'anya*, the traditional Bread of Poverty prayer, followed by the Mazon Passover Reflection:

"One day, God, may it be Your will that we live in a world perfected, in which food comes to the hungry as from heaven, and water will flow to the thirsty as a stream.

But in the meantime, while the world is filled with hunger, empower us to stand on Your behalf and fulfill the words of Your prophet: 'to all who are thirsty bring water,' and greet those who wander with food.'

This Passover, bless us that we should sustain the hungry."

H. Eric Shockman, executive director of Mazon, says at Passover, "You can do something beyond the seder, beyond the family. This is a critical way to implant the glorification of the Jewishness of our tradition. We cannot be content in a spiritual sense if there are hungry people."

"The original Freedom Seder in Washington and its Haggadah spawned generations of non-traditional seders in which the Egyptians serve only as a metaphor for what enslaves the Jews."

that organizations are promoting for Passover -- such as the Jewish World Watch's awareness-raising about Darfur, the Jews United for Justice Labor Seder for D.C.'s day laborers and the Hebrew Immigrant Aid Society's "Progress by Pesach," a national Jewish campaign promoting humanitarian immigration reform – hunger especially in this economic climate needs urgent attention.

That's why the Jewish Council for Public Affairs, the national public affairs arm of the organized Jewish community, is co-sponsoring the Child Nutrition Seder with Mazon, a national nonprofit Jewish agency that fights hunger.

The seders, which are being held April 1-8 at more than 20 locations across the United States, are timed to raise awareness of the child nutrition re-authorization bill in the U.S. Congress that funds the federal government anti-hunger programs and is being drafted now in the House of Representatives and the Senate. Organizers of the Child

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Fast or Siyum of first-born – Wednesday, April 8TH
'Eruv Tavshilin – Wednesday afternoon, April 8TH

Wednesday, April 8th

Providence time only

Eating of Hametz: until 10:30 a.m.
Burning of Hametz: until 11:30 a.m.
Passover begins: 6:59 p.m.
Seder begins at: 8:05 p.m.
Passover ends: Thursday, April 16
8:20 p.m.

Candle lighting times for Passover 2009

Providence time

Wednesday, April 8.....6:59 p.m.
Thursday, April 9 after ...8:05 p.m.
Friday, April 107:00 p.m.
Tuesday, April 147:06 p.m.
Wednesday, April 15.....8:15 p.m.

Blessings

April 8:.....First Eve of Passover	Blessing	1 & 2
April 9:.....Second Eve of Passover		1 & 2
April 10.....Friday of Passover		3
April 14.....Seventh Eve of Passover		1
April 15.....Eighth Eve of Passover		1

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- #3 BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-OLOM A-SHER KI-DE-SHA-NU BEMITZ-VO-TOV VI-TZI-VO-NU LE-HAD-LIK NER SHEL SHA-BAT KO-DESH

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Chelm will not go hungry this year

Innovative idea helps to solve the problem

By MARK BINDER

Special to The Voice & Herald

TWO WEEKS before Pesach, Rabbi Yohon Abrahms and his Yeshiva students were discussing Passover preparations. A lively debate had arisen over the definition of leavened bread.

"I still don't see why we can't use yeast," said Joel Cantor. "In Exodus it just says that the bread didn't have time to rise."

"They didn't know about yeast in those days," said Jacob Stein, the baker's son, who knew the complete history of bread. "They just left the bread out and waited for it to rise, because the yeast was floating in the air."

Rabbi Abrahms, pleased at his student's enthusiasm, tugged on his beard, and said, "Tell me, David, what do you think?"

David Gold, the son of the cobbler, did not hesitate. He stood up, and fled from the room.

"What did I say?" Rabbi Abrahms asked the rest of his students.

Joel Cantor raised his hand, "The Golds are not eating matzah this year."

Rabbi Abrahms was shocked, "What? Why?"

Martin Levitsky said, "It's too expensive."

"It is not!" Jacob Stein said, defending his father's bakery, which was known far and wide for its delicious matzah.

"They still can't afford it," said a quiet voice. It was Rachel Cohen, the daughter of the tailor, was the first woman who had ever been admitted to the Yeshiva.

"Hmm," Rabbi Abrahms stroked his beard thoughtfully. "Perhaps we should discuss tzedakah, charity..."

THE TOWN ELDERS MEET

Later that evening, the Town Elders summoned Reb Gold to the synagogue's meeting hall. Behind the long table sat Rabbi Kibbitz, Reb Cantor the Mer-

factory in Smyrna was built. The shoes from there cost less than it costs me for materials alone."

The council of elders shifted uncomfortably, for every one of them was wearing a pair of shoes that had been bought in the nearby town of Smyrna.

"You can still repair shoes, can't you?" asked Reb Cantor. "Are your shoes worn out?" replied Reb Gold.

"Not yet," Reb Cantor admitted.

Reb Gold shrugged, "I would never be able to pay Reb Stein back. I have a large bag of rice in the cellar, and my family will eat that until after Passover."

"Rice!" bellowed Reb Stein, "Nonsense! You will eat my matzah!"

"Hush," Rabbi Kibbitz commanded. Reb Stein fell silent. "It is common," the rabbi continued, "for the town of Chelm to take care of its citizens."

"I can not accept charity forever," Reb Gold said.

"Then what will you do," asked Reb Cantor, "when you run out of rice?"

Reb Gold looked down at his shoes. They were well made shoes, beautifully crafted. Perhaps they were not as stylish as those made in the factory, but they would last for decades. His father had taught him how to make shoes, like his grandfather and great grandfather. He had gone so far as to visit the factory in Smyrna to ask for a job, even though it was a three hour walk in each direction.

The factory owner had shown him how the shoes were made. Each man in the factory work-

"I would never be able to pay Reb Stein back. I have a large bag of rice in the cellar, and my family will eat that until after Passover."

Reb Gold

chant and Reb Stein the Baker. Reb Gold, stood with his hat held in his hand, and his head bare except for his kippah.

"Joshua," Rabbi Kibbitz began, "we are sorry to bring you here like this."

"What do you mean you're not going to buy my matzah?" snapped Reb Stein.

"Shh," Rabbi Kibbitz raised his hand. "This is an inquiry, not an inquisition."

Joshua Gold looked at the floor and spoke in a quiet voice, "We have no money."

"Then I'll give you the matzah," barked Reb Stein, "and you'll pay me when you do."

"No one buys shoes from me any more," Reb Gold said plainly. "Ever since the shoe

See CHELM, next page

CHELM: It's the most beautiful place in the world

ing on just one part of the shoe – the sole, the heel, the cuff, the tongue. The owner offered Reb Gold the job of punching eyelets. That would be it, day in and day out punching eyelets – not even threading laces! Reb Gold was a craftsman, not a machine. He had graciously refused the job, and walked sadly back to Chelm.

"Have you any family?" asked Rabbi Kibbitz.

"Does he have family?" Reb Stein laughed, "They visit all the time! From all over Russia and Poland. Even from as far away as England. They come into my shop and marvel at the *challah*."

"They come into my store," agreed Reb Cantor, "and they always buy something as a souvenir."

"I will not become a beggar and impose on my family!" cried Reb Gold. The man was nearly in tears. "I will not take my family and leave my town. Chelm is the most beautiful place in the world. Our streets are well kept, our

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square is beautiful, the trees in the Spring bloom with pink flowers and then the leaves in Autumn turn brilliant colors. The water is pure, and the mind of every person who lives here is bright with wonder and astonishment.

"If I leave Chelm, I know what they'll say. 'Look, there goes Joshua Gold. He was too stupid to stay in Chelm!'" With that the poor cobbler fell

to this little village, and when they go home they will take a bit of the wisdom of Chelm with them."

"Does it pay?" Esther asked, not daring to hope.

"Enough. I'll also make shoes," Joshua answered, patting his wife's hand. "To begin I am working for Reb Cantor, but as the tourists arrive, I will receive a commission."

"All this for talking and getting people to come and visit?" she rolled her eyes. "What will they think of next?"

"Maybe," young David Gold said, "we should open a hotel."

Reb Gold looked at his son, and smiled.

"Thank you, David, for sharing our burden. By ourselves this would have been a very difficult year."

With that, the small family gathered together, and hugged each other with joy.

Was Reb Gold successful? Of course! That, my friends, is why the story of that one small village of Chelm is told far and wide, even to the ends of the planet.

Mark Binder is the award-winning author of The Brothers Schlemiel and A Hannukah Present. He is working on The Council of Wise Women.

"I will not become a beggar and impose on my family! I will not take my family and leave my town. Chelm is the most beautiful place in the world."

Reb Gold

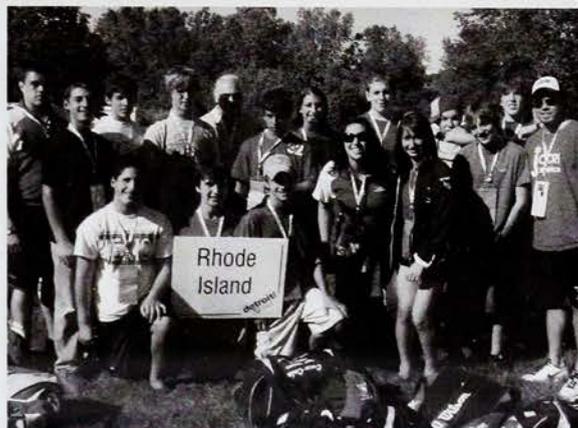
silent, and rather than look at his shoes, he closed his eyes.

