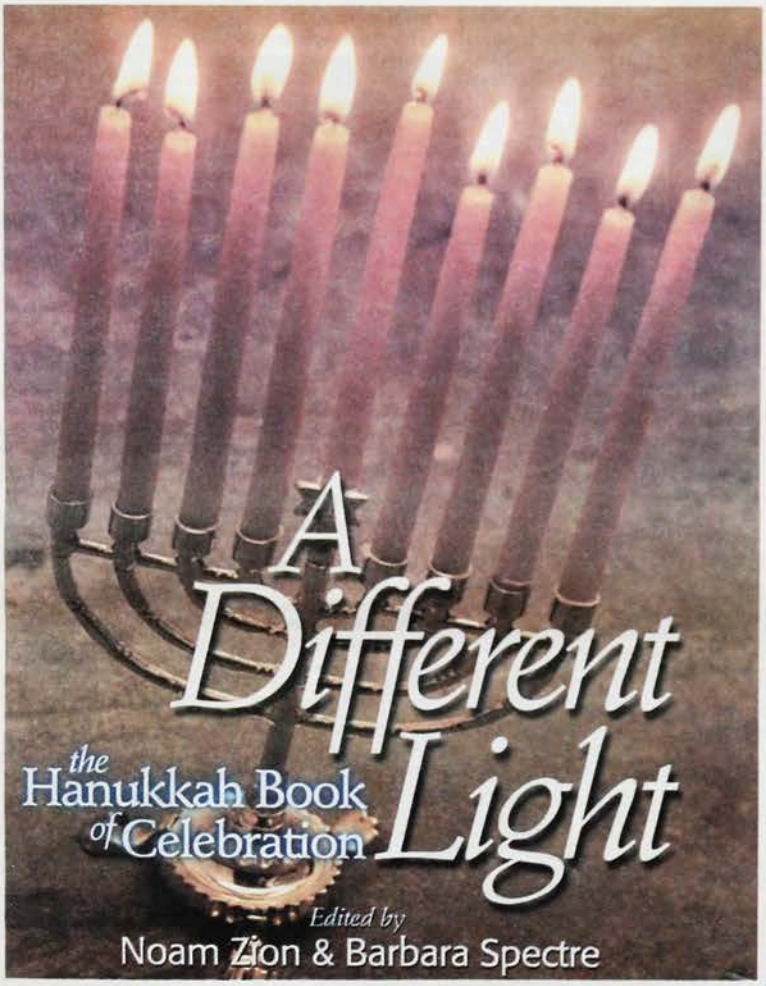
The Jewish VOICE OF RHODE ISLAND

Jewish Federation of Rhode Island | Kislev-Tevet 5761 | December 2000



The Jewish Federation of Rhode Island's annual campaign had exceeded $3.8 million at Voice press time. Why should you join this annual fund appeal? To help Raise Jews, Save Jews and Care for Jews.

One of the best of the new books about Hanukkah, *A Different Light,* published by the Hartman Institute in Jerusalem, is co-edited by Noam Zion who will deliver the Braude Lecture here in February. Look for this and other outstanding books at the JCC Bookfair now through December 25. What does the book recommend for Hanukkah gifts? See page 21.

Postmaster: Dated Material. Please Expedite!

Hot spots of violence continued to flash in the West Bank and Gaza; terrorist bombs exploded in Israel and Hizbollah killed and wounded Israeli soldiers at the border with Lebanon as the new ***intifada*** raged on. Stories on pages 2-7.

Credit: Brian Hendler/JTA

The Jewish Voice of RI

The Jewish Voice of Rhode Island (465-710) is printed monthly, except Aug., in Sept., Oct., Nov., Dec., Jan., Feb., Mar., Apr., May, June and July by the Jewish Federation of Rhode Island, 130 Sessions St., Providence, RI 02906. Telephone 401-421-4111; FAX 401-331-7961; e-mail JVoice@aol.com. ISSN number 1078-7232.

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

Publisher: Jewish Federation of Rhode Island: Robert Mann, President Janet Engelhart, Executive Vice President
Editor-in-chief: Jane Sprague
Production Assistant: Leah Camara
Editorial Board: Eleanor Lewis, chair Members: Stanley Aronson, MD, Alan Axelrod, Patricia Cohen, Mark Feinstein, Linn Freedman, Rabbi Alvan Kaunfer, Toby London, Doris McGarry, Robert Riesman, Richard Shein, Gladys Sollosy, Joshua Stein, Norman Tilles, Judith Romney Wegner, Alan Zuckerman.

Advertising: Seena Taylor

Correspondents: Carl Alpert, Betty Aronson, Stanley Aronson, Cary Eichenbaum, Stuart Goldman, Tema Gouse, Yehuda Lev

Photographers: Seymour Glantz, Joshua Karlin, Bill Sprague

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

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

Visit the Federation's web site at www.jfri.org

Subscription price $1.00. Periodicals postage paid at Providence, RI.

Postmaster: Send address changes to: Jewish Federation of RI 130 Session St., Providence, RI 02906.

Briefs. . .

Compiled by Yehuda Lev from Jewish Telegraphic Agency dispatches and other sources.

No quiet yet in the territories

JERUSALEM: While the situation is subject to radical shifts from day to day, as of press time at The Voice no one could claim that an effective cease fire has taken hold in the ongoing clashes between Palestinians and Israelis.

Mourners comfort each other at the funderal of a teacher killed in the bus bombing.

A number of attempts have been made and Palestine Authority Chairman Yasser Arafat has several times said that he would order his police and others to stop their assaults on Israeli civilians and soldiers, but too no avail.

Within Israel there has been growing sentiment to permit the army to use greater force in suppressing rioters and terrorist attacks but Prime Minister Ehud Barak has refused to go beyond striking with rockets at clearly designated targetss. The most serious attack was the blowing up of an elementary school bus in the Gaza Strip with the resulting deaths of two teachers and the wounding and dismemberment of five children. But at the same time Barak has kept lines of communication with Arafat open in hopes that talks can resume.

Another front was reopened with the death of an Israeli soldier from a roadside bomb in a place where Israeli, Syrian and Lebanese borders abut, is held by Israel although the Hezbollah guerrilla movement claims that it is a part of Lebanon and that Israel should vacate it. Following the explosion, Israeli warplanes attacked Hezbollah positions in Lebanon.

Knesset committee criticizes Israel history textbook

JERUSALEM: A ninth grade history textbook, approved by the Ministry of Education and the center of a storm of criticism, has been attacked by the Knesset Education Committee which says it omits any teaching of "Zionist values". The book, ***A World of Changes***, was characterized by the committee chairman, Zevulun Orlev of the National Religious Party, as "violating the spirit of the State Education Law which obligates the ministry to provide Zionist education for all of the children of Israel."

Defenders argued that Zionist history is taught elsewhere during the 12 years of basic education and that other texts are available to educators.

Nonetheless the condemnation was approved unanimously by committee members including Colette Avital of the One Labor Party, Natan Sharansky, a leader of Jews from the former Soviet Union, and Yehudit Naor of the ultra-secular Shinui Party.

Leah Rabin's death leaves void

JERUSALEM: The recent death of Leah Rabin from cancer, five years almost to the day after the assassination of her husband, Yitzhak Rabin, has left a void in Israel's political picture that will not be easy to fill.

The 72 year old widow of the late Prime Minister was an ardent supporter of his attempts to arrive at an accommodation with Palestinian leaders. After his death she took up the torch for peace and only two months ago accused Prime Minister Ehud Barak of not working hard enough in the interest of peace.

The late Leah Rabin (right) and her daughter at her husband's funeral five years ago.

Mrs. Rabin blamed the then-opposition leader, Benjamin Netanyahu, for helping create the climate of opinion that made the assassination possible and refused to shake his hand at Rabin's funeral.

Leah Rabin immigrated to Palestine from Germany as a child in 1933 and met her husband near a fruit stand on a Tel Aviv street. They married during Israel's War of Independence and had two children, Dahlia, an attorney who serves in the Knesset, and Yuval, who represents an Israeli software company in the United States.

Israel responds to EU condemnation

JERUSALEM: Israel's foreign ministry has responded to a critical statement by the European Union regarding the latest round of street clashes between Palestinians and Israelis.

The response said that the EU's declaration "clearly ignores the responsibility of the Palestinian leadership for the incitement of violence and terrorist attacks."

It rejected the EU's claim that Israeli settlements in the occupied territories are the direct cause of the violence and the ostensibly "even-handed" call on both Israel and the Palestinian Authority to end the violence. Israel, the response pointed out, has consistently called for an end to the violence and for a renewal of the talks. The declaration, said the foreign ministry statement, encourages the Palestinians to continue their campaign of violence and contributes nothing to the revitalization of the peace process.

Hezbollah takes control in Southern Lebanon

It appears that Hezbollah, the Syrian-controlled terrorist group controlling southern Lebanon, has been given free reign by Damascus to escalate its activities along the Israel-Lebanese border.

If so, this dashes Israeli hopes that the new Syrian ruler, Bashar Assad, would aim for an easing of tensions between his country and Israel. Hezbollah took control of the territory in southern Lebanon that Israel had occupied since 1980 but evacuated earlier this year.

For a while the Moslem fundamentalist group contented itself with allowing Lebanese to throw stones across the border at Israeli soldiers safely beyond range but kept actual violence down to a minimum. But in the past few months the gloves have come off. An Israeli soldier was killed and two more wounded by a roadside bomb that was set off in a disputed area that Hezbollah says is Lebanese soil and Israel believes is Syrian. This is also the area in which three Israeli soldiers were kidnapped recently and are believed to be in Hezbollah hands.

Now Hezbollah has moved Katyusha rockets into position near

Please go to page 31.

Table of Contents

Agencies		BJE	26-28	Medical Arts	36-37
JCC	32	PHDS	28-29	National	10
JFS	31, 33, 38	Federation	3, 11-17	Opinions	8-9
JSA	38-39	Campaign	12-13,17	Religious News	35
Community	24-25	Endowment	3	Seniors	38-39
Cultural Arts	34	Women's Alliance	14-15	Women's Alliance	14-15
Education		Hanukkah	19-23		
ASDS	29	International	7		
		Israel	2-6		

Special Features

A son's touching Hanukkah tribute to his father 19

What else besides latkes? 20-21

A photo review of one great evening: The BJE Renaissance 27

Philanthropist makes $1.5 million gift to community

Political Junkies turn attention to Israel!

by Yehuda Lev

Political junkies, who feasted for weeks on the bizarre election proceedings in the state of Florida, have now turned their attention to the equally complex, if not quite so world-shaking elections now shaping up in the State of Israel.

In a sudden but not totally unexpected move, Prime Minister Ehud Barak has called for new elections, barely 17 months after he was swept into office for a four year term with an unprecedented majority over his rival, Likud Party leader Benjamin Netanyahu. Netanyahu, who was thought to have been politically dead and went off to the business world, the Israeli version of the Isle of Elba, is now expected to provide Barak's main competition, having returned for what may be his hundred days before Waterloo. No one is betting on that outcome however, polls show that Barak has lost most of his public support and votes show that he has lost most of his support in the Knesset.

Here's the scene. Israel's political world is badly splintered among secular, ethnic, religious, Arab and other parties, the largest of which, Barak's One Labor party, has only 28 out of a total of 120 seats in the Knesset. So, obtaining a majority means combining the votes of a number of smaller parties, many of which may represent constituencies whose interests clash with those of others in the coalition. The coalition becomes a family of quarreling siblings.

More: The prime minister, who used to be the head of the party with the most seats in the Knesset, is now elected separately although at the same time as the Knesset. So his party's Knesset members need not be loyal to him or he to them, which is a formula for even more disunity.

Enter Barak, a general of note and a highly respected individual, and exit Netanyahu who left office with possible criminal charges hanging over him (they were later withdrawn) and a track record of poor political judgment.

Barak promised two things to the voters. One, he would deal effectively with the nation's mounting social problems, among them unemployment, poor schools, poverty, inequitable provision of health services, bias against the Arab minority, and a sizable ultra-religious minority that does not serve in the military. He has ignored this part of his platform in favor of concentrating on his second promise, to end Israel's perennial conflict with the Arab states and with the Palestinians. He succeeded in withdrawing Israeli troops from southern Lebanon but, with the best of intentions and with a willingness to compromise that far exceeded that of any previous Israeli prime minister, he has been unable to bring about a peaceful resolution of the Palestinian issue. In fact, in this regard matters are far worse today than they were when he assumed office.

Barak formed a coalition combining his party, an anti-religious party, a secular left-wing party, a religious Sephardic party, a religious Ashkenazi party, a secular, right-wing Russian immigrant party, an Arab faction and a centrist, secular party. Politically it was every which way and gradually elements of his coalition broke away until, by the time he called for elections last month, he could muster no more than 30 votes in his support on most issues.

What happens now is best described as political junkie heaven. Neither Barak nor Netanyahu are certain to be nominated for prime minister by their parties. Barak, seen by many in Labor as a loser, is challenged by a number of party leaders who have been mustering support within Labor's ranks. Netanyahu is challenged within the Likud by another former general, the formidable Ariel Sharon whose drawbacks are many, including advancing age, a reputation for battlefield ruthlessness and a sense that he would never be accepted by the Palestinians as a negotiating partner.

But the real excitement lies in the role of the smaller parties. Shas, a party of mainly religious Sephardic voters is , with 17 seats, the third largest bloc in the Knesset. It is torn by rivalries; its former political leader, Aryeh Deri, is in prison, convicted of fraud but still wields considerable influence among its following. Its principle issue is money for its extensive network of schools, child care facilities and other social amenities that the government does not provide in sufficient quantity.

The Russian immigrants have, by and large, have done well in Israel. (One explanation for this is that they were the only immigrants ever to arrive from a country with a worse bureaucracy than Israel's and so knew how to manipulate it effectively.) They tend to support tough policies on the Palestinians, are secular, and have good organization. But they too are divided, mostly because of personality differences among their leaders, into two parties.

The Arab parties are also divided but, surprisingly, may have gained new importance because of the recent unexpected outbursts of violence by Israeli Arabs in support of Palestinian demands for an independent state. The Arabs are a core constituency for any Labor government but feel that they are treated as second class citizens in government financial allocations, work opportunities and social amenities. Any government in the future will have to pay more attention to their needs although it will still suffer if it is seen as pandering to "untrustworthy" Arab citizens.

The religious parties are united in their refusal to negotiate with the Palestinians on territory and on Jerusalem but divided among themselves on internal issues and their leaders. And an important but small percentage of the voters, the settlers in the territories, while divided on religious matters (many are secular who joined settlements because of favorable

Please turn to page 37

Ariel Sharon

Benjamin Netanyahu

Ehud Barak

Philanthropist creates JFRI's largest endowment at $1.5 million

by Jane S. Sprague

A member of the local Jewish community, who prefers to remain unidentified, has made the largest gift to the Jewish Federation of Rhode Island (JFRI) in the organization's history.

Four gifts made over the last four years, including $1.1 million in 2000, bring the total in these annuity and charitable remainder trusts to $1.5 million.

"This is a man in his 80s, without heirs, who wants to give back to the community," explains Edward D. Feldstein, who chairs the JFRI Endowment Fund. "He has been a prudent investor. He tells us that he has been blessed all his life and now he wants to use those appreciated investments to bless others."

Three different vehicles were used to create funds that will benefit the donor and another person in their lifetimes and then establish a remainder fund to benefit designated organizations. By using his highly appreciated stock to create charitable vehicles, he will be able to enjoy the income generated, but will defer paying capital gains taxes on the appreciation.

Two of those funds are Charitable Remainder Annuity Trust Agreements. Both pay an income to the donor for life. If the corpus of the funds generates income greater than the stipulated 7% or 8%, of the original gift the excess is returned to the fund's principal.

When the non-charitable recipient dies, the donor has designated which organizations will benefit from the assets. For instance, seven organizations are to receive income each year from the corpus of the first fund, while four others and five identified in the second fund will receive annual payouts from the funds' income.

"Donors are able to funnel their resources to areas of special interest," noted Joshua Karlin, director of Gift Planning for JFRI. "In this case, our donor is especially inter-

Please turn to page 11

CRC Initiatives In Support For Israel

by Alen Axelrod

The Community Relations Council, always a forthright voice in support of Israel, has taken initiatives during the current crisis to express our community's steadfast support and interpret the situation to the general community. In keeping with the CRC mission statement – to "preserve the rights of Jews worldwide" through education, advocacy, and community action – CRC responded quickly to the rapidly unfolding events. Our actions include:

- Sending a memo to 400 community leaders on the situation and suggesting web sites to visit for further information.
- Issuing daily email updates to those who expressed interest in
- Holding a leadership briefing, by Israel's New England Vice Counsel, for 80 lay leaders.
- Holding an interfaith clergy briefing, also by Israel's New England Vice Councel, for key figures in the Catholic and Episcopal Dioceses, and the RI State Council of Churches.
- Staging a solidarity rally, attended by more than 300 people, so show that Jews here stand as one with Israel.
- Sending commentary pieces sent to three newspapers (published in one).
- Sending more than 100 postcards to each of RI's congressional delegation thanking them for pro-Israel votes.

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Israeli, Palestinian representatives try to reduce violence on the ground

by Naomi Segal

JERUSALEM (JTA) — As Israeli-Palestinian violence enters its third month, representatives from the two sides are trying to reduce the scale of the fighting. There has even been talk of a new initiative to reach a peace deal.

But the real test of these efforts will be seen on the ground, where the violence continues to claim Israeli and Palestinian lives.

With the start November 27 of the Muslim holy month of Ramadan, traditionally a time for Islamic militancy, Israeli security forces are bracing for the conflict to intensify.

Meanwhile, over the last weekend in November, the two sides met on the diplomatic and security level.

In a phone call initiated Friday, November 24 by Russian President Vladimir Putin, Prime Minister Ehud Barak and Palestinian Authority President Yasser Arafat pledged to work to resume security coordination.