Reb Cantor, on the other hand, was smiling. "I have an idea!"

VISITORS TO CHELM

"What's a travel agent?" Esther Gold asked her husband when he returned home that evening.

"I will bring visitors to Chelm!" Joshua Gold answered with excitement. "I will organize tours. People will come from far and wide



RHODE ISLAND'S 2008 contingent for the Maccabi Games.

The Maccabi Games are looking for a few talented teens

BY DARLENE DESROCHES
Special to The Voice & Herald

ARE YOU a creative person? Do you enjoy sports? Are you entering grades 8-12 and between the ages of 13-16? Would you like to meet other Jewish teens who share your interests?

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This year's games are from Aug. 9-14, in San Antonio,

Tex. The JCCRI is looking for participants for soccer, girls basketball, dance, tennis and swimming. For more info, contact me at 861-8800, ext. 155, or Ddesroches@jccri.org by April 17.

MACCABI ARTFEST

The Artfest will be held Aug. 9-14 in Orange County, Calif. The JCCRI is looking for teens interested in: acting/improv, creative writing, dance, digital photography, film and TV production, jazz ensemble, musical theater, rock music, visual art and vocal music.

For more info, contact Rob Cutler, 861-8800, ext. 124, or rcutler@jccri.org by May 1.

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YOUNG JEWISH VOICES
The Jews of YouTube remix the holiday

By AMY KLEIN
JTA Staff Writer

LOS ANGELES (JTA) – A fat, white Jewish boy wearing a backwards baseball cap, pink sunglasses and a snarl, walks down the street to the tune of “Baby’s Got Back,” but instead of saying “I like a big butt and I cannot lie,” he’s rapping these words:

*Dawgs, I like matzah balls and i'll tell you why/
If I don't get 'em it makes me cry.
When the smell rolls in and I imagine the taste, and around them in your face
You get Tums!
Wanna eat that stuff – cuz one just ain't enough!
My clothes they keep on tearing, I'm fat but i'm not caring...*

It’s “Matazah Ball Rap,” one of the many Passover videos virally spread around YouTube, the premiere medium to get out a message – whatever that message may be. Since the Passover seder is the most attended Jewish ritual of the year, the Jews of YouTube have lots to say about it, with videos – funny, satirical, animated and somewhat educational.

In other words, it is a perfect medium for today’s younger generation of Jews looking to connect to their heritage.

There are the rap songs, like the animated hip-hop video by Smooth-E (comedian Eric Schwartz) called “Matazah: Hip Hop Fo’ Jews” (I feel like a freak/ because every time I pull out something to eat for this week/I can’t do it/because I’m Jewish/ and I can’t eat bread/and my rabbi said only/MATZAH!), which was featured on the “Tonight Show.”

Then there are the melodic spoofs, such as Michelle Citrin’s “20 Things to Do With Matzah” (Passover’s over and wouldn’t it be neat/if you could use all the matzah you didn’t eat/Catch it like a Frisbee with your friends in the park/ or jump in the water and pretend you’re a shark), which in the last year registered almost half a million hits.

There are the cute ones, like Sam Apple’s “Who Let the Jews Out,” to promote his book, *Schleppling Through the Alps* (Ballantine, 2006), and the utterly ridiculous ones, such as the movie preview, “I Know What You Did Last Seder” (four Jewish teens are in great danger when a rabbi discovers they have been eating leavened bread during Passover).

Others are more substantive than songs, with modern-day interpretations of the Passover

story, such as “Let My People Grow,” an animated sketch – by Stephen and Joel Levinson, based on their seder skits growing up on Dayton, Ohio.

This one frames the Jews’ desire to leave Egypt as a breakup. (Jewish Slave Girl: “We think it’s time to move on, you know, get a place of our own.” Egyptian master: “But you can’t leave now! I mean things were going so well! Listen, this pyramid is almost done – just finish it up.”)

“I think there’s a lot of stuff to be had in the Jewish world: a cynical, modernist retelling of the Bible,” Joel, a full-time YouTube videographer who earns his living

erated more than 3 million hits, perhaps because it spoofs SoulJa Boy’s popular hip-hop song “Tell Em (Crank That).”

“As a Jewish artist, I’m telling my story. I kind of have a skewed view – I look at matzah and think that I love the tradition, but matzah stops you up like traffic on the 405 at rush hour,” Smooth-E said, referring to a Los Angeles highway. “It’s not disrespectful, but we can all relate to it.”

There are different reasons behind Jewish videos on YouTube.

Some are inadvertently America’s Funniest Home Videos-style funny, like “Seth’s Bar Mitzvah,” which features a family singing karaoke horribly off-key. Others are serious affairs, like castigating the United Nations for its stance on Israel, or explaining Jewish rituals such as the seder.

But the ones that gain the most traction are the scripted, funny videos. Some promote Judaism, but in a more subtle – and timely – way.

Take Citrin’s “I Gotta Love You Rosh Hashanah,” a parody of the “Barack Obama Girl” video (“Yom Kippur leaves me feeling empty inside/Passover reminds of the tears that we cry/but I don’t want to think of our tragic history/cuz I’m comin’ home for Rosh Hashanah”).

“The crazy part was the response I got from people – ‘You make me proud to be a Jew’ and ‘You’re so cool,’” Citrin said, noting that she heard from children, grandmothers, even a Holocaust survivor. Hebrew school teachers told her they use it in their curriculum, and people still stop her on the streets.

“People really connect to it,” said the 28-year-old folk singer from Brooklyn.

Others use YouTube videos to

See YOUTUBE, next page

“Just as the Internet and its blogs have upended traditional media like newspapers and television, YouTube has changed the way many young people think about religion.”

winning YouTube contests, said about “God and Co.,” Nextbook’s video series of Bible stories. God is portrayed in a way that he isn’t usually portrayed.”

CULTURE AND CREATIVITY

Just as the Internet and its blogs have upended traditional media like newspapers and television, YouTube has changed the way many young people think about religion. The Passover videos are just one example of how the Jews of YouTube – usually 20- and 30-something comedians, musicians and writers – are using their culture and creativity to redefine the tradition.

“Being Jewish is a part of me – it’s not the only part of me, but it’s part of my story,” said Smooth-E, a comedian who has made dozens of YouTube videos, including Jewish ones like “Crank That Kosha Boy,” which has gen-



A SCENE FROM the animated hip-hop video by Smooth-E (comedian Eric Schwartz) called “Matazah: Hip Hop Fo’ Jews.”

YOUTUBE: Changing the way that young people think about religion

From Previous Page

promote a specific cause, such as Sarah Silverman's "The Great Schlep," which encouraged young Jews to urge their grandparents to vote for Obama — and grabbed more than 3 million views.

"Talk to your audience where they hang out," said Matt Dorf, of Rabinowitz/Dorf Communications, who worked with the people behind "The Great Schlep" campaign, and Birthright Israel, a Jewish organization that makes good use of YouTube.

Birthright has hired artists like Citrin to make videos and holds video contests for program alumni. "It's where their people are," Dorf said of the 18- to 26-year-olds eligible for Birthright's first-time free trips to Israel. "You're not going to speak to them with a full-page ad in *The New York Times*."

WHERE DO PEOPLE HANG OUT?

On Web sites like JDate, which like Birthright recently hired Brandon Walker — the songwriter of the 1.6 million-viewed video "Chinese Food on Christmas." For Birthright, he wrote a Passover one, "Get Down Moses," and for Jdate he wrote "February's Here" — "Never thought I'd be the type to use a dating site online/but February's here and I don't have a Valentine."

"People come still come up to me and say, 'Oh my cousin from Argentina got it from his uncle in Israel who sent to his doctor in California,' these bizarre stories," said Walker, 26, who teaches music at a Jewish day school in Baltimore in addition to writing music. ("Chinese Food on Christmas" was originally a college class

assignment to write a Christmas song that he first posted on the Web in 2003).

Walker wasn't surprised by the popularity of his YouTube videos.

"Jews love to have a voice in pop culture," he said. "We're a minority and been through so much, but we're so vocal and prevalent — I think that's why we love stuff like this."

With YouTube, Walker said, Jews get "to make our presence known in a positive, lighthearted way, which is not always the case."

What is the line between lighthearted parody and wicked satire? Between being "good for the Jews" and "bad for the Jews"?

"I think these are generally positive stereotypes," Kutner said, although he does receive some negative feedback as well. "I figure words can never hurt me."

Some YouTube Jews don't care much about whether it's good for the Jews or not. Consider "Miriam and Shoshana," or as they are known on YouTube, "Hardcore Jewish Girls." Dressed in buttoned-up white shirts and knee-covering dark pleated skirts, they play Orthodox yeshiva high school girls rapping — "School starts at 7:45 a.m./before that we get some 'Schevitz in/82 'yo, study Torah/ we'd read some to ya/but we'd bore ya' — as they chase boys and dream of being like Amy Winehouse."

WHAT ABOUT PEOPLE WHO DON'T GET IT?

"A lot of those involved with *kiruv* [religious outreach] seem to me overly concerned with how others think of the Jews," said Kaplan, whose day job is a

videographer for Disney. "I have been socialized in a much more secular world. I don't really

see a need to be extremely careful what I put out there," he said. "I know it bothers a lot of people,

but then [I say] don't watch it and don't talk about it."

10 YouTube videos for Passover

LOS ANGELES (JTA) — Here are 10 popular Passover videos of years past: many animated, many musical, not all kid-appropriate.

1. **20 Things to Do With Matzah** — www.youtube.com
Michelle Citrin and William Levin. A funny acoustic guitar song about using leftover Passover matzah. "You can make a matzah pick and play the guitar/or you can make a matzah license plate for your guitar."

2. **Moses Rap: A Pesach/Passover Video** — www.youtube.com
Matt Bar Beat and Music Production Old-School, MTV-style hip-hop video showing recording of the song mixed with Passover's 10 plagues. "Moses in the Red Sea/Like who's gonna follow me/Pharaoh's in the tides, we're gonna ride to our destiny..."

3. **Matzah: hip hop fo' Hebrews** — www.youtube.com
Smooth-E (comedian Eric Schwartz) of "Crank That Kosha Boy" fame, produced by Jib-Jab. Slick, animated hip-hop kid (in "Chai" baseball cap and bling Jewish star) sings about matzah. "How could one bread rock it so famous/when the taste is the same flavor of the box it came in?"

4. **Matzah Ball Rap** — www.youtube.com

D' Dog Dorf for Giving Tree Productions, a marketing company for Jewish nonprofits. Grainy parody of Sir Mix-A-Lot's "Baby Got Back." "My rabbi tries to warn me/ but those matzah balls got me so horny/oh roll that *knaidel*..."

5. **Who Let the Jews Out** — www.youtube.com

Sam Apple, for his book, *Schlepping Through the Alps*. Simple animated greeting card Pharaoh sings to the tune of "Who Let the Dogs Out." LAMB: "Oh hello, Pharaoh. Listen, the Jews have escaped." PHARAOH: "What! That's impossible!"

6. **Get Down Moses!** — www.youtube.com

Taglit Birthright hired Brendon Walker (of "Chinese Food on Christmas" fame). Ancient Moses gets fired from his modern-day job and goes to the streets to part hair, rap and sing. "We'll eat some good food if you come to my seder/ My favorite mode of transportation is the elevator/ We'll put you on the show, I'm quite the showman/But you gotta RSVP so we know if you're *afkoman*."

7. **Matzah Man** — www.youtube.com

American Comedy Network

Kid-friendly animated dancing matzahs to the tune of "Macho Man." "Matzah Matzah man, I'm gonna be a Matzah man."

8. **Getting There is Half the Fun** — www.nextbook.org

Stephen and Joel Levinson for Nextbook's "God & Co." series of modern interpretations of Bible stories. Animated sketch of Aaron "roasting" his brother Moses (with some profanity) after 40 years in the desert. "My brother Moses is such a great man, if we had known what a great leader this kid was gonna become, Mom might have not thrown him in the Nile!"

9. **Happy Passover!** — www.youtube.com

Unleashed TV
A "Family-Guy" type animated sketch in which a Hollywood agent invites a talking dog to dinner. DOG: "I wanna bring over the breadsticks." AGENT: "There's no bread." DOG: "Breadsticks!" AGENT: "Oh, I guess that's alright."

10. **The Matzah Challenge** — www.youtube.com

Video
Jew Jay Firestone for *The Jewish Journal* of Greater Los Angeles. A fake news story on the tasting of five matzot. "This unleavened bread can sometimes be accused of tasting bland... and that argument has more holes than the subject in question."

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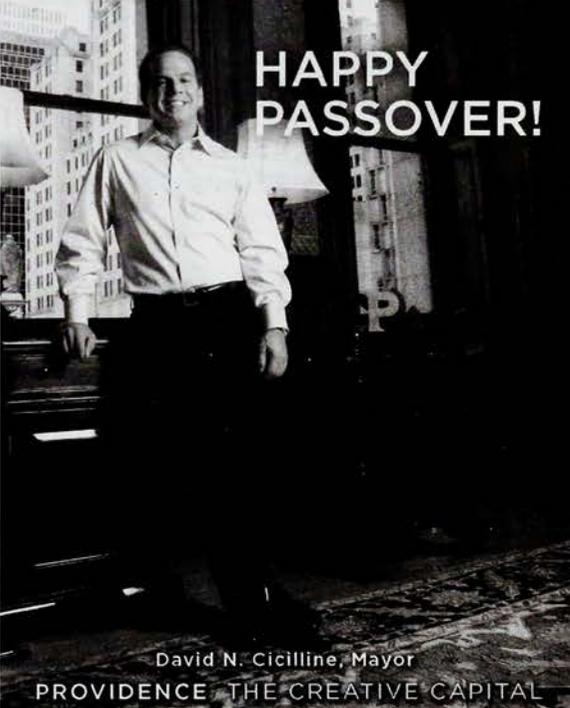
Passover GREETINGS



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Simply Manischewitz Cook-off winners share their recipes

Tempting and tasty main dishes from prize-winning women

BY HELEN MAGG

Special to The Voice & Herald

JUST IN TIME for Passover, winners from the Simply Manischewitz Cook-off share their recipes. More than 3,000 people nationwide – Jewish and non-Jewish – entered the third annual Simply Manischewitz Cook-off.

You may be a winner in your own home when you prepare one of these the award-winning selections for your family during Passover.

Amy Siegel of Clifton, N.J. won the grand prize with her “MARVELOUS MEDITERRANEAN MEATBALL SLIDERS”

Ingredients:

1 cup Manischewitz Matzo Meal (kosher for Passover)
2 pounds ground turkey
1 teaspoon kosher salt
1 teaspoon black pepper
1 teaspoon garlic powder
1 teaspoon onion powder
1 cup mint leaves, chopped
1 large egg
1 tablespoon extra virgin olive oil
1 large Bermuda onion, thinly sliced

1 box Manischewitz tam tams (kosher for Passover)
1 head Bibb lettuce, washed and patted dry
1 bottle Manischewitz Creamy Thousand Island dressing (kosher for Passover)
Manischewitz non-stick cooking spray

Method:

In a large mixing bowl, combine turkey with the spices and mint leaves, and the egg. Shape mixture into small meatballs. Heat a grill pan or large skillet over medium high heat. Spray with nonstick cooking spray. Grill meatballs for 3-5 minutes per side, until no longer pink in center.

Heat a large skillet over medium high heat. Add olive oil and Bermuda onion. Sauté for 10-12 minutes, until softened and golden.

To assemble slider; on a plate, place 1 tam tam, top with small lettuce leaf, cooked meat ball, onions, 1 teaspoon of salad dressing, and top with tam tam. Garnish with additional chopped mint leaves. Serve remaining dressing on the side for dipping.

Try “SLOPPY MOSES,” a dish by New York City finalist Myra Smolev:

Ingredients:

3 ounces Manischewitz potato pancake mix (kosher for Passover)

1 large egg
extra virgin olive oil
8 ounces fresh sliced mushrooms
1 large sweet onion, chopped
1 pound chopped meat – kosher chuck
Manischewitz extra virgin olive oil cooking spray
1 (16 ounce) bottle of Manischewitz original marinara sauce (kosher for Passover)
salt
1 package shredded broccoli slaw for garnish
1 package shredded carrot slaw for garnish
cucumber for garnish
1 tablespoon vegetable oil

Method:

Preheat oven to 475°F. Prepare potato pancake batter as per package directions. Allow to thicken and add 1 tablespoon of vegetable oil, and stir.

Generously spray two 8” round baking pans with Manischewitz extra virgin olive oil spray.

Pour half the batter into each and bake for 20 minutes or until edges turn brown and crispy. Turn and bake 15 minutes or until pancake is tan. Take out of oven and cool.

Add vegetable oil to large skillet - enough to cover bottom in thin layer. Sauté chopped onion until golden, adding more oil if needed.

Add sliced mushrooms and continue to sauté until



All photos courtesy of The Manischewitz Company

brown. Add chopped meat and cook until brown.

Place one pancake on a round serving plate. Spread meat mixture evenly, and cover with second pancake. Dot top with heated Manischewitz marinara sauce.

Cut six pie portions and separate so you can place a small bowl of the heated sauce in the center. Dip wedges into sauce or pour over meat mixture.

“MANI” MEATLOVES DISH:

Ingredients:

3/4 cup Manischewitz beet borscht (kosher for Passover)
1 box Manischewitz garlic tam tam crackers (kosher for Passover)
1-1/2 pounds lean ground beef (kosher meat)
1/2 cup ketchup
1/3 cup yellow mustard

1 egg
salt and pepper for seasoning
1 teaspoon garlic powder
1 tablespoon light brown sugar
1 teaspoon white vinegar
fresh Swiss chard or col-lard greens for garnish
fresh red beets for garnish

Method:

Preheat oven to 375°F and spray muffin tin with non-stick spray.