The day before, Israel ordered the joint liaison offices with the Palestinians closed after an Israeli soldier was killed in a blast at one of the Gaza Strip offices.

The phone conversation via Russia was followed by a reported meeting Saturday night between Arafat and Israeli Cabinet minister Amnon Lipkin-Shahak. And on Sunday, the head of Israel's Shin Bet domestic security service, Avi Dichter, met in Egypt with the head of the Palestinian security service in Gaza, Mohammed Dahlan.

At the same time, regional commanders of the Israel Defense Force reportedly met with their Palestinian security counterparts.

The site of the Dichter-Dahlan meeting indicates that Egypt is not yet abandoning its role of mediator, even though it recalled its ambassador to Israel.

Also on Sunday, Egyptian President Hosni Mubarak met with Barak's chief security adviser, Danny Yatom. During the meeting, Mubarak reportedly told Yatom that Israel must implement confidence-building measures before the Palestinian Authority can justify taking any steps to stop the violence.

As a gesture linked to the start of Ramadan, Israel on Monday reopened the Karni Crossing into Gaza to allow the flow of food, medicines and other essentials.

Despite the various contacts, violence on the ground continued largely unabated.

November's last weekend was marred by at least 10 Palestinians and two Israelis killed in clashes in the West Bank and Gaza. The two Israelis were Ariel Jaraffi, 40, who was killed in an ambush in the West Bank, and Maj. Sharon Arameh, 25, who was killed during a gun battle in southern Gaza.

On Sunday, the Jerusalem neighborhood of Gilo again came under fire from the neighboring Arab town of Beit Jalla.

On Monday, gun battles erupted in the West Bank after Israeli troops killed five Palestinians near Kalkilya the night before. In that incident, Israeli soldiers opened fire after they "identified an armed gang of terrorists" that had fired on an Israeli vehicle traveling toward a Jewish settlement, according to an army statement. Palestinian officials said the five were unarmed civilians.

Israel is demanding that violence be reduced before political negotiations resume.

Observers have been split over whether Arafat has lost control over all the Palestinian forces operating on the ground, or whether he is using the unrest for political gain.

Meanwhile, Barak has signaled a shifting of diplomatic gears. The Israeli daily Ha'aretz reported Sunday that Barak had directed senior advisers to begin drawing up a new political plan for resuming negotiations with the Palestinians.

Media reports indicated that various advisory forums, including the National Security Council and the IDF general staff, were working on position papers for a "long-term" interim agreement with the Palestinians.

The reports noted that Likud opposition leader Ariel Sharon, while serving as foreign minister in the government of Benjamin Netanyahu, had presented such a plan to the Palestinians, who rejected it.

The papers have yet to be submitted to Barak, but the working assumption for the idea is that the Palestinians are not yet prepared to reach a final peace agreement with Israel.

Observers also noted that were the sides to resume negotiations, the fast-approaching end to President Clinton's presidency will not provide enough time to come up with a comprehensive agreement.

Photo by Brian Hendler/JTA

Thousands of Israelis demonstrate in Jerusalem's Zion Square against Prime Minister Ehud Barak's policies. The Nov. 22 protest took place a few hours after a terrorist bomb in the Israeli town of Hadera killed 2 and injured 60.

Photo by Brian Hendler/JTA

Palestinian youths run from a barrage of tear gas fired by Israeli soldiers in Ramallah during clashes after Friday Muslim prayers in November. The soldiers, who also fired rubber bullets, were responding to rocks and Molotov cocktails thrown by the Palestinians.

Reenactment shows PA shots killed 12-year-old boy

IsraelNationalNews.com

An IDF investigation and re-enactment appears to show conclusively that the 12-year-old boy from Gaza, Muhammad al-Dura, was not shot by Israeli soldiers, but was rather the victim of a cruel plot staged by Palestinian sharp-shooters and a television cameraman.

The incident in question occurred on Oct. 6, when the boy and his father happened to be walking past the scene of a major battle between Palestinian snipers and Israeli soldiers. Former IDF sniper Yosef Doriel, who initiated the re-enactment, said that he had several reasons to suspect that it was not the Israelis who shot the boy.

"For one thing, the boy and his father were hiding behind and to the left of a barrel that was between them and the Israeli forces," he told Arutz-7. "In the video clip, you see four clean bullet holes to the side of them. These were not shot by the Israelis. They are 'clean' and full holes, not mere grazes that would have been formed by the 30-degree angle of the Israelis, but rather by Palestinians (stationed more directly in front of the father and son) to make sure that the two would stay put. Suddenly, you see the boy lying down in his father's lap, with another bullet hole in the wall directly behind him. Again, it could not have come from the IDF position, which was behind the barrel and to the side, but only from the Palestinian position, which was more directly in front of the father and son.

This is the bullet that went through his stomach and out of his back. At that point in the video, you can hear the firing, but the Israeli position was far away! Rather, what happened was that a Palestinian advanced to a spot very close to the photographer, and shot the fatal shot. You can also notice that at that moment of the fatal shots, the photographer suddenly 'shook' and the picture was blurred, a signal that the shots came from close to him."

Doriel and a fellow physicist, Nachum Shachaf, proposed that O.C. Southern Command Yom Tov Samiyeh oversee a re-enactment of the entire incident, complete with the barrel and life-size dummies. Doriel concludes: "The Palestinian forces staged the event. The Israelis were firing, for sure, but the fatal shots came not from them, but from the Palestinian position in front of the boy, behind the cameraman."

In midst of fighting, Ethiopians still come

A group from United Jewish Communities, recently returned from a fact-finding trip to Ethiopia, reports that "aliyah applications on the Ethiopian end could be completed in 90 days."

According to the report, dated October 27, approximately 2,000 families in Addis and 1,100 families in Gondar had yet to initiate the application process for eligibility determination.

The pace of aliyah application processing in Ethiopia has increased since families have been able to make direct application. Previously, processing was initiated only if relatives in Israel requested it, and the pace was slow.

The report notes that once the application process is complete, the next critical phase is to validate the applicant's data, which is done by the Interior Ministry in Israel. This is an interview process with relatives in Israel since there are virtually no written records in Ethiopia.

So far in 2000, nearly 2,000 Ethiopians have arrived in Israel. Current estimates are for 5,000 to make aliyah in 2001.

The American Jewish Joint Distribution Committee continues to maintain medical clinics and nutritional programs for the Addis and Gondar compounds, and the Jewish Agency for Israel (JAFI) runs cultural transition seminars and provides clothing for those who applications for aliyah have been approved. JAFI also makes all the arrangements for leaving Ethiopia, arriving in Israel and making the transition to Israeli society.

In addition, the subcommittee reported that the Falas Mura in Addis and Gondar are a population at risk. Falas Mura are those who say they or their ancestors were Jews who had to convert, but now wish to resume their Jewish identity.

Full, uncropped AP Photo

The NY Times ran this photo from the Associated Press as one of an Israeli policeman beating a Palestinian on the Temple Mount, when, in fact, he was saving a Jew who had been attacked. Seeing the uncropped photo to the right makes the error even more amazing. Not just a gas station shows, but a car in motion. On the Temple Mount?

Israeli policeman and a Palestinian on the Temple Mount.

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Palestinian leaders on intifada

During the last seven years, while Israel and the Palestinian Authority were negotiating terms for a peaceful coexistence, the consensus was to pay more attention to the deeds of the PA than the words of their officials and their appointees. Thus, neither the Israeli government nor most Jewish media outlets published inflammatory rhetoric made in Arabic to the Palestinians and other Arab populations.

This publication did receive, from time to time, translations of radical speeches or articles, but thinking we were acting in the spirit of conciliation, we did not print incendiary material. Had we done so, our readers may not have been so surprised at the resumption of the intifada and the renewed call for jihad, or holy war, against Israel. Hindsight is wonderful.

What follows here are excerpts of public comments or published articles that have been sent to The Voice from the Middle East Media Research Institute (MERI), an independent, non-profit organizations providing translations of the media of the Middle East. You may follow their work more closely at www.memri.org.

Who controls the intifada?

According to Fatah Secretary (Yasser Arafat's organization) and Head of the Tanzim (police) in the West Bank, *Marwan Al-Bargouthi*, "The Fatah movement is proud of launching the Intifada and is leading it. . . Arafat is the chairman of the Fatah movement and enjoys its trust. We stand by him and respect his instructions, but the intifada expresses the (will) of the masses. It did not begin with an order and will not end with an order. . . The continuation of the intifada is in the interest of the PA, because it had reached a dead end, and the intifada is the (way) to rescue the peace process. Experience teaches us that negotiation without struggle in the field is beggary and humiliation."

The goal of intifada, Bargouthi continues, is to rebuild the peace process "on new foundations that include the UN resolutions setting the timetable for new negotiation while ending the US monopoly on the peace process and the inclusion of active international forces such as China, the EU, Russia and various Arab parties."

Secretary-General of the PA Presidency, *Tayyed Abd Al-Rahim* said, "The intifada will continue until the liberation of Jerusalem. . . there will be no peace, security or stability in the Middle East unless the Palestinian people achieve their legitimate national rights — the establishment of a Palestinian state with Jerusalem as its capital and the Right of Return."

Threatening the US

PA Information Minister Director General *Hassan Al-Kashef* stated, "When popular rage begins targeting American interests on Arab soil, the will of the Arabs will prevail. . . If the place where the Jewish voice is head is the ballot box in the US, then the scene where the Arab voice is heard is Arab soil, which is stuffed with American companies and American interests."

Credit: Reuta Hendler/JTA

Israeli soldiers take shelter around their vehicle before firing rubber bullets during violent clashes in Ramallah after Friday prayers.

Criticism of the PA from within

Hussam Khadhr, a member of the Palestinian Legislative Council affiliated with Fatah, said in an interview, "The Palestinian public was also frustrated with the future of the peace process. Additionally, the citizens feel that (civil) institutions are not being built and there is no struggle against corruption.

"The intifada, until now, remains a body without a head. . . I refer to those media generals who describe the Palestinian struggle (on TV) but are incapable of leading the Palestinian struggle. . . There is no clear political rationale behind the intifada. . .

"In the Palestinian leadership there are those affiliated with Jordan, and others affiliated with Israel or the US. The President is aware than more than 50 senior PA officials smuggled their families abroad and transferred money to foreign accounts. All of them, without exception, have had airplane tickets and visas ever since the first week of the intifada. The defenseless citizens are the only ones who have always supported Arafat. . . The time has come to purify the Palestinian house."

On achieving statehood

Three Palestinian activists debated various issues on Al-Jazeera, the Qatar-based Arabic news channel: PA Minister of Information *Yasser Abd Rabbo*; deputy head of Hamas's political bureau *Musa Abu Marzuq*, and *Bilal Al-Hassan*, an analyst with the London-based daily paper, Al-Hayat.

Abu Marzuq: "A state within the borders of the West Bank and Gaza would be considered an achievement at the present state. . . It is clear that if a state is established within the 1967 borders, these will not be final borders. We must further aspire for borders that will include Palestine in its entirety."

Abd Rabbo: "There is almost a consensus among Palestinians that the direct goal is to reach the establishment of an independent Palestinian state on the June 4, 1967 borders with Jerusalem as its capital... Regarding the future after that, it is best to leave the issue aside and not to discuss it." Asked whether Israel would still be a state of the Jews, he said, "Every attempt to establish a racist state in the region has failed in the past and will fail in the future. At this point I will stop. I do not want to elaborate on this subject."

Bilal Al-Hassan on negotiations: "There is one combined path: one minute you fight, and the next minute you negotiate. And one minute you negotiate and the next minute you fight. This is a principle." He further claimed that the Palestinians must "create a crisis" in the negotiation channels and declare that they are not ready to meet any Israeli or American as long as the Palestinian demands for internationalization are not met.

Intifada strategy

Abd Rabbo: "The intifada was the people's way of intervening in order to express their objection to the terms which (the US and Israel) tried to force on us in Camp David." He called for a UN force in the West Bank and Gaza, saying, "I don't mean observers with cameras or even pistols. Rather, an international protection that will replace the occupying forces . . . A force that will act as a buffer between us and the occupation.

Israeli public opinion

Abu Marzuq stated that Hizbullah proved how to best use Israeli public opinion. "The Four Mothers movement led the Israeli army out of Lebanon. . . When you cause the Israelis casualties, public opinion becomes effective." He also said, that the difference between South Lebanon and Palestine is the way the regime treats the Resistance Movement. "The Lebanese government treated Hizbullah differently than the PA treats Hamas. How many Hizbullah detainees are there in Lebanese jails? How many Hizbullah *shahids* (martyrs) were killed by the Lebanese government?"

Religious institutions hit in Canada

by Bill Gladstone

TORONTO (JTA) — Canada's Jewish community has experienced a spate of anti-semitic violence that some observers say is "the worst concentrated outbreak of anti-semitism, particularly against religious institutions, since the Second World War."

That was the assessment of Manuel Prutschi, national director of community relations for the Canadian Jewish Congress (CJC).

The CJC has counted at least 50 incidents of arson, assault, graffiti and vandalism against Jewish targets since Israeli-Palestinian tensions increased in the Middle East in late September.

There have been four reported assaults, all in Montreal: Two students wearing yarmulkes were beaten up in a subway station, another was bullied in a schoolyard and a man was beaten as he walked home from synagogue.

Bricks have shattered windows of two Toronto synagogues, and anti-semitic or pro-Palestinian graffiti spray-painted on at least five others. Jewish shops and institutions have likewise been targeted in London, Hamilton and Ottawa, all in the province of Ontario.

The five reported incidents of arson include the firebombing of synagogues and the headquarters of a Jewish burial society in Montreal, Ottawa and Edmonton. Yousef Sandouga, 20, was charged with arson after a Molotov cocktail thrown at a window of Beth Shalom synagogue in Edmonton caused about $1,000 in damage to an external wall.

In one incident, police responding to a bomb threat searched a Jewish community center in downtown Toronto on Yom Kippur without disrupting prayer services. The Israeli Embassy in Ottawa received a bomb threat.

Jewish officials also say they have received numerous telephone death threats aimed at them or the entire Jewish community.

By special arrangement with the Jewish community, the Montreal Urban Community Police have taken to patrolling outside synagogues once every hour, said Robert Libman, mayor of Cote Saint Luc, a Montreal municipality with a high proportion of Jewish residents.

"No community in Canada should have to endure what the Jewish community has had to endure over the last month," Prutschi said. "The political, religious and ethnic leaders all have a responsibility, repeatedly and publicly, to condemn and repudiate such acts, not only because they threaten the Jewish community, but because they are an assault on the multicultural fabric of Canada."

The CJC was quick to condemn graffiti scrawled in October on Palestine House, the headquarters of the Canadian Palestinian community in Mississauga, outside of Toronto. "We were appalled by this attack, and we issued a statement condemning it as totally reprehensible," said Prutschi, who said the local Arab community does not repudiate specific acts of violence against Jewish targets in Canada.

In November, several rabbis and a single Muslim imam in Ottawa issued a joint statement urging that relations between the Jewish and Arab communities in Canada should not be affected by the conflict in the Middle East.

"The fact that you have six rabbis to one Muslim religious leader signing that tends to imply that the Jews are primarily on the giving end rather than on the receiving end" of such initiatives, Prutschi said.

Putin prevails over media moguls

by Lev Gorodetsky

MOSCOW (JTA) — The Russian government appears to have won the latest battle in its ongoing struggle against a Jewish media magnate. Vladimir Goussinsky ceded control of his media holdings in mid-November to the country's natural gas monopoly, which is controlled by the Russian government.

Goussinsky, who left the country in July after being jailed briefly on fraud charges, has no plans to return to Russia to face questioning, his lawyers said. Goussinsky frequently used his independent media outlets to criticize the government, thereby drawing the ire of President Vladimir Putin.

It is unclear how the move by Goussinsky, the leader and financial backer of the Russian Jewish Congress, will affect Russian Jewry. But after anti-semitic remarks made early in November by the newly elected governor of the Russian region of Kursk, some are wondering whether Putin's campaign against Goussinsky and another leading Jewish tycoon, Boris Berezovsky, is fueling anti-semitism.

Anti-semites "feel that now it has become possible to say anti-semitic things openly, and they are probing the reaction of society and the Kremlin," said Tanya Freilikher, a Moscow Jewish activist.

Berezovsky also has decided to remain abroad rather than face possible arrest.

Alexander Mikhailov accused the former governor, Alexander Rutskoy, of being backed by what he called the "All-Russian Jewish Congress." He also noted that Rutskoy is Jewish and linked Rutskoy with Berezovsky. It wasn't the first time recently that Russian politicians have made such comments. During the regime of Putin's predecessor, Boris Yeltsin, Communist politician Albert Makashov created an outcry with similar remarks.

The difference now, say some, is that anti-semitic officials may feel that Putin's actions against Goussinsky and Berezovsky give them tacit approval to spout their vitriol.

Indeed, Mikhailov also claimed that Putin sent his personal adviser to assist him in his pre-electoral campaigning and is an ally in his drive to "liberate" Russia from "filth." Putin's administration quickly denied these claims.

Ironically, Rutskoy was prevented from running in last month's regional elections after a local court struck him from the ballot, apparently at the Kremlin's request. The Kremlin wanted its own candidate to win, but got Mikhailov instead.

For his part, Putin has been quick to praise the role of Jews in Russian society and to condemn anti-semitism. But in the campaign against Goussinsky and Berezovsky — which Putin apparently sees as a way to muzzle the media and increase his government's power — the Jewish roots of the media moguls have become a weapon he used against them.

The short term effects appear to be clear. Journalists working for Moscow Jewish radio say that after every attack on the "Jewish oligarchs" — as the two are known — they get lots of angry calls accusing Jews of "robbing Russia and getting away with it."

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Happy Hanukkah!

Best wishes and warm regards for a
Happy Hanukkah

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Mayor of Providence

Will Palestinian violence pay off yet again?