In a large mixing bowl, stir together the ketchup, mustard, salt and pepper, garlic powder, brown sugar and white vinegar.

To separate the borscht, place a strainer over another mixing bowl and pour the soup through the strainer. Measure out 1/2 cup beets and 1/4 cup liquid and stir into the ketchup mixture.

See PASSOVER, Page 37

Happy Passover!



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Therapy dog, 'Marvelous Marvin' visits students



Fourth-graders Josh Brandes, Aaron Jennis, Lyndsay Goldstein and Alicia Blazer spend time with Marvin. They hold pamphlets about the Marvin Fund.

PROVIDENCE - After Jewish Community Day School of RI (JCDSRI) fourth-graders read *Marvelous Marvin*, by veterinarian E.J. Finocchio, a true story about the disabled black Labrador Marvin, they decided to do a *mitzvah* drive for the Society for the Prevention of Cruelty to Animals (SPCA) in East Providence. The students donated pet food, toys, leashes and a used dog crate.

They were delighted when Marvin, accompanied by Dr. Finocchio, visited their classroom on Feb. 28.

The "Marvin Fund" has raised more than \$100,000 to help elderly, disabled, and less fortunate individuals with their pets' medical needs. According to the web site (www.marvinfund.org), more than 1,300 individuals and pets have benefited.

Photo courtesy of JCDSRI



Pictured are: Rabbi Morton Berkowitz (left, with bowtie and moustache) and Max Richter (background), and an individual, still unidentified (far right).

Mystery solved ...in part

Phone calls resolve the question

BY VOICE & HERALD STAFF
voiceherald@jfri.org

ANNE SHERMAN, the office manager at the Rhode Island Jewish Historical Association received telephone calls that helped solve part of the puzzle about this picture.

"We now know that the photo was taken at Congregation Sons of Jacob in the early 1950s, but we don't know what the occasion was," she said.

Rabbi Berkowitz was the rabbi at Sons of Jacob from 1949 to 1959, when he moved to Far Rockaway, N.Y.

Max Richter was the builder, founder and past president of the synagogue.

Commemorative Holocaust Kaddish

NARRAGANSETT - The Jewish community in southern Rhode Island is invited to participate in the community *Kaddish* for the six million Jews who perished during the Holocaust. Sponsored by the

Jewish Collaborative, this first-time event on April 19 intends to bring generations together to remember our common history. The program includes a guest speaker, candle lighting, music by the religious school

students and prayers for peace.

The service of remembrance and hope will be held on Sunday, April 19, from 4. to 6 p.m. at the Village Inn, Narragansett; light refreshments will be served. RSVPs are

requested, please reply to KaddishFor6Million@jewishcollaborative.org. For more information, contact Richard Winkler, president, Jewish Collaborative at rwinkler@regencyvacationcompany.com.

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Politicos ponder peace prospects

Chafee, Rosenberg evaluate Israeli situation

PROVIDENCE - Former Sen. Lincoln Chafee and M. J. Rosenberg, director of policy analysis for Israel Policy Forum, will speak about "Peace Prospects in the Mideast: A Post-Election Analysis" at an event co-sponsored by the RI Chapter of Brit Tzedek v'Shalom (Jewish Alliance for Justice and Peace), Temple Emanu-El, and JFRI's Community Relations Council of the Jewish Federation. The April 23 event, at Temple Emanu-El, 99 Taft Ave., Providence, at 7:30 p.m., is free and open to the public.

Representing Rhode Island in the U.S. Senate for seven years, Chafee served on the Committee on Foreign Relations and chaired its Subcommittee on Near Eastern and South Asian Affairs (including the Middle East). Currently, a distinguished visiting fellow at Brown University's Watson Institute for International Studies, Chafee wrote *Against the Tide: How a Compliant Congress*



Photo: Israel Policy Forum

M. J. Rosenberg

Empowered a Reckless President.

Since 1988, M.J. Rosenberg has headed the Washington, D.C. office of Israel Policy Forum, whose mission is to promote active U.S. engagement to achieve a two-state solution to the Israeli-Palestinian conflict and peace and security for Israel with the Palestinians and the Arab states. He writes *IPF Friday*, a weekly opinion column on the Arab-Israeli conflict that is widely circulated throughout the U.S. and Middle East.



Photo: Office of Lincoln Chafee

Lincoln Chafee

Earlier, he was editor of *Near East Report*, a biweekly Middle East policy publication of the American Israel Public Affairs Committee.

For information about Israel Policy Forum, see www.israelpolicyforum.org; about Brit Tzedek v'Shalom's mission is to educate and mobilize American Jews to support a negotiated two-state resolution of the Israeli-Palestinian conflict. See www.britshalom.org.

JFS turns 80

Jewish Family Service to honor its octogenarians on April 26

By NANCY KIRSCH
nkirsch@jfri.org

A CONTINUOUS PowerPoint presentation of images and newspaper stories documenting the remarkable 80-year history of Jewish Family Service (JFS) will run at the April 26 noon gala at Ledgemont Country Club in Seekonk, Mass.

Dorothy "Dotty" Nelson and Marcia Riesman, both former JFS board presidents, will be recognized and honored, as will everyone 80 or older who has supported the agency.

"It'll be interesting," said Erin Minior, chief executive officer of JFS, "to see how our programs have evolved. When we started,

we were a resettlement agency and that, of course, has dramatically changed."

Although many of the issues are similar, she said, such as helping parents cope with parenting teens, the topics may change. Now, for example, parents have concerns about Internet, when a decade ago, parents were concerned about drug use, she said.

The agency's services change as the needs of the community do, reflecting its ability to change with the times and

be responsive to its clients.

Mitzi Berkelhammer, of Providence,

and Denise Winston, of Wakefield, are co-chairing the luncheon event, which will include cocktails, the luncheon and a silent auction of vacation packages, tickets to sports events, sports memorabilia and other appealing items, said Minior.

Tickets to the event are \$80 per person, call 331-1244 for more information or for tickets.

"When we started, we were a resettlement agency."



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Interfaith group honors Yom HaShoah

Evening of music and prayer commemorates 'Never again'

BY RABBI WAYNE FRANKLIN
Special to The Voice & Herald

TEMPLE EMANU-EL will be the site of the Holocaust and Heroism Memorial Day, *Yom HaShoah v'HaGevurah*.

Organized by an interfaith committee of clergy and lay people, the April 20 evening event will include performances of the rich choral and solo music reflecting the vibrancy of German Jewish cultural life before the Holo-

caust – music created by the Ashkenazi Jewish community. Cantor Brian Mayer and the Temple Emanu-El Choir and Choral Club, the Kol Kesem HaZamir Teen Choir, Temple Beth-El's Cantor Judith Seplowin, Lynn Torgrove of Hebrew College, Cantor Rick Perlman of Temple Am David, organist Patrick Aitken and members of the Central Congregational Church Choir, and the Reverend Sharon Key will recreate the magnificent music that reminds us of our Jewish heritage and cultural history.

caution and Resource Center's garden.

The community event, which is free and open to the public, begins at 7 p.m. on April 20 at Temple Emanu-El, 99 Taft Ave., Providence. For more information, call the synagogue at 331-1616.



Photo courtesy of JSA

TO LIFE CENTER Adult Day Services' participants, Vera Khoklovich and Ewegenia Zarankina, and TLC Activity Coordinator Karen Connelly, activity coordinator at the To Life Center, hand-printed a very special Jewish holiday tablecloth in preparation for Passover.

"Creating this observance helps us celebrate how far we have come from those bleak days of hatred in the '30s and '40s."

caust – music created by the Ashkenazi Jewish community.

Creating and sharing this observance with our non-Jewish neighbors helps all of us in Rhode Island to appreciate and celebrate how far we have come from those bleak days of hatred in the '30s and '40s.

To begin the evening's observances, Holocaust survivors and

Russian seniors prepare for Passover

Third annual seder a joyful experience

BY MICHELE KEIR
Special to The Voice & Herald

THE RUSSIAN-speaking members of the To Life Center Adult Day Services (TLC), a program of Jewish Seniors Agency of Rhode Island (JSA), plan their third annual

seder. In addition to rehearsing the seder rituals, participants have created individual seder plates and a Jewish holiday tablecloth in preparation for their April 6 community seder.

The To Life Center is now accepting applications. For information about TLC, contact Jennifer Minuto at 351-2440. More information about JSA and its programs is available at www.jsari.org.

Touro Fraternal Association offers scholarships

CRANSTON – Student financial aid applications for qualified members of Touro Fraternal Association and their families were recently sent to Touro members. Touro annually offers educational grants and interest-free loans to members and their spouses and children (including those of deceased Touro members) if they are full-time students in accredited institutions of higher learning. Three grants

of \$3,000 each will be awarded; another \$30,000 is available for loans of \$2,500 or less.

Since its student loan program was introduced in 1981, Touro has made loans totaling more than \$250,000 and all were repaid.

Completed applications must be received no later than August 1. For more information, contact Arthur Poulten at 785-0066 or tourofratl@aol.com.



NCJW LEADERS

Sammie Moshenber, NCJW Director of Washington Operations; Amy Rovin, NCJW-RI; Nancy Ratzan, NCJW National President; and Deborah Chorney, NCJW-RI at the NCJW National Leaders' Retreat, held in New Jersey, on March 13-15.

More information about NCJW-RI is on the organization's web site, www.ncjwri.org.

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History through a centenarian's eyes

*A flawless recall
and a wicked sense
of humor*

By NANCY KIRSCH
nkirsch@jfri.org

WHO NEEDS tradition? Certainly not Charlotte (Lottie) Kwasha, 100, who comes from a family of tradition-breakers. Among the first women to join the Women's Army Auxiliary Corps (and later the Women's Army Corps), she remembers her father's response after she broke the news to him that she'd enlisted: "Lottie, you did it, it's done, walk with your head up and don't do anything shameful."

Years later, she was the first woman accredited at the Veterans' Administration to fight for veterans' claims before the administration's ratings board (which decided whether veterans would get benefits or not).

Kwasha's grandmother, Bluma Lisker, was a business-woman who helped establish The Miriam Hospital. Her brother, H. Charles (Chick) Kwasha, founded the first actuarial company in the country. Another brother, Jimmy, born

in 1897, graduated with the first class of Kingston College, now University of Rhode Island.

During a two-hour long conversation that hop-scotched from politics and anti-Semitism to love and family, the impeccably dressed Kwasha put me to shame with her remarkable memory.

She remembered the date she enlisted, the date she reported to duty, her mother signing papers to allow her to vote (women gained the right to vote in 1920 in the U.S.), the Great Depression, her experiences working for General McArthur, Rhode Island's 1938 hurricane, two World Wars, the birth of Israel, Sept. 11, her experiences overseas, family lore and much too much

Providence – a popular port city, before Ellis Island opened, Kwasha said – in the 1880s.

Her mother, from a town claimed at different times by the Russians and the Poles, was beautiful, Kwasha said. When the Cossacks came through, her family hid her in the attic, fearing for her safety. Tiring of that lifestyle, she came at age 15, with her father to Rhode Island.



Photo by Nancy Kirsch
Kwasha

In Providence, her parents met, fell in love, married and raised five children, of whom Kwasha was second from the youngest.

About her mother, Kwasha said, "She was the queen and my father adored her."

When Kwasha was a senior in high school, her mother had a stroke. "I'll stay home from school and take care of Ma,"

Kwasha said, at age 17. "She's so bright, she's spoiling her life," Kwasha recalled the school department saying at the time. Kwasha didn't think the experience would last for an entire decade – but it did, until her mother died.

At loose ends, she wanted to do something productive. Then, as now, political connections matter. "We all knew politicians, and I walked into a job back then (at City Hall).

The never-married Kwasha was close to her siblings (who have all predeceased her), and remain buoyed by her relationships with her nephew, Bennett Berman, now 75, two great-nieces and a great-nephew.

Called "Charlotte" by her non-Jewish friends, she was always "Lottie" to her family. "Charlotte" is too *goyishe* a name for you," her father had said.

Part Two will appear in the April 17 issue.



Photo by Nancy Kirsch

The dolls that Kwasha's sister Babe had made for her. The enlisted soldier doll represents Kwasha, the Navy officer doll represents Babe.

to cover in an interview.

LOVE AND FAMILY

Her father, who had been a distiller for the Russian czar, left Russia, heartbroken because he wasn't allowed to marry the girl he loved – she was from a poor family and he was not. He arrived in

Editor's Note: After photographing Charlotte (Lottie) Kwasha at her 100th birthday celebration (*The Voice & Herald*, "Saluting 100 years," Feb. 20), and hearing her impromptu – yet emphatic – speech to an aide to U.S. Senator Jack Reed about the need to improve veterans' care at the V.A. Hospital, we knew she'd have something else to share with us.



Photo courtesy of Lottie Kwasha

KWASHA, with fellow WACs, in the Pacific Theater. Kwasha, center, is the one pointing to the sign.

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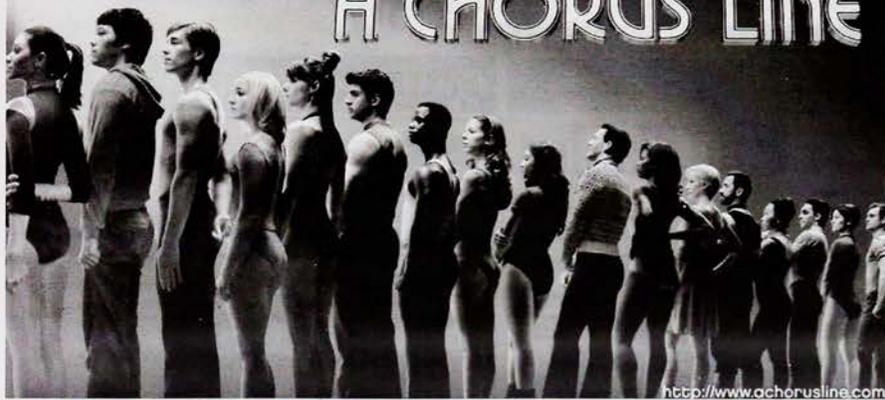
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A CHORUS LINE



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Marvin Hamlisch encourages parents to bring their sons and daughters to see "A Chorus Line" at PPAC.

MUSICAL: The man behind the music in 'A Chorus Line'

From Page 16

rupted his work preparing for his gig as a conductor for the San Diego Symphony to do the interview with *The Voice & Herald*. "My other life is as a conductor," he said. I do mostly popular music. The music with the San Diego Symphony will be about jazz, featuring The Jazz Ambassadors."

Hamlisch admitted to be a bit of Luddite when it came to modern technology. "For me, it's 1956. I don't have an iPod; I don't have a computer," he said. "I've been listening to

the same music for 30 years – 'West Side Story,' 'Gypsy.' Until something better comes along, I'm very happy listening to that."

Hamlisch paid tribute to his parents – who, as with many Jewish families, felt that education was very important. "My parents helped to nurture my career; they saw I was talented and encouraged me.

In turn, he encouraged parents to bring their sons and daughters to see "A Chorus Line" at PPAC. "People will really enjoy the show," adding, "I would hope that parents

would realize how important the arts really are. Arts education is given short shrift these days."

What project would he like to work on next? Hamlisch paused, and said: "A ballet score. I've been thinking about it for a while. Perhaps something for the New York City Ballet." Peter Martins (the director at NYCB), are you listening?

For more information, contact PPAC at 421-2997.

CHILDREN: Starting a family in Israel, everyone's business

From Page 2

for me to realize that this was not the type of silence I wanted to have. The painful awkwardness became unbearable, and I felt as if I had wounded this man's very will to live. So, I took a deep breath, swallowed the last ounce of pride to which I had been clinging for the past five years of my *aliyah* experience, and faux-apologetically corrected myself: "Well, not yet."

"Ahhhh, *b'ezrat hashem, b'ezrat hashem!* It will happen soon, don't worry!" he exclaimed in relief and utter joy.

Instantly, all was forgiven and right with the world, and I was back in his good graces, thanks to my new-

found membership in the club of normal, (soon-to-be) productive, good Israeli women. Clearly, this is the only way to be in the Jewish Israeli world, and any other answer is not to be tolerated.

Any consideration of my own personal choices, desires, and circumstances cowers in the shadow of the powerful social mandate to reproduce and continue the Jewish legacy, as fast and as often as possible.

Don't get me wrong – I want to have kids, and I want to have a lot of them. I just don't think it's anyone else's business when, where, how, and why I have them.

I remember, a few months before our wedding, an Israeli friend of mine telling me that

weddings are such a joyous occasion in this country because all of Israel feels that they are celebrating the new couple – as every new marriage is a new possibility for rebirth and expansion of the Jewish community.

I guess I should have known that this perspective holds just as true for every new Jewish birth – it is all of Israel's pregnancy, and all of Israel's child, and apparently, all of Israel's business.

Alison Stern Perez was born and grew up in Seattle, Wash., lived in Providence following her graduation from Brown University, and made aliyah in 2003. You can e-mail her at alisonsternperez@gmail.com.