As we are working last year's wax out of our hanukkiot in preparation for eight evenings of candle lighting which celebrate the victory of ragtag Maccabees over Assyrian oppressors, we wonder how, or whether, this new *intifada* in Israel can be resolved.

Is there a way out of this that can lead to a lasting, peaceful coexistence?

Militarily, Israel has the might to prevail, but do Israelis have the emotional tenacity to sustain unending, physical restraint against a people who are willing to martyr themselves for a cause?

Supposedly, Israel could build a fence and post "Keep Out" signs. Astonishingly, that is a scenario Prime Minister Ehud Barak actually has suggested, saying he can envision Israel as "a villa in a jungle." It is an abhorrent idea: Jews creating their own ghetto out of their own nation after fighting so hard to never again be isolated from the rest of the world. Besides, would-be martyrs will scale and/or blow apart fences. Again, tremendous military vigilance would be essential. National morale would plummet. Emigration of the best and brightest would likely escalate.

Hopefully, Israel still has a partner for negotiation, but it is a hope that grows dimmer. Frequently, during the last seven years, Yasser Arafat has said to the Palestinians that any deal negotiated with Israel would only be a step toward the ultimate goal of claiming all the land west of the Jordan River for a Palestinian state. His people, with so little to lose, can sustain the rage and the hatred essential to keeping the flame of conquest by attrition burning brightly.

We may give lip service to the adage that violence doesn't pay, but it is a lie. Violence always pays off for the Palestinians because Israel, a democratic society with a people who want more from life than forever defending their territory, grow weary of the struggle. All they want is peace so they can go about their lives just as normal, nonbelligerent societies do. As a result, they negotiate and negotiate, giving more and more, gaining less and less. Israel reduces its territory; it helps build airports and seaports in Gaza; it encourages western nations to help develop a Palestinian economic infrastructure; it offers the unfathomable — shared authority over parts of Jerusalem; it practices restraint after car bombings. And it gets slapped again and again.

> *"Stop being afraid. There is no danger that these guns will be used against us. The purpose of this ammunition for the Palestinian police is to be used in their vigilant fight against the Hamas. They won't dream of using it against us, since they know very well that if they use these guns against us once, at that moment the Oslo Accord will be anulled and the IDF will return to all the places that have been given to them. The Oslo Accord, despite what the opposition claims, is not irrevocable."*
>
> *-Yitzhak Rabin*

We fear that if Arafat agrees to return to negotiations that the momentum will be his. Negotiations should mean that both sides must give. The Palestinians are giving nothing. They are not relinquishing demands for a right of return for Arabs and their descendants who either fled or were pushed out of villages when they attacked the new State of Israel in 1948. They have not given up their insistence that Jerusalem, especially the eastern sections, be their capital. They have not dropped their rhetoric that one day Israel will be gone and the Jews out of the region. They have not stopped teaching their children that it is a joy to be a martyr, bringing heavenly rewards not just for them but for their whole families.

We do not offer a panacea. There may be none. Any solution that requires the cooperation of two parties cannot be wished into being. In addition to the indomitable will the Israelis need to see this through, we believe they need to leave less and less on the negotiating table as time goes by; otherwise, the recalcitrant Palestinians will prevail.

How can we help? Israelis need to know that Jews the world over stand by their side, that they are not alone. Our Senators and Representatives, the new heads of State and Defense, the new President must be sustained in their willingness to stand by Israel. We do not ask that they deny the Palestinians a state, but we do ask that they look upon the situation through clear lenses, not rose-colored glasses, and that they not demand of Israel that she give and give until her absorption by the Arabs is assured.

It is time to resume our active presence, to write the letters, to make the phone calls, to support the elected officials who stand by the Jewish state. Beyond making aliyah and writing checks to support Israeli institutions, our influence is the best weapon we have to assure that the contemporary Maccabees will be victorious. Do not let the flame go out.

Coexistence through compromise or might?

by Daniel Pipes

"There is no alternative," says the Barak government, explaining why it plans a return to the bargaining table with Yasser Arafat. "In the end, the diplomatic way is what will win out," declares Acting Foreign Minister Shlomo Ben-Ami.

Similarly, an editorial in Ha'aretz declares that a military power cannot deal with Palestinian violence; the "realistic solution is to move toward coexistence, based on compromises and negotiated agreements." Survey research finds that a healthy majority of Israelis agrees that there is no alternative to diplomacy.

But there is an alternative — not an exciting or particularly attractive one, to be sure, but one that does address the country's strategic problem.

That alternative, by the way, is not the "unilateral separation" that the Barak government has floated, and which can be summed up as "us here and them there." Unilateral separation means imposing borders of Israel's choosing between its population and the Palestinians; in Barak's colorful formulation, it sees Israel as "a villa located in a jungle."

Barak's own analogy points to the reason that separation cannot work; a villa in the jungle cannot survive for long. Similarly, Israel cannot find true security in walls. Even if walls did work against the Palestinian Authority (an unlikely prospect — think of southern Lebanon), they do not at all address the threats posed by Israel's many other enemies — the Arab population within the country, the governments of Syria and Iraq, and Arabs and Muslims around the world.

Separation suffers from another flaw: like the Oslo negotiations, it falsely assumes that Israel can take the initiative to make the key decisions of war and peace. Israelis cannot begin to deal with the threat confronting them until they realize that such decisions are made not in Jerusalem and Tel Aviv but in Cairo, Gaza, Amman and Damascus. The conflict, in other words, will end only when Arabs accept the permanent existence of a sovereign Jewish state in their midst; not when Israelis decide it should be over.

This fact clearly frustrates Israelis, who are eager to put their century-long conflict with Arabs behind them. But they cannot do this on their own. They can only try to encourage Arabs to put it behind. They cannot force Arabs to reach this conclusion, only indirectly induce them to do so on their own.

Once Israelis reconcile themselves to these unalterable truths, their alternative to diplomacy becomes clear, even self-evident, and it is neither new nor exotic. It consists basically of a return to the approach of the pre-Oslo era, when Israelis understood two facts: (1) the great majority of Arabs want Israel to be militarily destroyed and (2) the only way to change their minds is by showing that this goal has no chance of succeeding — in fact, pursuing it leaves the Arabs impoverished and weakened, without severely damaging Israel.

This, called the policy of deterrence, dominated Israeli thinking during the country's first 45 years, 1948-93, and it worked well. Recognizing Israel's immutability, for example, was what prompted Anwar as-Sadat to give up military confrontation and fly to Jerusalem in 1977.

Trouble was, even as deterrence visibly wore down the Arab will to destroy Israel, it more subtly but no less certainly also wore down the Israeli will. Deterrence being slow, erratic and passive, not to speak of expensive and indirect, it is hard to sustain for decades. Eventually, Israelis became impatient for a quicker and more active approach.

That impatience brought on the Oslo accords in 1993, in which Israelis initiated more creative and active steps to end the conflict. So totally did deterrence disappear from the Israeli vocabulary, it is today not even considered when policy options are discussed, leading to the widespread perception that there is "no alternative" to diplomacy.

Israelis will turn to deterrence only when they conclude that more exciting solutions have failed them. Sadder but wiser, they will rediscover the one policy that has stood them well: deterrence. The sooner that happens, the less damage they will suffer.

In retrospect, the 1990s will be seen as Israel's lost decade, the time when the fruits of earlier years were squandered, when the country's security regressed. The history books will portray Israel at this time, like Britain and France in the 1930s, as a place under the sway of illusion, where dreams of avoiding war in fact sowed the seeds of the next conflict.

Daniel Pipes is director of the Philadelphia-based Middle East Forum. E-mail: Pipes@MEForum.org.

We must build strong ties to American Arabs

by Mijail Serruya

There is great urgency for American Jews to establish stronger friendships with American Arabs, even as we strongly criticize injustice against both American and Israeli Jews. If we cannot achieve this here, living in a peacetime democracy, what hope can there be for our brothers and sisters in Israel?

I call upon all of us to fight the spread of anti-Jewish racism in this country by openly and strongly condemning ourselves and demanding that our Arab counterparts do the same. I believe we can hasten our own redemption as a people by achieving friendship with our Arab American counterparts, and that we should be the ones to condemn Israel Defense Force fire against unarmed, non-protesting civilians, and that they should be the ones to condemn the gruesome lynching of Israeli soldiers.

Specifically, I call upon you to join me in objecting

- every time the Israeli government demolishes Palestinian homes as collective punishment
- the fact that Israel consistently treats her Arab citizens as second-class, in terms of equal access to infrastructure support
- every time IDF soldiers violate their own riot procedure code and use live ammunition when their own lives are not threatened
- every time the IDF blocks transport or fires upon ambulances and medical assistance in violation of the Geneva Convention and UN regulations

It is dangerously foolhardy to ignore the reality of the threat of Arab nations against Israel, and of Arab or Muslim fanaticism against Jews around the world. It is also dangerously hypocritical to condemn only Arab acts of violence without loudly condemning our own. We are right to criticize many of Arafat's and his security forces' actions, we are right to fear a *jihad* against Israel and the United States, we are right to feel a tribal horror and despair at Palestinians cheering with blood on their hands from mutilating a fellow Jew, we are right to suspect the intentions of Arab nations who expelled Jews. We must hold Arab and Muslim individuals and governments fully accountable for their actions.

To guarantee that Arab and Muslim Americans recognize this accountability, we must begin by accepting that of Israel.

If we do not condemn in ourselves what we so easily condemn in others, then we undermine our moral integrity and our hope for redemption as a people.

Arab-Americans and Muslim Americans need to hear American Jews openly acknowledge specific injustices Israel has committed against Palestinians. That does not mean we have to ask forgiveness for existing or for the right of Israel to exist; to imply that condemning Israel for particular acts leads irrevocably to condemning the existence of the State or of all Jews entails a mindset of perpetual victimization and fear. Our fears are legitimate. There are many who would prefer Israel be anniliated and all the Jews be murdered. Shall we, who live in the prosperity of the United States of America in the year 2000, guide our public actions by this fear? Shall we fulfill the implications of that fear by becoming more and more tribalistic, by pointing more fingers, by trumpeting ever more loudly a calculus of suffering? Or shall we undermine the smallness of such anti-Jewish hatred by shouting to the world a greater love?

Arab and Muslim Americans need to hear us recognize that Israel's foundation was intricately connected to the dispossession of Palestinians. We American Jews need to hear them recognize that Israel's foundation was intricately connected to the dispossession of Jews from Arab lands. They need to hear us acknowledge that the vast majority of Jewish settlers in the West Bank are not fleeing persecution, but are motivated by ideology that not all Jews condone. We need to hear them acknowledge that their criticisms against Israel are very often mixed with anti-Jewish vitriol. We need to hear them criticize the governments of Arab nations and the Palestinian Authority, to hear them admit that they are corrupt dictatorships in which international human rights are violated daily. They need to hear us recognize that Israel has violated many of these same rights of Palestinians for over 30 years. Yet even as we strive to comprehend the historical record and assign responsibility, we must refrain from reducing all attempts at dialogue as a tit-for-tat list of accusations, because such a strategy will never succeed. Certainly here in the United States, the most important part of dialogue will not be the talking but the listening.

I implore you to consider the complex strategy of bi-directional empathy and accountability with our Arab and Muslim American counterparts.

I call upon you to embrace a complex strategy: to openly criticize acts perpetrated by Israel which are in blatant violation of both international standards of human rights and the tenets of our faith, and to welcome our Arab and Muslim fellow Americans in their own self-criticism and to join us in the goal of mutual respect and dialogue.

Mijail Serruya is an MD/PhD student at Brown University Medical School in rehabilitative neuroscience. He studied in Israel on a Fulbright Scholarship from 1996-97 and has family living there. Born in Philadelphia, his parents are from Argentina.

Opinion Policy

The Jewish Voice welcomes letters and opinion pieces from its readers so that these pages may serve as a forum for discussion. By-lined articles express only the opinion of the author, not that of The Voice or the Jewish Federation of Rhode Island.

A majority of one

Trust is for lovers, not political enemies

by Yehuda Lev

A friend in Los Angeles is a spokesman for the Palestinian cause and for many years we debated the Israeli-Arab conflict before audiences in southern California.

Now I see him only when I travel west to lecture to Elderhostel programs at Jewish institutions. When he is available I invite him to visit one of my sessions to present the Palestinian perspective. Invariably he begins his talk with this sentence.

"You stole our land."

That is a somewhat disconcerting thought to Jewish audiences which are expecting to have their certainties verified and their prejudices reinforced. But I invite him on the grounds that in order to understand the problems that divide Israel and the Palestinians, it is vital for each side to understand the other's perspective. I don't worry that any of my students will become Palestinians. I worry more that they may become "true believers", mindless followers of a Jewish cause they harm by their uncritical approach to issues.

One such true believer is Asher V. Finn, described by the Providence Journal as a writer for "Am Chad, which promotes Jewish unity and education." Mr. Finn's latest educational endeavor was a commentary article in the Journal's issue of November 15 titled "Mideast peace vs. Arab bloodlust." The title gives you a good idea of what to expect in the text.

(Assuming that Am "Chad" was actually Am "Echad" or "One People," I called their office in New York. They had never heard of Mr. Finn. Robert Whitcomb, editor of the Journal's editorial pages, told me that he received the article from Rabbi Avi Shafran, spokesman for Agudath Israel, who told him that Finn is a free lance writer. I have asked Am Echad for clarification.)

Mr. Finn appreciates the need for an end to Israel's conflict with the Palestinians but warns us that "there are no grounds whatsoever for trusting (the Palestinian leaders) or their compatriots in Arab countries in the least. For the 'true peace' for which so many of Israel's leaders pine simply does not exist, other than a dream of their own, unshared and ridiculed by their adversaries. What exists in all too much of the Arab world today are lies, disdain and utter hatred for Jews. And they don't merely exist, they thrive."

Five points for Mr. Finn. There is no trust and no true peace and there is plenty of lying, disdain and utter hatred involved in the Israeli-Palestinian conflict.

If you are waiting around for trust in resolving political conflicts, better pack a substantial lunch. Trust is for lovers, parents and children, and friends. It has no place in negotiations between political entities. Ask yourself: Should Arafat place his trust in a treaty signed with an Israeli prime minister whose Knesset might not approve it, a Knesset in which many of whose members have a racist approach to Arabs? Demanding that any peace treaty be concluded on a basis of trust is, in effect, to do away with the possibility of a treaty.

And "true peace"? We have trust in and a true peace with Canada because we have no major differences with that country; but trust and peace were built up over several centuries. The best Israel can expect is what it has today with Jordan and Egypt, a peace in which not a single Israeli soldier has died on either border since those agreements were signed.

As for the "lies, disdain and utter hatred for Jews," Mr. Finn need but glance at any newspaper kiosk in Israel where he will find publications sponsored by parties sitting in the Knesset that express the same attitude towards Arabs. If I were a Palestinian I would find it difficult to think positively of a government that permits some of its citizens to erect a shrine to the memory of Dr. Baruch Goldstein who murdered 29 Moslems at prayer.

True believers such as Mr. Finn find it impossible to imagine that an adversary in political negotiations may have some justice on his side. For them there is no compromise any more than one could compromise with Hitler or with the devil. But if every adversary is reduced to that level, if every attempt to meet the Palestinians halfway is doomed before it begins, then Israel can only look forward to a permanent cycle of terrorism, assassination and murderous conflict.

For Mr. Finn, the Palestinians are not human beings, capable of rational thought and subject to the same human needs and failings as the rest of us. They are automata whose sole political motive is a passionate hatred of Jews. There are such uncritical and unreasoning people among them, and more than a few in this country, including, as we read in the Journal on November 15, some who hold equally extremist positions about Arabs.

Will there be a peace treaty between Israel and the Palestinians? Probably yes, because both sides need it badly. But it will not be a perfect peace nor based on trust. It will be based on mutual self-interest which is what negotiated peace treaties, never perfect, must rely upon if they are going to last.

My Palestinian friend attended our Passover Seder in Providence a few years ago. We assigned him the task of defending Pharaoh. He found it difficult enough until we arrived at the Ten Plagues, where he balked at the last. Why was it necessary to slay innocent children, he wanted to know. Couldn't there have been a compromise, say, the firstborn of the Pharaoh's children? We agreed that perhaps some easing of the penalty was called for. Unfortunately for justice, our decision came some time after the fact. Hopefully, despite the fulminations of Mr. Finn and his ilk on both sides of the line, the needed corrections to today's Middle East extremism will arrive before the next millennium.

From The Hill

Will Congress send Israel $450 million?

by Sharon Samber

WASHINGTON (JTA) — Amid politically volatile situations in Israel and the United States, the White House is asking Congress to support an additional aid package to Israel worth $450 million.

Under different circumstances, the request, mainly intended to assist Israel with the financial burden associated with its withdrawal from Lebanon over the summer, might have been routine.

But depending on who becomes the next US president and the status of the crisis in the Middle East, the aid package might get more scrutiny when Congress reconvenes for a lame-duck session this month.

The package also includes an additional $225 million in military funds for Egypt, and $25 million in military funds and $50 million in economic funds for Jordan. The request for supplemental aid to Israel has been in the works for many months. It is separate from the $3 billion in aid to Israel, including $1.98 billion in military and $840 million in economic funds, that Congress approved in October as part of the $14.9 billion foreign operations bill.

But beyond the annual aid package, President Clinton is, according to administration officials, intent on making good on a promise to Israeli Prime Minister Ehud Barak, who wants to have something to show for his peacemaking efforts, especially given his unstable government. The supplemental package includes $200 million in military funds for Israel as well as $250 million to help defray the costs of the withdrawal from Lebanon.

With the peace process in tatters and violence continuing in Israel and the West Bank and the Gaza Strip, the package seems like something of a consolation prize for Israel.

The aid to Egypt and Jordan, countries that have formal peace treaties with Israel, is intended as a nod to two countries that have been supportive of the peace process. The aid is also perhaps meant to shore up the United States' image as an "honest broker" in the Middle East, according to sources close to the process.