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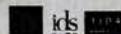


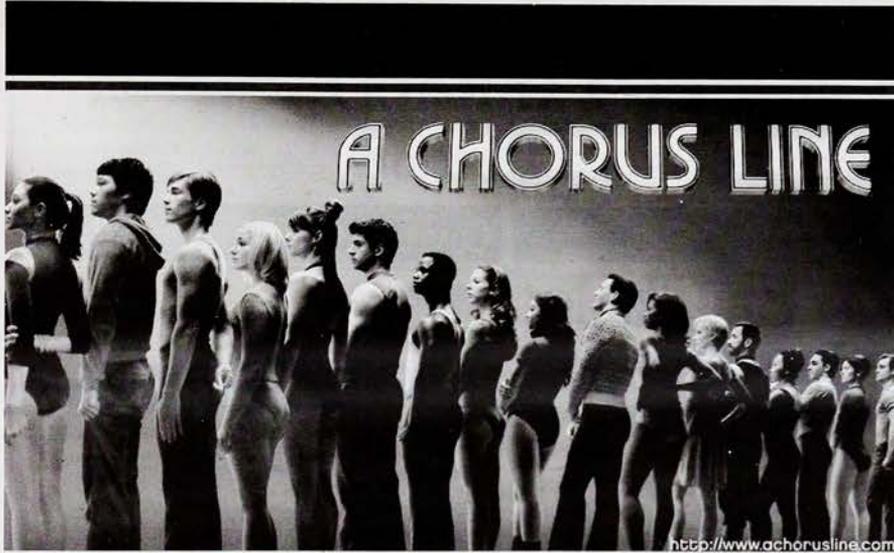
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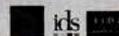


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PASSOVER: More than just matzah

From Page 30

Measure out 2/3 cup of ketchup mixture into a smaller bowl and set aside. Reserve for the end to spread on the tam tams before they go into the oven.

Whisk the egg and add it to the large mixing bowl with other ingredients.

Pour tam tam crackers into a sealed plastic bag. With a rolling pin or mallet, crush the crackers until they are the size of crumbs. Measure out 3/4 cup of crumbs and add them to the large bowl of mixed ingredients.

Add the ground meat to ingredients. With your hands, mix everything together and separate the mixture

evenly into 8 muffin cups.

Add a few squirts of ketchup to the reserved mixture that was previously placed in the small bowl and spread it on top of each mixture with a spoon or small spatula.

Put the filled muffin tins in the oven for 20 to 25 minutes.

Remove from the oven and let them rest on the counter for 10 minutes. To remove them from pan, slide a fork under each "Mami" meatloaf and lift it gently out of its cup.

All recipes were adapted to be kosher for Passover by chef and cookbook author Sarah Lasry.

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Donald Archer Cohen, 84

FALMOUTH, Mass. — Donald Cohen, of Spindrift Hill, Falmouth, Mass., died March 25, at home. He was married to Lois (Herman) Cohen for 54 years.

Born in Providence, a son of the late Max and Ethel (Blackman) Cohen, he had lived in Falmouth for three years, previously residing in Cincinnati, Ohio. He was the owner of Archer Plumbing Co. in Cincinnati for 45 years before retiring three years ago. He previously worked in the family business, the former Brewster Lumber Co., in Providence.

He was a World War II Army veteran serving stateside. He graduated in 1947 from the University of Rhode Island, where he was a member of Phi Kappa Phi. He was a 32nd degree Mason and a Shriner.

He was the father of Jed Archer Cohen of Los Angeles, Calif.; Stuart Archer Cohen of Juneau, Alaska.; Eliot Archer Cohen of Brooklyn, N.Y.; Alan Archer Cohen of Cincinnati, Ohio; and Arna Cohen of Bowie, Md. He was the brother of Joyce Schreiber Tessler of Boca Raton, Fla. and formerly of Rhode Island. He also left seven grandchildren.

Donations may be made to Hospice & Palliative Care of Cape Cod, 765 Attucks Lane, Hyannis, Mass. 02601.

Sherwin Kapstein

PROVIDENCE — Sherwin Kapstein died March 24. Born Jan. 5, 1917 to Max and Rose Kapstein, he was the youngest of 12 children.

As a Hope High School student, he was All-State in football and track; at Brown, where he earned his undergraduate degree in 1939, he starred in football, ran track and played basketball.

He served in the United States Army and, during World War II, in the United States Navy.

He served on the Providence School Committee and was a past president of the R.I. Association of School Committees; past executive director of the National Education Association-Rhode Island; and a former member of the Rhode Island House of Representatives.

He was preceded in death by his wife, Gladys Chernack, who died in 1993. He leaves his children, Jeremy Kapstein, Deborah Kapstein Bronitsky and Daniel Kapstein; his grandchildren, Molly Cote, Max Bronitsky, Zachary Kapstein and Jacob Kapstein.

Donations may be made to Missionaries of Charity, 556 County St., New Bedford, Mass. 02740 or Temple Emanu-El, 99 Taft Ave., Providence, R.I. 02906.

Seymour "Sy" Kirsch, 92

PEABODY, Mass. — Seymour Kirsch, of Peabody, Mass. and formerly of Marblehead, Mass., died on March 28. He was married to Florence W. Kirsch, of Peabody, Mass. and formerly of Marblehead, Mass., for 62 years.

In addition to his wife, he leaves his daughter, Roberta K. Feldman and her husband David of Rochester, N.Y.; his son, Kenneth C. Kirsch and his wife Nancy of Providence; and his son, Harold F. Kirsch of San Francisco, Calif. He was the grandfather of Kate Feldman of Chicago, Ill.; Andrew Feldman of Rochester, N.Y., and Mimi and Sam Kirsch of Providence.

Contributions in his memory may be made to the American Heart Association, 20 Speen St., Framingham, Mass. 01701.

Irving R. Levine, 86

WASHINGTON, D.C. — Irving R. Levine, of Washington, D.C. and Boca Raton, Fla., died March 27. Born in Pawtucket, he was the

Obituaries

son of immigrants from the Ukraine who owned a small general store.

After attending Samuel Slater Junior High School for one year, his family moved to Providence. He was a graduate of Nathan Bishop Junior High School, Hope High School and Brown University in 1944. His World War II Army service prevented him from attending his graduation from Brown. He began his career in journalism at *The Providence Journal* in 1940, working part-time and received a master's in journalism from Columbia University in New York.

In 1950, he went to Vienna and later Korea, and reported on events in each location. NBC later hired him to a full-time position and, between 1955 and 1970, he was the chief correspondent for three NBC foreign bureaus — London, Moscow and Rome. In 1971, he returned to the U.S. and was named the network's chief economic correspondent. He worked for NBC for nearly 50 years.

He served as dean of international studies at Lynn University in Boca Raton, Fla., and was the recipient of numerous honors, including, among others: Brown University's William Rogers Award for "outstanding professional achievement and extraordinary service to humanity," in 1988. In 1994, he returned to Brown for his 50th reunion to serve as the chief marshal of the commencement. In 1996, he received an honorary doctor of journalism degree from Rhode Island College and served as the keynote commencement speaker. URI, Roger Williams College (now University), Providence College and Bryant College (now University), have also honored him with honorary degrees and he is in the Rhode Island Hall of Fame. He was named a "Rhode Island Commodore" by the Junior Achievement in Rhode Island in 1986.

Levine was well-known for his trademark bow tie. In a 1996 interview with John Martin, then *The Providence Journal-Bulletin's* television critic, Levine was quoted: "There has been a suggestion that

it's a contrived affection. But I started wearing bow ties back when lots of people wore bow ties. People I admired wore them: Elmer Davis, the great journalist, wore them. Edward R. Murrow wore bow ties. Winston Churchill, Harry Truman."

He is survived by his wife, the former Nancy Jones, and their three children, Jeffrey, Daniel and Jennifer. He also leaves his sister, Eva Schaffer, in Walnut Creek, Calif.

Sherry A. Quaglieri, 52

CRANSTON — Sherry Quaglieri, of 11 America St., died March 24 at home.

A lifelong resident of Cranston, she was the daughter of Elaine I. (Rosenberg) Kessler of Cranston and the late Dr. Berton J. Kessler. She was the mother of Rachel Quaglieri of West Warwick and the late Andrew Kessler Dwares, and the sister of Mitchell D. Kessler of Charlestown, Scott L. Kessler of Providence and the late Ronni Lynn Bermudez.

Judge Irving Zimmerman, 94

DEERFIELD BEACH, Fla. — Judge Irving I. Zimmerman died on Feb. 24 in Deerfield Beach, Fla. Born in Woonsocket in 1914, he was the son of the late Joseph and Lena Zimmerman. He married Eleanor M. Elovich in 1941. They lived in Woonsocket until 1997, then moved to Singer Island, Fla. and later, to Deerfield Beach, Fla.

A graduate of Providence College and Harvard Law School, he earned a masters degree in taxation from Boston University. A member of the R.I. Bar Association, he was an attorney and probate court judge in Woonsocket and Burrillville. He was past president of the Lions Club and PTA, as well as past chairman of the Board of Trustees of the former Fogarty Hospital.

He was deeply committed to the Jewish community in Woonsocket. He served as president of Congregation B'nai Israel, was a lifetime member of B'nai Brith,

and was a Hadassah Associate.

In addition to his wife, he is survived by his daughter, Felice (Dr. Neil) Kantor, of Ft. Lauderdale, Fla., and his son, Steven (Barbara) Zimmerman, of Denver, Colo. He is also survived by seven grandchildren, nine great-grandchildren, and one step-great-grandchild.

Contributions may be made to Congregation B'nai Israel, in Woonsocket, Hadassah, or B'nai Brith.

Louise L. Zuckerman, 81

GREAT NECK, N.Y. — Louise L. Zuckerman, wife of James R. Zuckerman, of Great Neck, N.Y., passed away March 24, after a long illness. Born Naomi Leavitt, Jan. 5, 1928, in New York, N.Y., she was the daughter of Fannie Fishelson of Boston, Mass. and Moses A. Leavitt of New York, N.Y.

She attended The Birch Wathen School in New York and graduated from Great Neck North Senior High School. She received a B.A. in English from the University of Michigan, in Ann Arbor, Mich., in 1949. While raising four children, she volunteered at North Shore Hospital, Manhasset, N.Y., and worked as a real estate agent. She worked as an independent tour manager/travel consultant and visiting more than 150 countries.

She is survived by two daughters, Judie Zuckerman Schwartz (Jeffrey) of Denver, Colo., and



Faye Zuckerman (John Martin) of Barrington; a son, Laurence Zuckerman (Alice Gottesman) of New York, N.Y. and Cornwall, Conn. She leaves eight grandchildren: David, Jonathan and Kayla Schwartz of Denver, Colo.; Seth and Melanie Chitwood of Barrington; and Zachary, Eleanor and Jessica of New York, N.Y., and Cornwall, Conn. Her daughter Ellen Zuckerman died in 1996.

Contributions may be made to the American Jewish Joint Distribution Committee at www.jdc.org, with the following address: Zuckerman, 18 Robbins Dr., Barrington, R.I. 02806.

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HONOREES: Rabbi, philanthropist to be saluted April 29

From Page 1

bilities at a major Conservative synagogue, Miller served at Adas Israel from her June 1986 graduation from the Reconstructionist Rabbinical College until June 2008, the longest pulpit tenure of any woman in the Conservative movement.

Miller has served as President of the Washington-Baltimore Region of the Rabbinical Assembly (RA), was also the first woman to be appointed to head a national committee of the RA, and was one of the first women to serve on the Rabbinical Assembly's Executive Council.

It's ironic that Miller, who grew up on Lafayette Street in Pawtucket, was a pulpit rabbi for so many years, destined to giving speeches to crowds, as she was very shy in her younger years. Her parents feared she was developmentally delayed, because she talked so rarely. About her days as a rabbinic intern, she wrote, "Each time I stood up to preach was a challenge. I genuinely identified with the trembling *b'nei* and *b'not mitzvah*, with whom I shared the *bimah* and the anxiety."

Anxiety aside, Miller's sermons have resonated with her congregants. In 1983, her Yom Kippur sermon on homelessness sparked an initiative by Adas Israel and its congregants that led to establishing the Anne Frank House, the first formal Jewish effort in the area to grapple with homelessness.

As a representative of the Rabbinical Assembly and the American Association for Ethiopian Jews, Rabbi Miller met, in Ethiopia in 1989, with political leaders and members of the Ethiopian Jewish community to press for the immigration of Ethiopian Jewry.

Today, she serves as president of the Open Dor Foundation, an organization whose educational programs reach out to unaffiliated and marginally active Jews, as well as to non-Jews who are part of Jewish families.

Miller's husband, Ralph, their five sons and 12 grandchildren and her interests in music, swimming, travel and photography keep her busy, as well.

RICHARD BORNSTEIN

"I wonder how many people today remember me as the little kid in the apron waiting on them," Richard Bornstein laughed, referring to his family's business, Miller's Delicatessen on Providence's East Side, where he worked for years.

Today, Bornstein, another



Rabbi Miller was voted 'most studious' in high school.

Classical High School Distinguished Alumni Award recipient, and his wife, Sandy, divide their time between Providence and Palm Beach, Fla.

"When someone called me about Classical, I thought they wanted me to serve on a committee," Bornstein said. "It's very nice to be seen as worthy of an award."

Before Classical and URI, Bornstein attended Providence Hebrew Day School and grew up in an Orthodox home, though today he belongs to Temple Emanu-El.

"Classical was one of the best experiences of my life," he said. "I wasn't the smartest kid in the class, but I really wanted to graduate from Classical. If there

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Nevertheless, Bornstein must deal with numbers to some degree, as president and chief executive officer of The Koffler Group, a real estate development and management firm in Providence.

His late father-in-law, Sol Koffler, founded America Tourister Luggage Company; when it was sold in 1978, several family members formed a real estate holding company called Koffler Corporation.



Richard Bornstein has a strong history of philanthropy.

In 1996, Bornstein, Sandy and Sandy's mother bought out the other family members and established The Koffler Group that has holdings throughout New England.

Bornstein considers himself blessed to spend time with Sandy's three children and seven grandchildren.

Bornstein has a strong history of philanthropy within and outside the Jewish community in Rhode Island. He has served on the boards of the Jewish Federation of Rhode Island, Temple Emanu-El and the Jewish Federation of Palm Beach County, Fla.

As a trustee of The Koffler Bornstein Family Foundation, Bornstein has helped direct charitable donations to Brown University, Bryant University, Providence College, Roger Williams University and, his alma mater, the University of Rhode Island. He and Sandy helped establish The Koffler Bornstein Families Institute of Jewish Studies at Temple Emanu-El. He serves on URI's Hillel building committee.

Miriam Hospital and Brown University's Warren Alpert Medical School are also important to him. The chairman of the corporate partners program at the medical school, Bornstein said, "So many people think you have to go to Boston for medical care. Why should that be?"

Let's make the state a first-class resource for health care by getting better hospitals, equipment and staff, he said.

"Sandy and I both feel a closeness to Miriam Hospital," he said, "as the Jewish hospital."

The Wednesday, April 29, dinner at the Providence Marriott Hotel honoring Bornstein, Miller and three other alumni is open to the public, and tickets are \$75 per person. No tickets will be sold at the door.

For more information, contact Mary Figueroa at 441-2052, or e-mail classicalalumni@yahoo.com.

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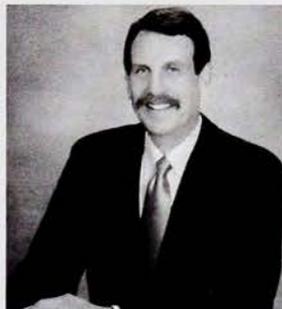
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FAIN: A philanthropist for all seasons

From Page 3

were not officers into the Officers' Club. He grew close to Floyd McKissick, one of the early Freedom Riders who succeeded James Farmer as the head of the Congress of Racial Equality (CORE).

McKissick and others were frequent visitors to the Fain home, and a frequent topic of conversation – with and without guests – was social justice. When African-American farmers in the South were forced off the land and couldn't get mortgages, his father helped them get financing, said Lyle. "It wasn't a lot of money, but it was life to those farmers," he said.

Fain's sister-in-law, Rosalie Fain (the widow of his brother, Norman), called the Fains "a giving family, a close family."

Although the family was far from politically unified, no family rifts ensued. "My Uncle Edgar was as conservative as my father was liberal," said Lyle, "but they just didn't talk politics." He remembers his father's relatives saying, "Irving, what do you need this for? Why are you doing this?"

Liss Fain, Fain's daughter, said in a phone conversation from California, where she now lives, "He was someone who had a really deep passion for moral behavior. He told us,

'You should listen to what other people tell you, but you should do what you feel is right.' That's how he lived his life, even when people told him he should stop doing what he was doing (around civil rights issues) because he was endangering his family."

A summa cum laude graduate of Classical High School, Fain received the Pasteur Medal

ism). Temple Sinai's Men's Club named him Man of the Year in 1961. A significant supporter of Israel, Fain also served on several international trade missions.

Fain exemplified *tikkun olum*: Buying up properties on Lippitt Hill (now University Heights on Providence's East Side) to turn the neighborhood into a socio-economically and racially diverse

area in the 1950s; leading an effort urging Reform synagogues to address and respond to anti-Catholic bigotry in 1960, or persuading Brown University to establish a teaching exchange program in 1965 with Tougaloo College, the African-American college in Mississippi of which he was then a trustee, are just a few examples of his commitment to social justice.

Fain's life lesson to his children – "do what is right for you, no matter what other people say" – encouraged Liss to follow her passion for dance. Now the artistic director of Liss Fain Dance, a San Francisco dance company, she misses her father's exuberance and conviction.

Asked what he'd want people to know about his father, Lyle said, "To him, Judaism was about how you treat people and *tikkun olum*. That was our duty."

"Judaism was about how you treat people and *tikkun olum*."

Lyle Fain

and the Coolidge Medal and Prize before graduating from Harvard University, the Brotherhood Award of the National Conference for Christians and Jews, and honorary degrees from Brown University, Hebrew Union College and Tougaloo College, among others.

His leadership roles in civil rights and Jewish organizations, included, among others, Citizens United for Fair Housing (which he founded), the board presidency of both the Urban League of Rhode Island and Temple Beth-El, and the chairmanship of the social action committee of the Union for American Hebrew Congregations (now the Union for Reform Juda-

Jewish Community Calendar

From page 21

Jewish Genealogy

Meeting features Michael Goldstein, discussing Israel's genealogical resources.

WHERE: Temple Emanuel, 385 Ward St., Newton, Mass.

WHEN: 4 p.m.