There is no money in the additional package for the Palestinians. The foreign aid bill passed by Congress last month includes approximately $100 million in primarily humanitarian aid for the Palestinians, administered through nongovernmental organizations.

Just how much the American election affects this and any other request from the administration remains to be seen.

The request also includes suggested additional aid for 2002. Under that proposal, Israel would receive $350 million in military funding targeted at improving antiballistic missile efforts, including further development of the Arrow missile program. It also suggests about $150 million in additional funds to be distributed among Egypt, Jordan and the Palestinians.

Who's new in House, Senate?

WASHINGTON (JTA) — Nine or 10 Jews will serve in the next US Senate (an asterisk indicates senators who stood in the November 7 election), depending on whether Joseph Lieberman (D-Conn) will serve in the Senate or as vice president.

Barbara Boxer (D-Calif)
Russell Feingold (D-Wisc)
Dianne Feinstein (D-Calif) *
Herb Kohl (D-Wisc) *
Carl Levin (D-Mich)
Charles Schumer (D-NY)
Arlen Specter (R-Pa)
Paul Wellstone (D-Minn)
Ron Wyden (D-Ore)

There will be either 27 or 29 Jews in the next House of Representatives. (An asterisk denotes new seats, though one winner, Jane Harman of California, has previously served.)

One race still too close when this dispatch came in from JTA. The Jewish challenger in that race is Dick Zimmer (R-NJ), who has previously served.

Gary Ackerman (D-N.Y.)
Shelley Berkley (D-Nev.)
Howard Berman (D-Calif.)
Eric Cantor (R-Va.)*
Benjamin Cardin (D-Md.)
Susan Davis (D-Calif.)
Peter Deutsch (D- Fla.)
Eliot Engel (D-N.Y.)
Bob Filner (D-Calif.)
Barney Frank (D-Mass.)
Martin Frost (D-Texas)
Benjamin Gilman (R-N.Y.)
Jane Harman (D-Calif.)*
Steve Israel (D-N.Y.)*
Tom Lantos (D-Calif.)
Sander Levin (D-Mich.)
Nita Lowey (D-N.Y.)
Jerrold Nadler (D-N.Y.)
Steve Rothman (D-N.J.)
Bernard Sanders (I-Vt.)
Jan Schakowsky (D-Ill.)
Adam Schiff (D-Calif.)*
Brad Sherman (D-Calif.)
Norman Sisisky (D-Va.)
Henry Waxman (D-Calif.)
Anthony Weiner (D-N.Y.)
Robert Wexler (D-Fla.)

Coalition out to stop Moskowitz

The Coalition for Justice in Hawaiian Gardens & Jerusalem handed President Bill Clinton at letter asking him to urge the California Attorney General (AG) to deny Irving Moskowitz's application for a permanent license to operate the Hawaiian Gardens (CA) Casino, because granting it "will impede the Middle East peace process — and harm the US national interest."

Moskowitz, the letter says, "is a leading funder of militant Jewish settler groups and buys them sensitive Jerusalem real estate, which they use to sabotage the peace process."

The letter notes that Moskowitz gets funds for the real estate deals from a "charitable" bingo he operates in Hawaiian Gardens, which takes in as much as $33 million a year. The Coalition is also asking the AG to revoke Moskowitz's bingo license.

The coalition's membership is largely Jews and Latinos who have been trying to block the licensing since 1998.

Sen. Mitchell to head up intifada inquiry

WASHINGTON — President Bill Clinton named former Senate Majority Leader George Mitchell to lead an inquiry into the causes of the violence that has wracked Israel and the Palestinian territories since September 28.

White House press secretary Jake Siewert said that the committee would work with the two sides to "provide an independent and objective review of the current crisis with the goal of preventing its recurrence."

Mitchell, a Maine Democrat who was Clinton's mediator for Northern Ireland, will be joined by another former senator, Warren Rudman (R-NH) and three others from outside the US.

They are former Turkish President Suleyman Demirel, Foreign Minister Thorbjorn Jagland of Norway and Javier Solana, a Spanish diplomat who is senior security official of the European Union.

Palestinian leader Yasser Arafat had demanded the inquiry be conducted through the United Nations, which condemned Israel's forceful response to Palestinian rioters. But at the emergency summit meeting at Sharm el-Sheik, Egypt, the United States was given the primary role in assembling the commission.

In a gesture to Arafat, it was agreed that UN Secretary-General Kofi Annan would be consulted. Tuesday's White House statement said Clinton devised the committee in consultation with Arafat, Israeli Prime Minister Ehud Barak and Annan.

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Federation organization 7th nationally in giving

by Julie Wiener

NEW YORK (JTA) — The umbrella organization for North American Jewish federations is now the seventh largest charitable organization in the US, according to the Chronicle of Philanthropy.

This marks the first time in recent years that a Jewish organization has ranked in the top 20 of the Chronicle's annual listing of the 400 not-for-profit organizations with the largest revenues from individual contributors.

And, had the tabulation been done differently — to include all dollars raised by federations, instead of only those allocated to overseas needs — the ranking would have been considerably higher, say officials of the umbrella group, the United Jewish Communities.

According to the Chronicle, the UJC raised $524.3 million in 1999, but UJC officials say the federation system actually raised close to $2 billion.

The United Jewish Appeal, the largest of the three organizations that merged to form the UJC last year, regularly appeared on the Chronicle's top 10 list until 1996, when it ranked No. 6. However, it was later removed from the list when the publication adopted a now-abandoned policy of excluding umbrella organizations, such as the UJA and United Way, that receive their money from other organizations on the list.

But UJC's high ranking comes as the overall number of Jewish organizations on the top-400 list has dropped from 27 to 25. In addition most Jewish groups, particularly federations, slipped in rank since last year, even if their overall revenues increased. This indicates that other philanthropies — which, according to the article, are enjoying average increases of 13% this year — are growing more rapidly than Jewish ones.

Among the few Jewish groups to increase in rank this year are some undergoing major endowment campaigns, like the Jewish Federation of Metropolitan Detroit; the Conservative movement's Jewish Theological Seminary, which is in the middle of a capital campaign; and PEF Israel Endowment Funds, a group that funnels donor-designated gifts to Israeli organizations.

Observers of Jewish philanthropic trends say the overall drop is not surprising, given that, as American Jews assimilate, they are contributing more money to secular causes and less to Jewish organizations.

After the UJC, the New York, Chicago and Detroit federations were the largest Jewish organizations on the list. With revenues of $156.9 million, New York's federation ranked 53 (down from 44 last year) and its Jewish Communal Fund — which allows donors to create their own charitable foundations — ranked 61.

With $66.9 million, Hadassah: The Women's Zionist Organization of America was the largest non-federation Jewish organization appearing on the list. It ranked 170, down from last year's 133.

$1.5 million endowment. . .

from pg. 3

ested in Jewish education, so day schools and religious schools will benefit from his largesse. He also is making sure that Jewish institutions in the community where he lives will be helped."

The other two funds are a Charitable Remainder Unitrust Agreement and a Gift Annuity. The Unitrust pays the donor a fixed percentage, quarterly, of the fair market value of the assets. Again, upon his death, a scholarship fund in his memory is to be created, and six other Jewish organizations will share in the income the fund produces, in perpetuity.

The Gift Annuity, also funded by stock transfers, makes specific lump sum payments every quarter to the endower. The amount is specified in the annuity agreement, rather than figured as a percentage of the corpus. After his death, the assets in the annuity will create a restricted fund. This fund may receive new assets from time to time. Its income also will help support seven Jewish organizations.

Feldstein explained that these endowments "benefit both the donor and the Jewish community. Because these were funded with highly appreciated stock, the donor defers paying capital gains taxes when the stock is sold, yet he is able to enjoy the income produced. And he also knows that the Jewish organizations in which he has a special interest will benefit from his hard work and investment strategy for years and years. These are win-win situations," Feldstein concluded.

For more information about how assets can benefit both their owners and Jewish non-profit organizations, contact Karlin or the Endowment's associate director, Trine Adler-Lustig, at 401-421-4111, ext. 173 or 174, respectively.

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Campaign 2001

The evening Al Franken came to town. . .

Cindy and Mark Feinstein flank Al Franken (center) before the pre-program dinner. Mark chairs Campaign 2001 and introduced Franken to the audience.

Each year, as part of its annual fund drive, the Jewish Federation of Rhode Island brings a celebrity to town. This year, on October 29, political satirist Al Franken — comic writer and performer — mixed and schmoozed with members of the local Jewish community who had pledged at least $250 in the campaign to raise Jews, care for Jews and save Jews. After dinner he regaled the audience with his brand of political humor and unique perspective on the recent presidential political campaign, although even he did not predict the amazing predicament.

Beth-El's rabbi, Les Gutterman (left), brought his copy of a "Saturday Night Live" book for Franken to autograph. With them is (right) Donald Dwares.

This was a wonderful evening for JFRI's new executive vice president, Janet Engelhart (left), to meet members of the community, including Gary Kaufman and Miriam Ross of Bristol.

The sanctuary of Temple Beth-El nearly filled to capacity as the popular Franken drew almost 500 members of the community to hear his spiel.

Photo top left – JFRI President Robert and Judy Mann with Franken.

Top center – Old friends and former JFRI officers Marvin and Roberta Holland and Myrna Rosen catch up.

Above right – Young people from the community enjoy meeting Franken.

With sniping and worse going on in Israel, the early part of the program took a serious turn and the audience sang "Hatikvah."

What's a community event without Jenny Klein! Franken greeted her early after testing the sound system.

$3.8 million and growing at Voice press time! That was the news from Campaign 2001. Over 2,800 gifts had been pledged to help support Jewish social services here in Rhode Island, in Israel and in 60 other countries around the world.

More local Jews participate in this annual commitment to *tzedakah* than any other Jewish event. For *tzedakah*, unlike charity, is a commandment given to all Jews. It is our communal obligation to help achieve social justice in an imbalanced world.

To join your fellow Jews in this noble work, call campaign director Mike Balaban, or Women's Alliance director Sylvia Berman-Peck at 401-421-4111, ext. 159 or 171, respectively, Monday - Friday.

Make your commitment to social justice!

Tzedek Tzedek tirdof —

"Justice, justice shall you pursue"

(Deuteronomy 16:20)

Granddaughters of Bernie and Ina Wasserman enjoy a fun-filled evening.

Mindy and Stanley Wachtenheim (right) made the evening a family affair by including daughters Arielle and Denielle, at left.

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How did God reward the maligned Leah?

Lenore Sones (right) examines a gift presented by Sharon Yarlas after Sones's discussion on Leah.

by Jane S. Sprague

Lenore Sones unveiled the complexities of Leah's marital relationship to Jacob in the opening program for 5761 of the popular Rosh Chodesh series, sponsored by the Women's Alliance of the Jewish Federation of Rhode Island.

In her inimitable style, Sones set the scene for the nearly 100 women gathered in the social hall of Temple Sinai in Cranston: Jacob's passion was for Rachel; he worked seven years for the right to marry her, then, just as he had fooled his father into giving him Esau's birthright, so Jacob was fooled when the veiled woman he took as his bride was not the beautiful Rachel, but her less attractive sister, Leah.

Yet, it is with Leah that Jacob begets most of the sons who head the 12 tribes of Israel. God, seeing Leah suffering as a despised wife, opens her womb, Sones notes, while Rachel, though beloved, is barren. And unlike his father, Isaac, who pled with God that Rebecca become fertile, Jacob does not plead for Rachel. Still, eventually, God opens Rachel's womb and she bares Jacob's favorite son, Joseph. Sadly, Rachel dies while giving birth to her second child, Benjamin.

Leah, Sones postulated, was a woman who focused on the positives in her life, despite the lack of love she received from Jacob.

Sones was adept at drawing her women listeners into lively participants who offered their own interpretations and observations on Leah, Rachel and Jacob.

As part of her presentation, Sones, who is education director at Temple Sinai, also offered various interpretations of marital relationships and duties, from the 10 obligations of a man to his wife as set out by Maimonides to the duties set forth in Babylonian Talmud, the Mishnah, tractate Ketubbot and a parable from Genesis Rabbah.

There are two more programs in this series. "Rachel — Beauty, Bravado or Brat?" to be led by Rabbi Mark Bloom of Temple Torat Yisrael, Cranston, will convene at noon on Tuesday, February 13 at Temple Emanu-El, Providence. "Hannah," led by Rabbi Debra S. Cantor, consultant to congregations for the Bureau of Jewish Education of Greater Boston, on Wednesday, April 25 will be an evening program from 7:00 to 8:30 pm, also in the Temple Emanu-El vestry. The $8.00 fee for the February program includes lunch.

For information or to register, call Sylvia Berman-Peck, director of the Women's Alliance, at 401-421-4111, ext 171.

Judy Robbins and Wileen Rosner Snow are the chair and associate chair, respectively, of the Rosh Chodesh series. Their committee members include Ellie Elbaum, Barbara Lavine, Judy Levitt, Marilyn Wolicki, Sharon Yarlas and Judge Marjorie Yashar.

Women from across the state gathered at Temple Sinai in Cranston for the Rosh Chodesh series.

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For more information, please call Sylvia Berman-Peck at 421-4111, ext. 171 or email: sberman-peck@jfri.org.

WA Endowment makes difference to teens

by Gloria Feibish

At the first Women's Alliance (WA) meeting of the new year 5761, members were treated to a presentation by Rich Walter, Director of Teen Education for the Bureau of Jewish Education (BJE), who described how the WA's endowment grant had made a difference to the future leaders in our community, by providing video equipment for their classes and programs.

Walter showcased videos made during a community service trip to Philadelphia, a civics seminar in Washington, DC, a class in documentary film-making and tapes recorded during the March of the Living last spring.

Clearly, the video equipment is being used pervasively by the Bureau as an educational tool.

The video, in which many of our community's teens were featured, will be used to recruit for March

Please turn to page 17.

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Mothers learn CPR; young women do makeovers

by Lisa Davis

What would you do if your child was choking? Or she stopped breathing? These and other important questions were answered for a group of mothers and aunts when representatives from the RI chapter of the American Red Cross led a special session for mothers and babies on election day.

The Young Women's Programming Committee of the Women's Alliance of the Jewish Federation hosted the mini-course that covered infant and child CPR, the Heimlich maneuver, and rescue breathing. Moms were encouraged to bring their children, so that they could practice the techniques they were learning. Of course, the kids were more interested in playing with the speakers and offering them their dolls, than being practiced upon.

The speakers urged the parents to take the full CPR course at the American Red Cross Center in order to get certified, as the session at the JCC was only an introduction.

The Young Women's Programming Committee also hosts an informal playgroup called "Babies, Kids and Kibbitzing" the second Friday of every month.

Mark Francesconi of the American Red Cross teaches moms how they should go about giving their infants and toddlers CPR and how to dislodge an object caught in their windpipes.

Rebecca Zakin and her daughter Madeline listen carefully to the instructions. Below, Karen Bloom tries some of the techniques on her son Micah. The mothers and babies programs are sponsored by the Women's Alliance of the Jewish Federation.

Who doesn't love getting a makeover, or watching a friend be transformed in the makeup artist's chair? Three young women got a makeover consultation and two won complete makeovers on November 16 during "An Evening of Indulgence" sponsored by the Young Women's Programming Committee.

Makeup artist Juliet Stamp, highlighting Bobbie Brown Cosmetics from Nordstrom, transformed subjects into glowing versions of themselves in Rina Vertes's East Greenwich home, while friends looked on. One lucky woman won a gift basket full of wonderful skin care products to take home.

Before the makeovers began, Women's Alliance President Cheryl Teverow spoke briefly about the Federation's 2001 Campaign and the role played by the Women's Alliance in raising money to save and care for Jews in Rhode Island, as well as, nationally and internationally. She urged the women who attended the evening's event to get involved in the Women's Alliance, whether it be Judaic studies, young women's events, or volunteering for one of the local social service agencies.

For information about the Women's Alliance or upcoming events planned by the Young Women's Programming Committee, please contact me at lisadavis@home.com or Sylvia Berman-Peck, director of the Women's Alliance at 401-421-4111.

Right - Deborah Trudeau gets her make-over from Juliet Stamp.

Hostess Rina Vertes (center), and guests Amy Blustein (left), and Cheri Moss (right).

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Temple Habonim
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Michael Brooks

All are Chosen but Few are Called: How to Ensure that the Next Generation of Jews Will Want to be Actively Involved in the Jewish Community.

Michael Brooks is Executive Director of the University of Michigan Hillel. He lectures and consults widely for federations, Jewish community centers and synagogues on stretching boundaries of Jewish community, strengthening Jewish identity and translating to other communal settings many of the important principles that have made U-M Hillel so successful. In addition to his many lectures, he has taught on the faculty of the Brandeis-Bardin Collegiate Institute and the Wexner Graduate Fellowship Institute.

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For more information and a personalized illustration, please call Trine Adler Lustig at 421-4111, ext. 174 or email tadler@jfri.org

Israel still needs help from American Jews

by Jane S. Sprague, with reports from Jewish Telegraphic Agency

Israel. Does it really need our dollars?

This is a country with a per capita income that is beginning to rival England's.

It is a high roller in the high tech field.

It has an active stock exchange and many of its companies trade on the US exchanges.

It is building interstate highways and hosting international athletic contests.

It is dotted with resorts, some with casinos and one with a golf course.

Why are dollars from American Jews still funneled to Israel?

Because Jews take care of Jews. That is the simplest answer.

This is still a nation that must devote a disproportionate share of its gross national product to military preparedness and, sadly, as we are seeing now, active engagement.

This is a nation that continues to accept any Jew, without question, as a citizen, and it is a nation that continues to bring in the most desperate, the Ethiopian Jews.

Right now, it is a nation whose people are beginning to feel the economic reverberations from this second *intifada*. The demand on social services is beginning to grow, and that is where Jews in the Rhode Island area, who donate to the Federation's annual campaign, funnel their funds.

Families of Israelis killed and wounded in this fighting, require extra social services as they cope with loss of life, of limb, of livelihood.

As hotel occupancy has plummeted and Ben-Gurion Airport is filled only with hollow echoes, taxi drivers and tour guides have lost a big chunk of their income.

With 15,000 of the nation's 20,000 permanent hotel workers on unpaid leave, the draw on the nation's reserves will quickly become critical.

As the tourism industry has nearly shut down, the by-play is hitting the agricultural community. The demand for fresh fruits and vegetables is severely diminished, and workers from the West Bank and Gaza cannot cross into Israel, thus decimating sales and harvests.

The lockout of Palestinian workers also has nearly brought the construction trades to a standstill. Israel's national "bird," the construction crane, does not move its long neck.

All of this had happened just as the Israeli economy was finally pulling out of a four-year economic slowdown. And the hope to reduce unemployment to under 8% grows very dim.

Even that healthy high tech field is beginning to feel the pinch as business travelers cancel trips and postpone investments and acquisitions.

Although no one of these problems is drastic by itself, together they will put a damper on consumer spending, which accounts for about 65% of the GDP in Israel.

"This is much more significant than high tech," according to Jonathan Katz, chief economist at Nessuah Zannex Securities, a Tel Aviv brokerage firm. "If there is gloom and pessimism, people will certainly shop less and go less to malls and restaurants. They will also be more wary of taking on increased debt or mortgages when their future permanent income is uncertain."

Social programs are impacted by the current crisis. The two little girls pictured with this articles, an Israeli Arab and Israeli Jew, sit side by side, learners in a village designed to build confidence and tolerance, neighbor to neighbor. These efforts will need to be shored up and expanded as the confidence between the communities has been dealt a horrible blow.

When a Jew in the Rhode Island area makes a gift to the JFRI annual campaign, nearly 40% of it is ear marked for overseas programs, including social services in Israel.

This money supports:

- counseling for distressed adults and youth
- housing, education for bewildered Ethiopians trying to integrate into western Israel society
- day care for children and for dependent parents of working adults
- relief for unemployed Israelis
- contact between Israeli Jews and Israeli Arabs
- airfare from Moscow to Israel
- training for aliyah counselors
- absorption programs on Israeli Kibbutz

All this is why Mark Feinstein, who chairs the JFRI annual campaign, and Susan Froehlich, who chairs the Women's Alliance drive, are focused on making sure the Rhode Island area community exceeds its annual giving levels. Israel needs you. Respond by calling 401-4421-4111-ext 157 or 171.

At the distribution of this issue of *The Voice* (Dec. 3), 22 members of the RI Jewish Community were enroute to Israel to visit and show a sign of solidarity to our brothers and sisters in Israel. Read articles from those who attended in next month's issue.

Friends forever? These two little girls have been pals who live in the same village, an Israeli-Arab community between Israel and Tel Aviv. What is life like for them now? Will the programs that brought them understanding and companionship go on?

CRC from pg. 3

These actions speak to both the Jewish community and to the general community. They seek to create a climate of understanding of the many and complex issues between Israel and her neighbors, offer moral support to our brethren in Israel, and to ensure the continuation of our country's political and diplomatic efforts to resolve the crisis.

You can take steps to help Israel through this difficult time.

- Contact any family members and friends living in Israel, to let them know we are with them.
- Educate yourself on the story and current context of the Arab Israeli conflict through books, lectures, the Web, etc. A good starting is the special section in the November *Jewish Voice*.
- Add your voice to those who have already thanked our congressional delegation for their support of foreign aid and other measures in support of Israel.
- Monitor media reports, talk shows, letters to the editor, etc., for biased or inflammatory statements about Israel; respond promptly if you feel prepared , or call the CRC at 421-4111 ext. 172 for background materials.
- Talk to friends, co-workers, and neighbors about the facts of the situation; try to change any misrepresentations and correct factual misstatements you may hear.

On the domestic scene, CRC's agenda of political advocacy and social engagement continue unabated. In October, CRC cosponsored (with the RI State Council of Churches, Catholic Diocese and the RI Chapter of Hadassah) a Candidates Forum. The Forum attracted more than 100 people and media coverage (both print and broadcast). Also, on the political front, CRC was represented in the Democracy Compact initiative to increase the number of people voting. CRC Chair Lin Freedman, Selma Stanzler, Maxine Richman and CRC Director Amy Gross participated in this effort. Which brought upwards of 30,000 new voters to the polls.

WA endows. . . from pg. 14

of the Living 2002, a trip to Poland and Israel. Teens are using their video techniques to record the testimonies of Holocaust survivors.

The WA Endowment Fund began in 1993 when 17 women each made a gift of at least $1,000 (separate from their annual campaign gifts). By November, 2000, 38 women were part of the Fund, and more are joining, some paying their commitment over a 3-year period.

Last year, the WA was able to distribute $2,700, awarding two camperships — one to JORI and another to the JCC; they founded a teacher training seminar at the RI Holocaust Memorial Museum, and funded the video equipment.

The WA Endowment Committee, chaired by Elaine Odessa and staffed by Trine Adler Lustig, meets several times during the year to study various types of endowment opportunities, cultivate donors, plan special events and distribute the income from the WA Endowment.

As the founder of this Endowment, I find it a wonderful way to leave a vital and lasting legacy for our children and our community.

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Guided by the Light

by Cary Eichenbaum

Hanukkah is the Festival of Lights, which begins this year December 22. Jews the world over will light Hanukkah candles for eight nights. We are also taught to be shining beacons to the nations of the earth — by doing mitzvot, giving tzedakah and lighting up the world with kindness.

My father, Raymond Eichenbaum, of blessed memory, was a divine spirit of light in his adopted hometown of Providence. After surviving the Holocaust in Poland and Austria, Dad came to Rhode Island and was loved by all for his compassion, wisdom and gentleness. He also gained respect by going to neighborhood schools and patiently and humbly relating his first-person accounts of the Holocaust. No matter how far away a school, nor how minimal an audience, my beloved Dad wished to enlighten them about the dangers of the Holocaust — and of hatred in general.

The week before he died, my father, in failing health, refused to deny a high school speaking request — despite the repeated pleas of my mother, Alice. There simply were more young minds to be molded against bigotry, racism, anti-semitism and hatred, and Dad could not bring himself to say "No." My father told very detailed and poignant stories about his experiences in the Shoah, yet always left his audience with his award-winning smile, his unabashed hopes for the world' s future, telling them he rose at sunrise every morning to lay tefillin and thank God for all the gifts bestowed upon him.

My father died soon after lighting the sixth Hanukkah candle in December, 1993. He died just as he lived his life, serving God with an undying faith and loved by all around him, much as his destroyed family in Poland had taught him.

For me, Ray Eichenbaum's younger son, the world reached a crossroads. I had done practically nothing with my life since graduating from Classical High School in 1983. I had enrolled in, but dropped out of, two colleges and bummed around at odd jobs. Now, with my biggest supporter no longer in my corner, the question of which direction my life would take lingered. Would I let my Dad's untimely passing extinguish the last ray of light for me, or would I be guided toward the lights of Hanukkah and memories of my father burning brightly

Two days after Dad's death, but with Hanukkah's embers still glowing, I thankfully made the decision to walk toward the light of a meaningful life. Reading from a speech stained with my own tears at my father's funeral at Temple Emanu-El, I swore that Dad's unfortunate death would not plunge my existence into total darkness. Looking out at the faces of my friends and family that day, I swore to myself that all of my subsequent deeds, thoughts and actions would be good and beneficial to society. I also wished that my pure essence and innate optimism with which Dad, especially, had endowed me would come shining through. I prayed that everything I did for the rest of my life would make my father happy to call me his son.

Thankfully, I have turned my life around. I took a job at a Cumberland radio station soon after Dad's death and worked there until its closing a year and a half later. I enrolled in March, 1995 at Johnson and Wales University and got B+ or better in all my courses. I transferred to the University of Rhode Island where I have maintained a 3.26 grade point average and will, God willing, fulfill a lifelong dream of graduating from college this May. I have also worked three jobs on the URI Providence campus for the last three and a half years. With the help of God, my esteemed family and the tremendous people of RI, I have turned possible all-encompassing blackness into a bright existence.

When Hanukkah comes again this Kislev, it will be a very melancholy time for me and my family. When I light the sixth candle, I am positive the tears will flow freely down my face — just as the wax drips from the candles. But I will also bask in the glow of the candles' radiance, pleased that I used my father's untimely passing as a springboard toward a better life. Indeed, I was completely guided by the light of my father's memories as well as the Hanukkah candles he always took such pride in lighting.

A child lights a Hanukkah candle during the festival of lights.

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Lightening up the latke-laden menu

by Linda Morel

NEW YORK (JTA) — Have you ever noticed how some people are always pushing the envelope? Madonna in pop music, Martha Stewart in stylish living— and now food writer Jayne Cohen, author of "The Gefilte Variations."

In this innovative kosher cookbook, Cohen spins recipes like variations on musical themes. Adding magic to familiar dishes and recipes spawned from her imagination, she offers readers sumptuous suggestions for entertaining during the Festival of Lights.

"There is more to Hanukkah cuisine than latkes," says Cohen who enjoys tweaking the taste of traditional foods and discovering recipes from cultures outside the American Jewish mainstream.

"After a while, you get full of potatoes," she says, discussing her motivation for expanding Hanukkah's culinary horizons. "You want to come home to a house that doesn't smell like fried food for eight days."

Paying homage to the one-day supply of oil that, according to tradition, lasted for eight days after the Maccabees defeated the Greek army, her recipes call for cooking oil, Hanukkah's hallmark ingredient. Yet these innovative Hanukkah dishes are delicate in flavor and lighter in calories than potato pancakes. Loyalists leery to drop latkes will find them compatible on menus with her tasty suggestions.

One of Cohen's favorite recipes is fried chicken cutlets, Italian-Jewish style. Traditional in Italy during the Festival of Lights, these cutlets are fried in olive oil and flavored with cinnamon. Performing without sugar or honey, the cinnamon acts in concert with savory garlic and lemon to produce a fragrant yet subtle marinade.

"To accentuate the delicacy of the dish, I dip the chicken in egg after dusting it lightly with matzah meal," she says. "And I fry each batch with a few pieces of celery, which makes the chicken beautifully golden and more flavorful." (Save this recipe for Passover, too.)

Cohen began stretching tradition early in life. As a child, she didn't eat her grandmother's crunchy potato pancakes with applesauce or sour cream like everyone else. Instead, she sprinkled them with sugar. But she credits her culinary creativity to her mother, whose passion for spinning the ordinary into the sublime inspired her imagination.

"My mother had her own way of doing things," she says. "On New Year's Eve, she would dust golden glitter over her red hair and Vaseline-glossed eyebrows. No Donna Reed at home either, there she potchked the mundane into the marvelous."

A prime example is my mother's fried cauliflower, a recipe that Cohen has fine-tuned. It's impossible to settle for soggy white florets after tasting her crisp and garlicky bronzed nuggets.

"My mother always fried up cauliflower late at night," Cohen explains. "Long ago she had decided it was the perfect antidote to flagging appetites, so she would make a batch after she noticed one of us had eaten very little at dinner." Today, Cohen prepares these flavorful nuggets for her daughter, who claims it wouldn't be Hanukkah without them.

Less saturated with oil than pan-fried food, oven-fried smoked salmon croquettes are elegant on the table and foolproof to prepare. Although her mother gave humble canned salmon the luxury treatment with slivers of buttery smoked salmon and lemon zest, Cohen has gently reworked the recipe, producing a slightly caramelized crunch to the crust.

Because of the holiday's connection to oil, Cohen is keenly aware of the fat factor. To offset it, she recommends serving tart salads. "With Hanukkah dishes, you need vegetables to balance the heaviness of fried food."

Extending the "lite" theme to dessert, she ends Hanukkah meals with a platter of fresh seasonal fruit: pears, assorted apples, clementines, fresh pineapple, papaya and persimmons, if available.

Coming by her originality honestly, Cohen treasures memories of her mother, who is now deceased. "When sore throats stole our appetites at breakfast, she served us steaming oatmeal with a scoop of coffee ice cream," she says. "I miss her a lot, especially at this time of year."

FRIED CHICKEN CUTLETS, ITALIAN-JEWISH STYLE

1/4 tsp. ground cinnamon
4 large garlic cloves, finely chopped
3 Tbsp. fresh lemon juice
1 Tbsp. olive oil, plus additional oil for frying
Salt & pepper
1-1/2 pounds skinless, boneless chicken cutlets
About 1 cup matzah meal
2 large eggs
2-3 celery stalks, washed, dried well and cut into 4-inch lengths
Lemon wedges
Fresh parsley sprigs, for garnish

1. In a large mixing bowl, whisk together the cinnamon, garlic, lemon juice, olive oil and salt & pepper. Add the chicken and toss to coat thoroughly. Cover and marinate for 2-3 hours in the refrigerator, turning chicken occasionally.

2. Set up a work station near the stove. Spread matzah meal on a plate and season it with 1 tsp. salt and 1/8 tsp. pepper. Next to it, in a pie pan, beat the eggs with a few drops of water until well blended and smooth.

3. Dredge the cutlets well with matzah meal, rubbing the meal lightly into the chicken. Make sure each cutlet is covered all over with meal. If necessary, add more meal, and seasoning too.

4. Heat about 1/2 cup olive oil in a 10-12 inch heavy skillet over medium-high heat, until hot but not smoking. Shake a cutlet to remove excess meal, then coat it thoroughly with the egg, and slip it into the hot oil. Repeating the process, add more chicken. Do not crowd the pan. Place a few pieces of celery in between the cutlets as they fry.

5. Using two spatulas, carefully turn the chicken when it is light golden, 2-3 minutes. Saute the other side for 2-3 minutes longer, or until cooked through. Turn celery when turning chicken.

6. Drain cutlets on paper towels. Discard celery. Transfer cutlets to an oven-proof platter. Warm in a 200-degree oven, until remaining pieces are done. Remove platter from oven. Garnish with lemon wedges and parsley. Serve immediately.

Yield: 4-6 servings

MY MOTHER'S FRIED CAULIFLOWER

1 medium head of cauliflower
Salt
About 1-1/2 cups matzah meal
1 Tbsp. dried oregano
1 Tbsp. grated lemon zest
2-3 tsp. minced garlic
Freshly ground black pepper
2 large eggs
2 Tbsp. fresh lemon juice
Olive oil for frying
Lemon wedges

1. Break cauliflower into small florets and place in a large, heat-proof bowl. Sprinkle with 1 tsp. of salt. Bring a large pot of water to a rapid boil and pour over the cauliflower, covering it by at least an inch. Cover bowl and allow cauliflower to steep in water for 5-8 minutes. Stir around so all of the pieces are sloshed by water. If the florets test fork-tender (but before they become soft), drain them well. If not, let them steep a few more minutes.

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Lightening up. . . from pg. 20

2. In a bowl, stir together the matzah meal, oregano, lemon zest, garlic and plenty of salt and pepper. Divide the mixture in two, spreading half out on a plate and setting the other half aside. Beat the eggs well with lemon juice in a pie pan.

3. Taking one floret at a time, dip it into the beaten egg, coating well on all sides. Let the excess egg drip back into bowl. Dredge florets all over with meal. When the meal mixture gets lumpy with egg bits, discard and replace with the reserved mixture. Pat coated florets firmly so the meal adheres. Place them on a rack. Let stand for 15 minutes.

4. Heat 1/2 inch of oil in a heavy 10-12 inch skilled over medium-high heat, until hot but not smoking. Saute florets in batches until golden brown on all sides. Drain on paper towels.

5. Salt and pepper florets and serve with lemon wedges. Serve immediately.

Yield: 4-6 servings

OVEN FRIED SMOKED SALMON CROQUETTES

3/4 cup matzah meal
About 1 pound canned salmon, drained, bones and skin removed
2 large eggs beaten
2 Tbsp. chopped fresh dill
1/4 cup finely minced onions
5-6 ounces smoked salmon, cut into fine shreds
1/4 cup flour
freshly ground black pepper to taste
Coating:
3 Tbsp. mayonnaise
2 Tbsp. Dijon mustard
1 Tbsp. fresh lemon juice
Olive oil for frying
Lemon wedges

1. Preheat oven to 350 degrees. In a baking pan, warm some olive oil. Add matzah meal. Season with salt and pepper and toss to combine. Spread in an even layer. Toast in oven until golden. Stir occasionally to avoid burning. Reserve.

2. Raise oven temperature to 450 degrees.

3. In a large bowl flake the canned salmon well. Add eggs, dill and onion, smoked salmon, and flour. Combine thoroughly. Season with pepper. Form mixture into 4-6 hamburger shaped patties.

4. Prepare coating. In a shallow bowl, whisk mayonnaise, mustard and lemon juice. Put reserved matzah meal on a plate. Using your fingers, spread each croquettes on all sides with mayonnaise mixture. Roll each in the meal to coat well. Pat coating firmly on croquettes. Refrigerate for 20 minutes.

5. With the oil, generously grease a baking sheet large enough to hold croquettes without touching. Heat it in the oven until oil sizzles. Gently shake off excess meal from croquettes. With a spatula, arrange them on the hot baking sheet. Bake until the bottoms are crisp and golden, 5-7 minutes. Turn and bake until golden on the other side, 3-4 minutes longer. Serve immediately with lemon wedges.

Yield: 3-4 servings

(Recipes adapted from "The Gefilte Variations" by Jayne Cohen, Simon and Schuster, 2000).

Tart salads to tame Hanukkah's oil

by Linda Morel

NEW YORK (JTA) — The following salads are perfect accompaniments to a Hanukkah meal:

SLICED TOMATOES DRIZZLED WITH LIME JUICE

2 large tomatoes, sliced thin
1 tsp. fresh parsley, minced
1/4 tsp. garlic powder
2 wedges of lime

Place tomatoes on a serving plate. Sprinkle with parsley and garlic powder. Squeeze lime over tomatoes. Serve at room temperature one hour later. Yield: 4 servings

MESCLUN MIX & GREEN APPLES

1/4 lb. Mesclun lettuce mix, rinsed and patted dry
1 Granny Smith Apple, peeled, cored and sliced thin
1/4 cup raisins
1/4 tsp. garlic powder
2 tsp. olive oil
2 Tbsp. balsamic vinegar

Place all ingredients in a salad bowl and toss well. Yield: 4 servings.