MORE INFO: 796-8522

Monday

April 20

Holocaust and Heroism Day
Interfaith musical event will celebrate vibrancy of German Jewish cultural life before the Holocaust.

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

WHEN: 7 p.m.

MORE INFO: 331-1616

Wednesday

April 22

Good News about Israel
Visiting Professor at Brown University, Dr. Lehman-Wilzig

will speak on current situation in Israel.

WHERE: Temple Beth-El, 70 Orchard Ave., Providence

WHEN: 7:00 p.m.

More info: 331-6070

Thursday

April 23

Peace Prospects in Mideast
Former Sen. Lincoln Chafee and MJ Rosenberg, director of policy analysis for Israel Policy Forum, will speak on recent Israeli elections.

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

WHEN: 7:30 p.m.

MORE INFO: judithkaye@aol.com

Sunday

April 26

JFS Anniversary Gala
Jewish Family Service celebrates 80 years of working with families with luncheon "Honor-

ing Octogenarians."

WHERE: Ledgement Country Club, 131 Brown Ave., Seekonk

WHEN: Noon

COST: \$80 per person

MORE INFO: RSVP by April 10 to 331-1244 or behiye@jfsri.org.

The Jewish Community Calendar in *The Voice & Herald* lists events that are open to the public and of interest to the Jewish community in Rhode Island and Southeastern Massachusetts. The deadline for calendar events is two weeks before the actual publication date of the issue. For instance, for the issue dated April 17, items will need to be received by April 6. Please send all potential items to voiceherald@jfri.org, with the subject line, Calendar Item. Space limitations and editorial considerations may limit what items are included.

LABOR: Joining with Bibi in new government

From Page 15

remains committed to the peace process and help the country face uniquely grave threats from Iran, Hezbollah and Hamas.

"We won't be anyone's fig leaf or anyone's third wheel," Barak told the Central Committee. "We will act as an opposing force that will ensure there will not be a narrow right-wing government, but a real government that looks after the State of Israel."

In exchange for Labor joining the coalition, Netanyahu agreed to commit the government to all agreements signed by previous Israeli governments, the pursuit of regional peace and enforcement of the law when it comes to illegal Jewish settlement outposts in the West Bank. The deal also allows Barak to stay on as defense minister and makes him a full partner in the diplomatic process.

For Barak – and perhaps for many of Israel's international partners – the Netanyahu-led government is now palatable.

Some European officials already had expressed public misgivings about Netanyahu's coalition, especially the prominence of controversial Yisrael Beiteinu leader Avigdor Lieberman, who was promised the portfolio of foreign minister. While the Obama administration was careful publicly to maintain a neutral stance on the composition of Israel's government, Israeli observers have predicted that a right-wing



EHUD BARAK and Benjamin Netanyahu embrace after Labor's decision to join the Likud-led government.

coalition would be on a collision course with Washington.

Netanyahu himself expressed a preference for avoiding a narrow coalition even before the Feb. 10 vote, which saw significant gains for Israel's right wing. All along, the Likud leader said he'd like to see a national unity government comprised of his party, Labor and the current ruling party, Kadima – and led by him. Like Barak, Netanyahu says the seriousness of the threats Israel is facing mandates a strong, stable government. Critics, including some in Labor who spoke out before the committee vote Tuesday, say what Netanyahu really seeks is diplomatic cover to pursue a right-wing agenda.

"We would be entering this government as a third wheel, as a wagging tail, not more than that," Labor Knesset member

Shelly Yachimovich said. "There is no shame in sitting in the opposition. On the contrary, it's an honor."

Following the vote, the "honor" appeared to be reserved for Kadima. Despite Netanyahu's entreaties, the party has refused to join the coalition. Kadima leader Tzipi Livni said she would not join the new government unless Netanyahu committed to the pursuit of a two-state solution to the Israeli-Palestinian conflict and agreed to a rotating premiership that would make her prime minister for two years.

By staying in the opposition Livni – whose party captured 28 seats in the Feb. 10 vote, one more than Likud – believes she will be able to solidify Kadima's position as an alternative to the Likud-led government.



State Representative – District 59

J. Patrick O'Neill

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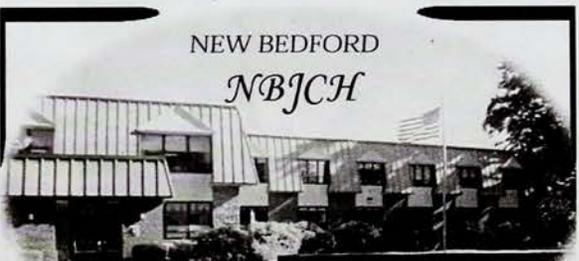
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Senator Jack Reed
*Wishing You & Yours
 A Happy Passover*

Paid for by the Reed Committee

Engagements



Seth Seigle and Lori Szuchman

SETH SEIGLE AND LORI SZUCHMAN, both of New York City, are pleased to announce their engagement.

The parents of the bride are Robin Szuchman and Dr. Mario Szuchman, both of New Jersey. The groom's parents are Richard and Evelyn Seigle of Providence.

The bride-to-be is a graduate of Syracuse University and is employed at Nickelodeon. The future groom is a graduate of The George Washington University and is an agent at the William Morris Agency.

A November 2009 wedding is planned.



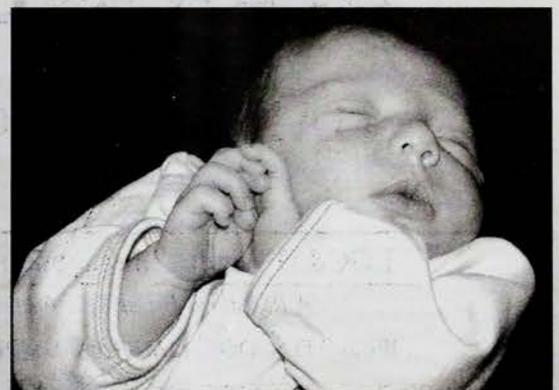
Bridget Raspallo and Adam Seigle

BRIDGET MARIE RASPALLO, of Cumberland, and **Adam Kurt Seigle**, of Providence, announce their engagement. Bridget is the daughter of Louise and Robert Raspallo of Cumberland. Adam is the son of Evelyn and Richard Seigle of Providence. They will marry June 7, 2009.

Births



LYNNE A. SOLOD and YARIV BLOOMBERG announce the Jan. 25 birth of their daughter, **Aviya Chaia Bloomberg**, in Tel Aviv, Israel. Her brother, Sivan, welcomed her home. She is the granddaughter of Phyllis B. Solod and the late Arthur J. Solod of Warwick, and Tzipora and Hillel Bloomberg of Kfar Saba, Israel. Her middle name, Chaia, is for her two late great-grandmothers, Irene Thomashow and Evelyn Solod.



SHERRY, TODD and big brother Joshua Zetlan, of Douglas, Mass., announce the birth of **Ari Samuel** on March 18. Ari's grandparents are Ron and Marcy Sohn of West Warwick and Anita and the late Arthur Zetlan of Lake Worth, Fla.

We Are Read Everywhere

Where in the world will we go next?



Back to the '70s and '80s in Cranston bash
 DAVID AND CHERI MOSS, left, of East Greenwich, Temple Sinai's Rabbi Peter Stein, center, of Warwick, and Melisa and Rob Radocchia of Cranston, right, display *The Voice & Herald* on their recent trip back to the '70s and '80s at Temple Sinai's March 28 fundraiser, Pami Steinel's Big Retro Bat Mitzvah.



Washington, D.C.

FIVE HARRY ELKIN MIDRASHA Community High School students and their faculty advisor participated in a Jewish Civics Initiative trip to Washington, D.C. on March 15-18. Pictured in Senator Sheldon Whitehouse's office are David Brenman, Adin Zussman, Cara Kaplan, faculty advisor Miriam Abrams Stark, Joseph Sacks and Phillip Rasnick.

WHERE HAVE YOU BEEN?

The Voice & Herald loves to hear from you. Send us photos of a recent trip taken with *The Voice & Herald* and we will be happy to publish them.
 Sent to: voiceherald@jfri.org or mail: 130 Sessions St., Providence, RI 02906

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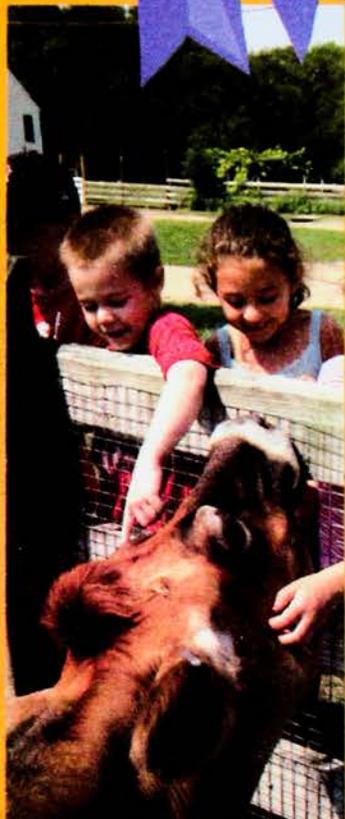
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