PEAR & ENDIVE SALAD

1 head of endive, separated into leaves; rinsed and patted dry.
1 pear, peeled, cored and sliced thin
1 tangerine, peeled and cut into sections
1/4 cup walnuts, chopped
1/4 tsp. garlic powder
2 tsp. sunflower oil
2 Tbsp. apple cider vinegar

Arrange endive on a serving plate. Cover with pear and tangerine slices. Sprinkle with walnuts. Mix garlic powder, oil and vinegar in a jar. Pour over salad. Yield: 4 servings.

8 Gift Ideas for 8 Nights

Everyone gives/receives from everyone else (including guests, children and adults.)
In our family of eight, including parents, grandparents and children), for example each member is assigned a different night and must prepare a round of gifts for everyone on that night. Of course, not everyone is home every night of Hanukkah, but the principle is that everyone gives to everyone else at one's own level. In other families there is a pre-assigned Grandparent's, Parent's and Children's night when all gifts come from those designated givers. Don't forget to prepare extra gifts for guests.

Homemade Gifts
Rather than "the best money can buy," try a night of homemade and handmade presents whether they are art, jewelry, place mats, bookmarks or sweaters. Even if you cannot make your own, you might buy handmade gifts like a personalized wooden dreidel for each person.

"Secret Admirer" Gifts
This custom comes from the Israeli Scouts: Before Hanukkah or on the first night prepare a bag with all the names of the participants for a later night. Ask everyone to pick one name but keep it secret. Then each one prepares a gift for up to a specified amount and wraps it nicely with the name of the recipient but not the name of the donor. On a later night of Hanukkah everyone finds a personal gift from a secret admirer who will remain nameless. Enjoy the mystery and the surprise.

Gelt* Giving & Gambling as well as *Tzedakah
Here is an original idea: David and Sheila Wiener, who helped spark the idea for this book, give everyone cash (*Gelt*) but they make each recipient an intriguing offer: "whatever portion of your gift you wish to donate to a *tzedakah* of your choice will be matched (and maybe doubled or tripled)by us." This applies to donations made by children as well as by guests (up to a certain amount). Alternatively, everyone can be asked to bring cash to be used in a *tzedakah* "gambling" game of dreidel or cards. The winner chooses the beneficiary of the *tzedakah*.

Grab Bag
Ask everyone to buy one or two gifts that are each less than $5 and wrap them without names. Place them in a bag and then take turns reaching in and removing one gift at a time.

Quality Time Gifts
Often after a wonderful holiday celebration we wonder why we don't spend more time together with friends and relatives. So this Hanukkah give each other a promise of quality time together. Prepare a nice greeting card with homemade coupons or certificates that promise such things as a long distance call, a night at the movies, a game of Monopoly, a walk on the beach, etc. The gift of quality time helps create family memories, which are the greatest gifts.

Edible Gifts & Canned Goods for the Homeless
Make it a night to bring something tasty whether it is homemade or not. (sugar cookies in Hanukkah shapes, Barton's or Elite's chocolate candy coins, etc.) But also bring canned goods that are easily transported to shelters for the hungry or make a donation to *Mazon*, the Jewish fund for the hungry of the world.

Give of Yourself: Coupons to be Redeemed Later
On this evening all gifts must involve a promise of some future personal service. For example, "I promise to give my mother an hour of housecleaning without complaint" or "to give my brother a home-cooked meal" or "to read my child a whole book" or "to teach my friend to play guitar".

The Origin of Hanukkah Gelt

The medieval custom of giving children Hanukkah gelt has no explicit significance religious or historically. However coins do play an important role in the Maccabean history. As Maimonides notes, the Greeks not only desecrated the Temple, but they also "fleeced" the Judeans of their money. In fact, the initial raids on the Temple were motivated by the desire to plunder the gold in the Temple treasury. Later when the Hasmonean state was recognized as fully independent, its right to mint its own coin was acknowledged. Coins have long been symbols of sovereignty and in England they were even called "gold sovereigns." The Hasmonean coins show the likeness of their kings and some display the earliest image preserved of the Temple's seven-branched candelabrum.

Page 156 of *A Different Light, the Hanukkah Book of Celebration*, edited by NoamZion & Barbara Spectre, published by the Hartman Institute in Jerusalem.

So, why is Hanukkah so late this year?

by Rabbi Saul Leeman

Last year Hanukkah arrived on December 4th. This year it begins on December 22nd. Why is Hanukkah so late this year?

Not only Hanukkah. All of our holidays, starting with last Purim, are just as late. This is due to the fact that the year 5760 (which ended on the eve of the recent Rosh Hashanah) was a leap year in the Jewish calendar.

What is the nature of a leap year?

A leap year is one in which a 13th month (Adar II) is added to the calendar — an intercalation.

How often does this occur?

A leap year occurs seven times in every 19-year cycle: on the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years. The present cycle began in 5758.

What is the purpose of the intercalation?

The Torah ordains that Pesah be observed in the spring. Since the Jewish (lunar) year is 10 or 11 days shorter than the solar year, without an intercalation Pesah, year after year, would wander through the seasons, first into winter, then the autumn, etc. The intercalation assures that Pesah will always fall in the spring. Last Pesah fell on April 20 — which is about as late as it has ever been, so far.

So far? Does that mean that Pesah could be even later?

Yes indeed — and this is the major problem of the Jewish calendar — it is based on a calculation of the solar year that is inaccurate by about 6.5 minutes. This inaccuracy moves Pesah in the direction of summer at the rate of almost a full day every 200 years, amounting to about 4.5 days every 1,000 years. So, 1,000 years hence, Pesah will be a late as May 1, and 8,000 hence it will be on June 1.

Can this be corrected?

This can be corrected only through calendar reform based on a recalculation of the calendar structure.

Has that ever happened in recent history?

Yes. In 1582 the Julian Calendar, which had been in force since 46 BCE, was replaced by the Gregorian Calendar. The Julian Calendar, instituted by Julius Caesar, was based on a calculation that reckoned the length of the solar year at 365 days and 6 hours, when in reality it is about 11.25 minutes shorter. This accumulates to an error of about three days every 400 years, or 7.5 days every 1,000 years.

As a result, by the 16th Century, the vernal equinox had retrogressed to March 11. To correct the date, Pope Gregory XIII declared that the day after October 4 would not be October 5 but October 15, thus restoring the vernal equinox to March 21, the date at which it was in 325 CE when the Council of Nicaea, in order to divorce Easter from Pesah, decreed that the formula for setting the date of Easter would be the "the first Sunday after the first full moon after the vernal equinox."

To assure that no regression will reoccur, the Gregorian Calendar decrees that the century year will not be a leap year except when it is divisible by 400 (2000).

What about our Jewish calendar?

The Jewish Calendar, as we have it today, was instituted by the patriarch Hillel II, circa 360 CE.

And before that?

Before that we had an unfixed Living Calendar. When the New Moon was observed, witnesses would come to Jerusalem to testify that they saw the new moon. If the Bet Din was convinced of the validity of their testimony, the New Moon was sanctified and Rosh Hodesh was declared. The Bet Din sat in readiness to receive witnesses only on "day number 30" of the outgoing month to determine whether that very day should be declared as "day number one" of the incoming month. If not, the next day automatically (with or without witnesses) became Rosh Hodesh because the month consists of no less than 29 nor more than 30 days. Once the New Moon was sanctified, the news was proclaimed through the length and breadth of the Holy Land.

How were leap years determined before the fixed calendar?

Here, too, it was a living situation. The Rabbis would deliberate before declaring the month of Nisan to consider whether the signs of Spring had arrived (end of rainy season, ripening of grain, equinoctial considerations, etc.). If Spring seemed delayed, then a second Adar was intercalated and the year became a leap year.

Why a fixed calendar?

Because the patriarchate in the Holy Land no longer enjoyed its position of primacy and because the Roman government restricted the freedom of the Sanhedrin to act in these matters.

Please go to next page.

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It's tradition! Bresler at Lupo's Dec. 24

Following a well-established 6-year tradition, Fishel Bresler's Klezmer Hassidic Ensemble will take the stage at Lupo's in Providence on Sunday night, December 24 at 8:30 pm.

This is the one night when Rich Lupo rents tables and chairs and transforms his Rock & Roll Club into a hemishe Klezmer Coffee House. The $6.00 admission includes bagels and cream cheese.

Since this year is also the 4th night of Hanukkah, celebrants can anticipate something special, "perhaps an appearance by the late, great Mickey Katz."

Klezmer music is the laughing, crying, wailing, heartfelt instrumental music of Eastern European Jewish life.

"Sometimes erroneously described as 'Jewish Jazz,' it is essentially ethnic function music," Bresler says, with "each musical form being connected to one part or another of the traditional Jewish wedding.

"This is spiritual music," he adds. "You have to play it from your kishkes (innards) and from your heart."

The band's routine mixes humor and high spirits and draws in audiences of all types and ages.

Celebration in South County

South County Hebrew School will celebrate Hanukkah on Sunday, December 17 from 10:00 am to Noon with songs, making and playing dreidels, creating a hanukkiah and a Hanukkah collage, and eating lots of Hanukkah treats.

For more information and to RSVP, call 401-789-8298.

Calendar. . .

from pg. 22

Is the Jewish Calendar lunar or solar?

It is a Luni-Solar Calendar, the month being reckoned by the moon and the year by the sun.

Would the reform of the Jewish Calendar involve any mutilation of a month as the Gregorian Calendar did?

No, not at all. The basic formula of the present Jewish calendar is:

19 Solar years = 235 Lunar months

To initiate the reform, it would be necessary to omit one or more intercalations. This would be done to bring Pesah closer to the first full moon of Spring. After that, all that would be required would be a modification of the equation which would, in turn, modify the schedule of intercalations. The month would not be tampered with.

How long will it take before Pesah occurs on June 21, the summer solstice, and therefore no longer be in Spring?

About 12,500 years.

How will calendar reform be carried out?

There are two ways, one natural, the other supernatural. In the first instance, there would be a worldwide synod representing all factions of Jewry that would arrive at an agreement as to how and when to revise the calendar. In the second, Elijah will come and settle the matter for us.

Which is more likely?

We'll just have to wait and see.

(Editor's view: I'll bet on Elijah!)

What happens to The Odd Potato?

Temple Emanu-El gears up for Hanukkah on December 9 and 10 when its Youth Theater presents "The Odd Potato," a one-act musical with a cast of 22 actors, ages 8 to 12.

Under the direction of Don Kieffer, who also directed "The Top Ten" last year, the curtain will rise at 7:30 pm on the 9th and 11:30 am the 10th in the Goldberg Center.

Tickets for "The Odd Potato" are available in advance for $5.00 at the Temple Office; $6.00 at the door.

The production is sponsored by the Temple Emanu-El Families Committee with special help from the Shuster Fund. Temple Emanu-El is at 99 Taft Avenue, Providence.

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From casual Jewish life in Bombay, Tehran to involved member of local community

by Yehuda Lev

There was a time, say half a century ago, when Americans thought of travel in terms of difficult adjustments, long sea voyages, and weeks of separation from family and friends. The trip to Europe was often a once-in-a-life-time affair, while travelers to this country usually landed without a return ticket, arriving here as immigrants to make their fortunes.

Consider then the travel itinerary of Samuel Shamoon who, in 1963 moved to the United States and entered Tufts University, having already made his home and attended school in Bombay and Tehran, just missing Baghdad because his parents moved from there before his birth.

Shamoon's broad education in Middle East schools served him both well and badly, he says today. The schools were missionary run, taught in English and prepared their students to take the SATs necessary for acceptance into American colleges. But when he began classes at Tufts, Shamoon found himself well behind his cousins who had emigrated earlier and whose knowledge of math and the sciences was well ahead of his.

It didn't seem to pose much of a problem to a political science and government major because today Shamoon is Associate Director of the Department of Planning and Development for the City of Providence. If you have a problem with the location of a freeway or of a river, see his office about getting it moved. A familiarity with the physical properties of building materials is a big part of knowing how to do these things and since there is much talk these days about shifting Interstate 195 from here to there, Shamoon would appear to have made up for his earlier academic intentions.

What was the son of Jewish parents doing in missionary schools? To understand this it helps to know the quality and direction of the state schools in Bombay and Tehran, which would have done little to prepare young Sammy for life in the West, the future his parents were grooming him for. To this end they spoke only English to their three sons. Shamoon, who admits he is no linguist, recalls that his parents spoke Arabic to each other when they wanted something kept from the children and provided them tutors in Hebrew and two dialects of Hindi.

(Their long-range intentions were carried out. Eventually the three Shamoon sons moved to Rhode Island, England and Canada.)

The pattern of Jewish living for the Shamoons sounds familiar to some American Jews. They observed a once-a-year visitation to the communal synagogue which Shamoon recalls as having been grandly impressive. However when it came to learning about Judaism the usual response to questions was to brush them aside. The Passover Seder was the high point of young Sammy's Jewish year as it is for so many young American Jews.

Sam Shamoon is feted by family and friends in Tehran on his third birthday.

Today, Sam Shamoon and his wife, Linda, are active members of the Jewish community.

But one sharp difference existed. Shamoon's bar mitzvah was unlike any observed here. The young man (no *benot mitzvah*, of course) stood before the congregation in his new suit, recited the *Shema* , and sat down. End of ceremony, followed by a party. This, says Shamoon was the Iraqi way of bringing young men into the congregation.

Many years later, in 1983, he made up for this by joining the Ben/Bat Torah class at Temple Emanu-El and having a much delayed bar mitzvah that met the rigorous standards of Edward O. Adler, Emanu-El's legendary keeper of the flame.

Shamoon is active in Emanu-El where he is a vice president, and a board member and former president of the Alperin Schechter Day School where his son, David, studied. David, a URI graduate, now lives in New York and is carving out a career as a chef. His older sister Debbie, is completing is a doctorate in linguistics at Berkeley.

At Tufts, 30 years ago, Shamoon met and married Linda, now a professor of English at URI, a New Yorker who has contributed mightily to the marriage by learning the secrets of Middle East food preparation. Asked what he misses most about the culture he left behind him, Shamoon's first response is "the food".

But on further reflection he thinks of his father, a self-educated, self-made businessman who, as a Jew, was driven out of Iraq and later from Iran by anti-semitic regimes. "He always taught us to be ethical" says Shamoon "and it was years before I came to realize that he took this teaching from the Jewish tradition."

In the Middle East, as in Rhode Island, the effects of religious training, no matter how relaxed, are not always as sparse as one might expect.

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"Israel at a Turning Point" Zuckerman's topic for Kulanu

Alan Zuckerman, professor of political science at Brown University, will be the featured speaker in the second program in the Kulanu brunch series at Temple Emanu-El on Sunday, December 10.

Zuckerman's topic, "Israel at a Turning Point," will lead into a question and answer session. He is scheduled to speak at 10:00 am following the 9:30 am brunch. Temple Emanu-El is at 99 Taft Avenue, Providence.

In addition to teaching at Brown, Zuckerman has been a visiting professor at Tel Aviv University, the Universities of Pisa and of Florence, and Stanford University. He is published on Israel, modern Jewish society and politics, and general themes of political science. Zuckerman also is a member of the editorial board of the Jewish Voice.

All the Kulanu brunches are open to the public. The season's overall theme, Judaism at a Crossroads, will also be addressed on January 21, February 25, March 18 and May 6. To register call 401-331-1616.

Cantor Seplowin to sing from Bible to Broadway for NCJW

Musical arts top the agenda this month for the National Council of Jewish Women.

The newest woman cantor in the state, Judith Seplowin of Temple Beth-El, is to sing on Wednesday, December 6 at NCJW's Paid Up Membership-Open Board meeting. Gathering at Beth-El, 70 Orchard Ave., Providence, Seplowin will treat members to a medley of melodies from Bible to Broadway. Nan Levine and Judith Lichtman, the co-vice presidents of programming, will convene the program at 12:30 pm.

Just four days later, on Sunday, December 10, at 1:30 pm, NCJW members will visit ACT (All Children's Theatre) for its performance of "Annie." The musical, being mounted at the Vartan Gregorian School, is under the direction of Wrenn Goodrum.

Singles off to Killington

Creative Events, a Boston based event service for Jewish singles, is sponsoring a casual weekend for Jewish singles ages 30-55 in Killington, Vermont, January 19-21, 2001. The weekend will include mingling, snow shoeing, snowmobiles, sleigh rides, sledding, museums, movies, ice skating, ice fishing and gallery hopping, plus skiing, great meals, and a chance to make new friends from all over the country. For more information e-mail evntcre8tr@aol.com, www.creative-events.com, or call 978-433-1954.

~~People of Distinction~~

Alan M. Gilstein, Warwick, has been named chairman of The Miriam Hospital's Board of Trustees, succeeding Charles B. Kahn, MD.

An accountant with a Personal Financial Specialist designation from the American Institute of CPAs, Gilstein has served on Lifespan's Board of Directors since its inception in 1994 and has been on The Miriam's Board for more than 20 years. Recently, he co-chaired the $8.5 million Lifespan Cardiac Care Initiative and was a recipient of the Hearts of Gold/Ives Society Award in 1999.

Gilstein also is treasurer of the Newport International Film Festival. He has served on the boards or committees of Planned Parenthood and Trinity Repertory Company. He was vice-chairman and treasurer of the RI Airport Corporation during construction of the new facilities.

Samuel Zurier, president of Jewish Family Service and a member of the Providence School Board, has joined the law firm of Tillinghast Licht Perkins Smith & Cohen as a partner and an associate.

A graduate of Yale Law School, Zurier edited the Yale Law Journal in 1986. He graduated from Oxford University with honors as a Rhodes Scholar in 1984 and from Yale College, summa cum laude and Phi Beta Kappa, in 1980.

Most recently, Zurier was a partner at Michaelson, Michaelson & Zurier. Previously, he clerked for Judge Stephen Breyer, then of the First Circuit and now a member of the US Supreme Court, and for the Attorney General's office in Massachusetts.

Providence Mayor Vincent A. (Buddy) Cianci has appointed ***Marvin Holland*** and reappointed ***Dee Dee Witman*** to the Off-Street Parking Commission for four-year terms.

Holland is a past president of the Jewish Federation of Rhode Island (JFRI), and Witman is a past president of the JFRI Women's Alliance.

Adult Volleyball tryouts for Maccabi games at Fairfield U

East Coast tryouts for Men and Women's volleyball teams that will represent the United States at the 16th World Maccabiah Games will be at Fairfield University in Fairfield, Conn. January 7.

The World Maccabiah Games are a quadrennial, international Olympic-style athletic and cultural event in Israel for Jewish athletes. The 16th World Maccabiah Games are set for July 7-27. The games will feature close to 6,000 athletes from more than 55 countries.

Applicants should apply by contacting Maccabi USA/Sports for Israel at 215-561-6181 and having an application mailed to them or by going to the Maccabi USA/Sports for Israel website at www.maccabiusa.com.

Players can also contact Mike Spector (Men) at 310-477-9766 or Steven Reifman (Women) at 310-393-6700.

Reprints of the November special section "How did we come to this? A background on Arab Israeli conflicts" are available upon request. Call 421-4111, ext. 164.

Community Calendar

December — Happy Hannukah

December 4
- JFRI/CRC Jackie Robinson Exhibit — 9:00 AM
- Miriam Hospital Women's Assn. Board — 10:00 AM
- BJE Youth Advisor's Council — 6:00 PM
- JFRI/CRC AIDS Service of Hope & Healing — 7:00 PM
- Temple Shalom of Newport County Board — 7:15 PM

December 5
- Temple Beth-El Executive Committee — 7:30 AM
- JFRI Allocations Overseas Review Committee — 5:00 PM
- JFRI Women's Alliance Prof. Women's Committee — 5:00 PM
- BJE Special Education Forum #3 — 7:00 PM
- Temple Emanu-El Adult Institute — 8:00 PM

December 6
- NCJW Board Meeting — 9:30 AM
- RI Board of Rabbis — 12 Noon
- JFRI Endowment Committee — 4:45 PM
- BJE HEM Class — 6:30 PM
- Temple Beth-El Adult Enrichment — 7:00 PM
- ASDS Executive Committee — 7:30 PM
- JCC Board Meeting — 7:45 PM

December 7
- BJE Principals Council — 9:30 AM
- Flu Shots - JCC — 10:00 AM
- JFRI Women's Alliance Executive Committee — 12 Noon
- BJE Judaica Course — 7:00 PM
- JFS Board Meeting — 7:30 PM

December 8
- Women's Alliance Babies,Kids & Kibbitzing — 10:30 AM
- Friday School — 3:30 PM
- ASDS Grade 2 Shabbat Dinner — 7:00 PM

December 10
- BJE HEM Sunday Class — 9:30 AM
- Temple Am David Adult Education Program — 9:30 AM
- Temple Emanu-El Youth Theater — 12 Noon
- NCJW "Paid Up" Membership Meeting — 2:30 PM
- Temple Emanu-El Kulanu Ballroom Dancing — 7:00 PM

December 11
- JFRI Women's Alliance Leadership Development — 12 Noon
- BJE Leadership & Development Committee — 5:45 PM
- JFRI Synagogue Rabbis, Presidents & Executive Directors Meeting — 7:30 PM
- BJE Executive Committee Meeting — 7:30 PM

December 12
- JFRI Endowment Grants Committee — 4:30 PM
- JFRI CRC Executive Committee Meeting — 5:30 PM
- Brown/RISD Hillel Board of Trustees Meeting — 7:00 PM
- Temple Emanu-El Adult Institute — 8:00 PM

December 13
- Temple Emanu-El Leisure Club Board — 10:00 AM
- Women's Assn. of the Jewish Seniors Agency — 12:30 PM
- JFRI Board of Directors — 4:30 PM
- Touro Fraternal Assn. Board Meeting — 6:30 PM
- BJE HEM Class — 6:30 PM
- JFRI Breakfast Club After Hours with Speaker Michael Brooks, Dir. of Univ. of Michigan Hillel — 7:00 PM
- Gemilath Chesed Hebrew Free Loan Assn. of Prov. — 7:30 PM

December 14
- JFRI Allocations Strategic Planning Steering Com. — 5:00 PM
- BJE Judaica Course — 7:00 PM
- Interdenominational/CLAL Program "Anatomy of a Community — 7:00 PM
- BJE JOLT Committee — 7:30 PM

December 15
- Friday School — 3:30 PM
- Congregation Beth Sholom Scholar in Residence with Rabbi Dov Linzer (dinner) — 6:00 PM

December 16
- Congregation Beth Sholom Scholar in Residence with Rabbi Dov Linzer — 9:00 AM

December 17
- BJE HEM Sunday Class — 9:30 AM
- Temple Am David Adult Education Program — 9:30 AM
- Temple Beth-El Service of Comfort — 5:00 PM

December 18
- Na Amat Davora Dayan Regular Meeting — 7:30 PM

December 19
- CRC Committee Meeting — 5:30 PM
- JCC Pre-Hanukkah Community Celebration — 6:00 PM
- Temple Beth-El School Board Meeting — 7:00 PM

December 20
- BJE HEM Class — 6:30 PM
- BJE HEM Staff Meeting & Dinner — 6:30 PM
- Temple Am David Investment Club — 7:00 PM
- ASDS Executive Committee — 7:30 PM

December 21
- Erev Hanukkah — 6:00 PM
- Temple Beth-El Finkle 1st Night Hanukkah Celebration — 6:00 PM
- BJE Judaica Course — 7:00 PM

December 22
- Hanukkah
- JCC Senior Adult Hanukkah Party — 12 Noon
- Friday School — 3:30 PM
- Temple Am David Hanukkah/Shabbat Dinner — 6:15 PM

December 23
- Hanukkah
- Congregation Agudas Achim Hanukkah Party — 5:00 PM

December 24
- Hanukkah
- BJE HEM Sunday Class — 9:30 AM

December 25
- Hanukkah
- Touro Fraternal Assn. Annual Dinner/Theater — 7:00 PM

December 26
- Hanukkah

December 27
- Hanukkah
- Gemilath Chesed Hebrew Free Loan Association Hanukkah Dinner/Board Meeting — 6:00 PM
- BJE HEM Class — 6:30 PM

December 28
- Hanukkah
- JFRI Finance Committee Meeting — 7:45 AM
- BJE Judaica Course — 7:00 PM

December 29
- Hanukkah
- Friday School — 3:30 PM

December 31
- BJE HEM Sunday Class — 9:30 AM

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Dec. 15	3:58				

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Golden Anniversary

Guidelines, BJE sophistication marked the Teverow years

by Geraldine S. Foster

Almost 20 years after the original survey that led to the founding of the Bureau of Jewish Education of Rhode Island, the Jewish Federation of Rhode Island sponsored another study that was coordinated by the American Association for Jewish Education. This new study looked at the efficacy of the Bureau, as well as at the various congregational schools, the Providence Hebrew Day School and informal adolescent education.

The publication in 1969 of "The Future of the Jewish Community in America" by David Sidorsky had provoked of a great deal of serious discussion and communal soul searching. It had summarized the findings of a blue ribbon task force assembled by the American Jewish Committee.

The section on Jewish education was disheartening, to say the least. It portrayed too many negative experiences and attitudes, poor schools, poorly trained teachers, and low status accorded professionals. Its accuracy was generally acknowledged.

The gloomy assessment of Jewish education and its impact on the future of the Jewish community forced fund raising and planning agencies to recognize their responsibility for providing quality Jewish education to which they must pay more than lip service.

In March of 1970, Louis I. Kramer, Superintendant of the Providence Public Schools, accepted the chairmanship of the survey-committee. George Pollak of the American Association of Jewish Education supervised the two-year study.

In the committee's final report, the Bureau received mixed reviews. There was general agreement, even among the Bureau's harshest critics, that the constant urging and prodding had effected positive changes by raising standards and intensifying curriculum content.

At the suggestion of President Joseph Teverow, the board meeting of February 22, 1972 was devoted to a discussion of the survey and its conclusions pertaining to the Bureau. The report recommended that "..the Bureau and its affiliated schools should take the initiative to establish standards for affiliation, develop criteria for accreditation of schools, and work out procedures for accountability." The minutes state laconically, "In the discussion the full meaning of 'accountability' was questioned."

However, the Bureau's board was asked to table any further discussions of the survey until the JFRI Education Committee, Rabbi Joel Zaiman, chairman, reviewed the final report. Their report, to be submitted first for approval to the JFRI education committee, would suggest specific means for implementing the survey's recommendations. The Bureau also did its own self-study, with Benjamin Chinitz preparing that report.

With the original survey there

Joseph Teverow

was little doubt from the outset that Providence was destined to have a central agency for Jewish education. With the second, it was almost a foregone conclusion that greatly increased funding would be made available for Jewish education, provided that the Bureau restructured and streamlined its operation.

Joseph Teverow took leave of the office of president in June, 1972, the 20th anniversary of the Bureau of Jewish Education of Greater Providence. Among his many accomplishments during his five-year tenure was the publication "Guidelines for the Schools," seven points that dealt with the relationship between the schools, their administration and teachers, and the Bureau. It underscored the role of the Bureau as partner on matters of educational policy and the clearing house for teaching and administrative positions.

At the Bureau's Annual Meeting in 1972, it was announced that 16 students from the Bureau's high school would attend a seven-week summer program in Israel. The program was a joint effect of the Bureau and the Department of Education and Culture of the World Zionist organization. It was the first time in 20 years that such a group would travel and study together in the same program.

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Great expectations exceeded at Renaissance evening

by Jane S. Sprague

They kept coming and coming. Astonished and delighted, the organizers of "An Evening of Jewish Renaissance" on Saturday, November 4 heard a buzz of excitement and felt a warmth of community that Minna Ellison, director of the Bureau of Jewish Education of Rhode Island, described as a "career high."

Devised to help celebrate the Bureau's (BJE) 50th anniversary by offering adults in one evening, at one place 42 different learning sessions which covered nearly every aspect of Jewish life, the BJE had hoped to involve 250 people. Their hopes were wildly exceeded when 581 Jews turned classrooms at the Jewish Community Center and the Center's Social Hall into standing room only facilities.

The outer rim of the Social Hall was a *shuk* of Jewish organizations' booths which described the opportunities they, too, offer for volunteering, learning, fulfilling *tzedakah* and *tikkun olam*. CHAI of West Bay, a part of the Chabad organization in Rhode Island, distributed 600 Jewish birthday certificates. Only water was consumed more voraciously.

In the course of the evening, learners drank 700 bottles of water and 400 cups of coffee. They ate 85 pounds of cookies and gobbled up pretzels and potato chips. They picked up 500 BJE gift bags.

They came from every nook and cranny in Rhode Island and from 20 cities and towns in Massachusetts.

They represented every Jewish denomination in the area, and plenty weren't affiliated with any denomination. They may have joined Rabbi Mordechai Nissel of the Providence Hebrew Day School to learn about "Teaching Children About God." Or they may have learned some new Shabbat tunes from Rabbi Mark Bloom of Temple Torat Yisrael in Cranston. The political aficionados sat in with M. Charles Bakst of the Providence Journal for a pre-election discussion, while others shook out their joints doing Israeli dances with Nitza Katzoff.

Perhaps Shaye Cohen of Brown University helped some know more about Talmud, or maybe Bruce Lenore taught them a craft project. Andrew Blazar, MD, discussed Fertility and the Ethics of Assisted Reproduction, while Judith Kaye offered techniques for dealing with anti-semitism.

Others learned about Jewish genealogy or the Jewish internet; some picked up hints on how to keep their teens Jewish, while another group learned more about those infamous siblings, Cain and Able. Discussions about afterlife and mysticism were led by Chabad rabbis, the father and son team of Yehoshua and Yossie Laufer.

Contemporary issues about Judaism and homosexuality, about who is a Jew, about ancient practices still carried out around the mikvah and questions to rabbis of four denominations all drew interested learners. There were sessions on prayer and Torah, on film and humor, on helping special needs children and turning a child into a *mensh*, on Israeli history, medical ethics, ethical wills, science fiction, and travel and life in Israel.

Ezra Strieglitz who taught, learned and helped develop the evening wrote to Ellison that he felt "this was one of (if not THE) best events sponsored by the JFRI/BJE since I became a resident of Rhode Island over 28 years ago. All of the reports I have received from friends and colleagues have been extremely positive. They found the sessions to be stimulating, interesting and most informative. The consensus is: Let's make this a regular happening."

"Do it Again" rang out on numerous evaluation forms. One participant wrote, "Everyone was saying all night, 'Isn't this fun?' I saw people I haven't seen in years. Thanks."

Raves came in for the speakers — high quality, interesting, stimulating knowledgeable.

And although this evening was free, thanks to a grant from the Endowment Fund of the Jewish Federation of Rhode Island, someone commented, "We would come even if there was a charge!"

Registration in the lobby was mobbed with Jews having a whole lot of fun.

Rabbi Bloom of Temple Torat Yisrael, Cranston, taught Shabbat songs.

Leslie and Bob Landau, co-chairs of the evening, helped out in the JCC lobby. Later, they convened the learners to hear some singing before sending them off to their study sessions.

Two members of the community fill out their evaluation forms. . . which asked for more, more, more!

The poetry of the recently deceased Yehudah Amichai enthralls local rabbi and poet Jim Rosenberg of Temple Habonim, Barrington; a fascination he shared as he led this session.

Rabbi Nissel, head of the Providence Hebrew Day School drew a full house for "Teaching children about God."

Photos by Joshua Karlin

Ari Savitsky was one of several dozen teens who refilled goodie tables and ran errands.

Learning Jewish dancing drew enthusiastic steppers for both sessions.

Creator of "A Different Night" to present Braude lecture

Israeli author and Shalom Hartman Institute scholar Noam Zion will present the Rabbi William G. Graude Lecture on Sunday, February 4. Zion is co-author of *A Different Night: The Family Participation Haggadah*.

His presentation, sponsored by the Bureau of Jewish Education of Rhode Island, will begin at 7:30 pm at Temple Beth-El, 70 Orchard Avenue, Providence.

Zion's Haggadah facilitates a seder that includes lively dialogue among all family members and helps families customize their seder to match the needs and religious commitments of each family on an individual basis.

Rabbi Braude, who led Temple Beth-El in Providence from 1930 to 1974, was a leading interpreter of classical rabbinic literature. Known internationally as the translator of *Sefer Ha Aggadah The Book of Legends*, Rabbi Braude wrote a superbly annotated translation. According to Chaim Potok, "To have *The Book of Legends* available in English is to open the entire English reading world — Jew, non-Jew, religionist, secularist — to one of the very great creations of humankind: a rich and intricately woven tapestry of tales, homilies, legends and dreams that come to us from the very roots of his imagination. What a treasure!"

Most recently Zion and the Shalom Hartman Institute published a sequel to the Haggadah, *A Different Night With a Different Light*, which Zion co-authored with Barbara Specter. This book, about Hanukkah, provides families with an enjoyable and educational candle lighting ceremony, including games, readings and spiritual meditations, and is suitable for families with school children, teens and young adults as well.

For a sample of what Zion recommends for families as Hanukkah activities, turn to page 21.

Gift of Israel enrollment continues through February

Formal research and personal testimony demonstrate convincingly that a summer visit to Israel profoundly influences how young people relate to Israel and their Jewish identity. In recognition of the potentially positive impact the Israel experience can make, the Rhode Island Jewish community established the Gift of Israel, a partnership between families, synagogues, the Jewish Federation of Rhode Island (JFRI) and the Bureau of Jewish Education (BJE) of Rhode Island. Funds from the JFRI endowment has enabled this program to begin.

Students may enroll in grades 3-8, as long as they are registered in a Jewish educational program and remain there for the duration of the Gift program (10th grade). The trip to Israel may be taken anytime after the 10th grade until age 23. The family contributes $150 annually, participating synagogues allot $50 each year, and Federation matches with $200 per year.

The Gift of Israel program, now on its sixth year, currently has 270 enrolled. Twelve synagogues are participating synagogues. Children from non-participating synagogues may enroll as long as they attend approved Jewish educational programs and their parents contribute the additional $50 ordinarily paid by the synagogue. Registration for this year continues until March 1.

For information on how to enroll your children or grandchildren in Gift of Israel and to find out which synagogues are participating, contact Ruth Page, Israel Desk Director at the BJE, 401-331-0956.

FLATOW SCHOLARSHIP

Applications for the Alisa Flatow Memorial Scholarship, which underwrites study in Israel for a year, are available at website: www.alisafund.org. Applications are submitted on-line and must be completed by February 12, 2001.

Questions may be addressed to Wallace Greene, executive secretary, through the website.

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At Alperin Schechter

Saying *brachot* over creatures beautiful and odd, in rain or thunder links Judaism with ecology

Sixth graders at the Alperin Schechter Day School embarked on a hiking and science program that links Judaism and ecology at the end of November. The seventh graders who participated in the program in September agreed that the four-day camping trip in Connecticut was an out-of-the-ordinary chance to learn and build community.

"We would say *brachot* over beautiful creatures or odd creatures or rain or thunder," says Susan Landau, a seventh grader at ASDS. "We kind of bonded with each other."

Following in the footsteps of the older students, sixth graders participated in the Shomrei Adamah (Guardians of the Earth) program that the Teva Learning Center began seven years ago. The unusual link between ecology and theology emerged when educators observed a trend: Jewish day schools participating in secular hiking and study programs. Not only did the day schools have to manage questions of kashrut and tefillot, but they missed opportunities, according to Nili Simhai, the education director of Teva, to make connections between the environment and Judaism. "Our traditions are connected to the land," says Simhai. "In the Torah there are comments and guidelines for being good stewards of the earth."

"Students learn that one of the responsibilities in Judaism is to rule over the land and that means be responsible for it," says ASDS sixth grade science teacher Steve Jablow. The Teva program, which accepts Jewish day school programs from all denominations, focuses on ecological interdependence and biodiversity. It highlights Jewish concepts such as *bal tashhit* — the biblical prohibition against wasteful behavior.

But it is the combination of games, science and hiking that won over ASDS students. "It was exciting not knowing what was going to happen next," says Jason Lipof, a seventh grader at ASDS. "We went on one really long hike and that was really fun."

Innovative programs outside of the classroom help students learn experientially, says Simhai. By the time sixth graders return, they will have made a tangible commitment to a specific task which they can undertake to help the environment, such as not running the water when they brush their teeth, or using their bike instead of asking for a ride in a car. "Programs like this teach kids how to get along as part of a community," Jablow adds. "It contributes to the long-term sense of responsibility for the future."

Some students are also energized by the spiritual component of the program. "Outside of a building, children and adults alike often feel a deeper connection to God, blessings and rituals, because nature helps to facilitate that connection," Simhai says.

Abe Aron, seventh grader, confirms that. "Davening was better outside because there weren't as many distractions," he says. "And it was easier to see what God did and what he made."

Seventh grade Alperin Schechter Day School students find Camp Teva a fun chance to learn, saying that it is "exciting not knowing what was going to happen next."

From the PHDS scrapbook

Student Council officers deliver breakfast to their fellow students on Rosh Hodesh, the first day of the Jewish month, as part of the monthly holy day celebration. The "food" for the mind that is part of the program is a student presentation on some topic in Jewish law and a "Middah (character trait) of the Month." The trait for November was "truth."

Matthew Glazer's and Esther Raskin's smiles have a Shabbat glow this Friday morning in the PHDS pre-K, because they got to say the Kiddush and light the candles for this picture.

Election day at PHDS reflected the typical rituals as youths running for Student Council filled the school with posters. At a special assembly, each candidate delivered a speech describing their "platform." Then the students in the upper school "went to the polls." Candidates for vice president were Beth Japhet, Miriam Raskin and Tova Stark; treasurer: Moshe Klausner, Eli Nissel and Soshana Scharf. Japhet and Klausner won their contests. At the end of the last school year, students elected Elan Noorparvar to be president and Jennifer Kessler, secretary.

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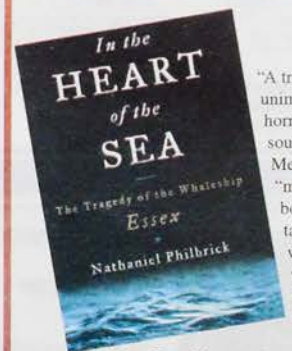

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Keeping up standards

JFS staff attend skills workshops

"Professional development is important to us for keeping our agency on the cutting edge," says Jewish Family Service Executive Director Paul L. Segal, "It is our priority to bring clients the best methods for finding solutions to their needs." The agency's staff participates in frequent training sessions, workshops and advocacy groups to keep abreast of the most effective means to assist clients in achieving their goals.

• Several members of the JFS clinical counseling staff recently attended an educational session entitled, "'Even from a Broken Web,' ***Brief and Respectful Therapy with Adults Who Were Sexually Abused as Children***," featuring an expert in the field, Bill O'Hanlon, MS. In addition to myriad professional credentials, O'Hanlon has authored or co-authored 19 books including "Do One Thing Different," which has been translated into nine languages. He has appeared on Oprah, The Today Show, many other television and radio programs and has taught more than 700 therapy seminars around the world.

The workshop concentrated on the treatment of clients suffering the after-effects of sexual abuse. O'Hanlon outlined a strategy for enlisting their clients' partnership and resources in treatment, with an approach that keys in on concerns and goals to make therapy more brief and focused. Legal issues surrounding false memories were also addressed.

• Segal and the JFS director of Professional Services, Erin Gisherman Minior, attended an ***Alliance for Children and Families*** conference in Cleveland this fall. In addition to networking with peers, the two attended seminars on outcomes and quality, programming, planning, personnel, budgeting and fundraising. Says Minior, "This kind of experience helps you evaluate your agency with others across the country and see how you measure up. It is very energizing and I came back with new ideas."

• Clinical Social Worker Daniel Kane attended a multi-part series of workshops on dealing with ***self-neglect of elders***.

• Adoption Social Worker Shelley Katsh represents Adoption Options, JFS's comprehensive, non-sectarian adoption program, at meetings of the ***Association for Adoption Agency Professionals of Rhode Island***. Katsh was chosen by this group to represent the Association on an Adoption Laws Task Force chaired by the Honorable Jeremiah E. Jeremiah and Laureen D'Ambra, Esq., Child Advocate. This group of representatives of the judicial system, adoption professionals and legislators works to propose changes in adoption law for the upcoming session of the Rhode Island legislature.

• On Friday, June 8 JFS will sponsor the second annual ***Julie Claire Gutterman Memorial Lecture*** for mental health professionals. "The Impact of Technology on Families and Family Therapy" will be presented by Guest Speakers Peggy Papp, MSW; Peter Fraenkel, PhD and Evan Imber-Black, PhD from the Ackerman Institute for the Family.

Hezbollah

from pg. 2

the Israeli border, the same weapons that were used for many years to shell towns and villages in northern Israel and which resulted in so many Israeli retaliatory raids over the years. If those rockets are used, then Israel will be subject to the same situation it was in since 1980 with the difference that its former zone of occupation in Lebanon is now under the control of Hezbollah.

As the Voice goes to press, it cannot be said whether or not the rockets are merely a threat or a sign that the border will again flare up. But in light of the continuing conflict in the territories and the uncertainty about the results of the forthcoming elections in Israel, any move in the direction of escalating tension is bound to cause alarm bells to ring.

Yehuda Lev

"The pen is mightier than the sword."

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Need a reason to stay fit? JCC offers 20 of them

With all the health and fitness infomercials running on radio and television, do you still need a reason to exercise? The fitness desk of the Jewish Community Center will give you a list of 20 reasons and that may lead you to sign up for the JCC's Winter Fitness Special.

The special allows new members of the JCC to use the Fitness Center and pool January through March, seven days a week, and start a personalized exercise program, participate in a wide range of complimentary fitness classes, plus receive a discounted fee on Yoga, Pilates, Akido, Tai Chi and swim class. Take out a JCC membership before December 15, and receive the remaining days of 2000 free.

For only $100, individual adults can sign up for a three-month winter membership, and a special $75 rate is available for teens and seniors. This is all inclusive: no registration fee, no card fee. A Winter Fitness Gift Membership Packet is available for purchase at the JCC's Bookfair, through December 25.

Features of the fitness center include a new and expanded free weight room, and personal training by Peter Holmes and associates.

For more information or to purchase a Winter Fitness membership, call Lyn Schaffer at 401-861-8800, ext 117; e-mail her at lschaffer@jccri.org. Call, too, to arrange a tour of the facilities.

(New members are defined as anyone who has not been a member within the last two years. At the end of the three months, the membership may be extended to the end of the year with no registration fee and the amount already paid credited toward the year's fee.)

December brings something for everyone at JCC

BOOKFAIR 2000
Through December 25

Books, books and more books! Come in from the cold and find the perfect literary antidote for dreary winter blues. The Bookfair offers a wide range of new and used books and books on tape. And for those who already have enough books, there is a gift gallery featuring Judaica, Hanukkah paper goods and candles, toys and games. Guest speakers, workshops and storytelling round out the event. Bookfair is open daily except Saturday. Call 401-861-8800 for hours.

JUDAIC ART SHOW AT GALLERY 401
Through December 31

Four talented artists bring their work to Gallery 401: Diane Cochran, Harold Isserlis, Judith Klein and Bruce Lenore. Cochran focuses on Jewish mysticism and the Alef-Bet. Isserlis is a realist/impressionist painter who creates scenes of Israel. Klein's work is shown throughout Southern New England, and Lenore is known for his kiddush cups, menorahs, mezuzzahs and other Judaica. For hour and information call Sue Suls at 401-861-8800, ext. 108.

ANNUAL COMMUNITY-WIDE HANUKKAH DINNER
December 19, 6:00 pm

Latkes, pasta, hot dogs, salad and "sufganiyot," (donuts)! That's the menu for the annual Hanukkah dinner. The festive holiday of lights gathering will feature storytelling, live entertainment and arts & crafts for the whole family. Last year more than 200 attended, so reserve your space early. Tickets $7.00 adult, $5 children age 5-12; maximum for family of four, $18. Call 4010-861-8800.

COMMUNITY-WIDE OPEN HOUSE
December 25

While everything else may be closed, the JCC throws its doors wide open, offering an assortment of events for people of all ages. From 11:00 am to 3:00 pm special activities will include a screening of the Rugrats' Hanukkah movie, arts & crafts projects, games in the pool area, and more. The pool will be open all day for swimming. People can take advantage of the last day of the Bookfair and visit the Judaic art show in Gallery 401. Refreshments will be on hand. Call 401-861-8800 for more information.

Two vacation camps include clowns, ice skating, Polynesia

The Jewish Community Center offers two vacation-day programs this month to accommodate school schedules and a four-day camp between Christmas and New Year's weekend.

Public school children may spend the day at the Center on Friday, December 8 and children enrolled at Alperin Schechter Day School may do the same on Friday, December 22.

The Vacation Camp, Tuesday, December 26 through Friday, December 29 will feature varied activities including "clowning around" with Gabi the Clown and her professional junior clown teenager, ice skating at the Providence Fleet Center, "a day in the tropics" when the Judi T Dance Studio will bring a bit of Polynesia to the JCC, and a trip to the Museum of Natural History and Planetarium at Roger Williams Park.

Each full day of activity also will include swimming, crafts, games and snacks. Early arrival is available from 8:00 to 9:00 am and extended day option from 3:00 to 6:00 pm. The regular hours are 9:00 am to 3:00 pm.

Advanced registration is required. For more information call Charli Lurie, director of Children, Youth and Camp at 401-861-8800, ext. 147.

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That's Life

The Match

All About Adoption, Part II

by the staff of Adoption Options at Jewish Family Service: Betsy Alper, Shelley Katsh, Peg Boyle and Patty Harwood

In the first article of this series, we explored the adoptive parents' experiences as they prepare for adoption. At some point while they are "ready and waiting," these parents get a call or a letter that changes their lives. They hear: "A birth mother has chosen you to adopt her baby boy." "The birth mother with whom you have been working is in labor," or "You have been matched with a little girl in an orphanage in China."

Who is responsible for matching a child with his or her new family? How are these family members brought together?

In an international adoption, matches are usually made by representatives of the government of the chosen country in connection with the agency in the United States that facilitates the adoption. Most families who adopt internationally describe the hand of fate at work, sharing thoughts such as, "No other child would have fit our family as well," or "From the second we saw him we knew that he was meant to be with us."

In private domestic adoption it has become common practice for the child's birth parents to choose the adoptive parents. Adoptive parents usually prepare a "profile" which contains a letter to the birth parents along with pictures of the family and their home. While sharing identifying information is not required, the adoptive family expresses feelings in the profile about parenting through adoption and their wishes for the child.

Birth parents usually look through several profiles before deciding. While they seek a family that looks stable and loving, birth parents also tend to look for something that they may have in common with the adoptive family, such as religious affiliation, talent in music or a love for pets. Depending upon their own wishes, they will also want to know whether the adoptive family is interested in contact following the birth of the baby. Cultural and racial issues are considered as well. In situations in which the birth parents do not want to choose the adoptive parents, the agency gathers information from the birth parents about their desires for the family, and then chooses a family that meets these criteria.

In a different scenario, called an "identified adoption," the birth parents and adoptive parents are brought together through mutual friends or acquaintances, usually during the pregnancy, and work together with professionals on an adoption plan.

Sometimes a meeting is facilitated between birth parents and adoptive parents after the match has been made. These meetings can be a time for birth parents to communicate their wishes for the baby, and for the adoptive parents to share their desires for their family. Memories are created during these meetings which can be shared with the child as he or she grows.

The goal of adoption is to find families for children. Hand-in-hand with this goal goes the ability to give the child as much of the story of his or her life as possible. Children's unique stories are a crucial foundation for their identities, and endure far longer than the moment he or she is matched or placed with a family. To this end, adoption workers seek to help and empower birth parents as much as possible through participation in adoption planning, and to provide comprehensive services for adoptive parents that help them with some of the vulnerability inherent in the process of waiting for and raising their child. The more planning and participation on the part of all the parents involved, from exploring feelings, understanding options to finally making the match, the more assured the child can be about the careful and loving planning that formed his or her early life.

ADOPTION OPTIONS MEETS MONTHLY

Anyone interested in exploring the possibilities of adoption is invited to informational meetings offered by Adoption Options, the adoption program of Jewish Family Service (JFS). The meetings are on the first Thursday of every month from 6:00 to 7:00 pm at the JFS offices, 229 Waterman St., Providence. The next will be January 4 and February 8.

Lillian Zhang, from China Adoption with Love, will be available to with information about adopting children from China.

Adoption Option meetings are free and open to anyone interested in pursuing an adoption. Call 401-331-5437 or toll-free at 1-800-337-6513 for information or to arrange a confidential consultation. Or visit the web site at www.adoptionoptions.org.

Young and old find Lifeline essential to safety, wellbeing

It does not matter how old they are, whether male or female, what language they speak, where they live, whether they live alone or what the state of their health is. Approximately 700 people throughout Rhode Island and Southeastern Massachusetts rely on Lifeline/RI personal emergency response system administered by Jewish Family Service (JFS).

Some subscribers are middle-aged people who like the reassurance that help is accessible should they need it. There are young people with chronic diseases who need repeated access to assistance or who have physical disabilities and use Lifeline/RI units equipped with adaptive technologies.

Men and women who have had heart attacks or other critical medical situations keep their families happy by having Lifeline/RI handy in case of another emergency. Surgery patients returning home to recuperate find that knowing they have immediate access to help eases their minds. There are elderly people who worry about falling and being injured.

Those who live alone often find that Lifeline/RI makes them feel more secure. Recent immigrants who are not fluent in English find that they can converse with a Lifeline responder in one of 140 languages. The program also offers peace of mind to the distant families of the elderly who cannot check in on their relatives as often as they would like in order to make sure everything is all right.

The Lifeline/RI Program is designed to help its subscribers remain independently at home for as long as possible by providing immediate access to emergency help and reassurance. A simple push of a button, worn or carried by the user, activates the system, instantly giving professionals in the response center the user's medical history, including preferred physician and hospital, any special instructions for emergencies, and a list of relatives and neighbors who will help respond to emergencies. The person needing help can communicate with Lifeline Central through a speaker on the device, which is connected through the telephone. The appropriate help can then be summoned.

Over the years, 553 people have called in 1988 emergencies (many subscribers have had multiple emergency calls, some have had none) through the Lifeline/RI system. When an immediate response is needed, lives can be saved. Other times, calm reassurance and the contacting of a family member may be what is needed.

For more information about Lifeline/RI, call JFS at 401-331-1244, extension 19.

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Author injects his own emotions into story of Lubavitch in Iowa town

by Peter Ephross

NEW YORK (JTA) — Stephen Bloom admits that the first draft of his book about a Lubavitch enclave in rural Iowa lacked something: his own personal story.

In this early account, he wrote about the culture clash between members of the hasidic group, who settled in Iowa beginning in the mid-1980s around a kosher slaughterhouse, and the longtime residents of the sleepy town of Postville. But Bloom de-emphasized his reactions to his own encounters with the town's Christian residents and the hasidic Jews.

So the Jewish professor of journalism at the University of Iowa reworked it. In his new draft, he says, "I try to act as a tour guide who allows the reader to follow the narrator inside this extraordinary community."

The result: Postville: A Clash of Cultures in Heartland America, a book that has already garnered much praise. It was featured as a Book of the Month Club selection in the United States.

But Bloom created something more. By weaving his own personal journey into the book, he created a classic tale of a struggle for an American Jewish identity, updated for the 21st century.

Bloom is the son Jewish parents want their daughter to bring home. Handsome, with dark curly hair, he's both thoughtful and forceful in conversation. He was an award-winning journalist who worked for several major newspapers before he uprooted his wife and young son to Iowa City, where he took a job at the university there.

A complex move for someone who grew up near New York and was accustomed to liberal, cosmopolitan San Francisco, the migration was made all the more difficult by the monolithic Christian culture he discovered in Iowa.

As he puts it, "On Easter, the big-city paper, the Cedar Rapids Gazette, ran a banner headline: 'HE HAS RISEN.' Other than being offensive and irrelevant to non-Christians, the headline broke all the rules of news judgment that I preached to my students. The event was neither breaking news nor could it be corroborated by two independent sources."

Bloom was raised in a non-observant home, didn't have a Bar Mitzvah and was comfortable in non-Jewish circles. But he was still feeling uneasy in his new surroundings. So when he read about a Lubavitch enclave in the tiny town of Postville, he was intrigued. "If I was suffering a culture clash, they were in a place where there were 10 pigs for every person," he said in a recent interview with JTA.

The Lubavitch followers had migrated to Postville, more than 1,000 miles from their Brooklyn headquarters, because they wanted to operate a slaughterhouse close to where beef is produced — and because they found an inexpensive slaughterhouse that had been closed for several years.

Their Iowa slaughterhouse was immediately successful — and controversial.

The plant brought some jobs to the depressed town, even though most of the employees at the slaughterhouse were immigrants. The population influx increased business, even though the Hasidim didn't always shop at the local stores, preferring to make major purchases back in Brooklyn.

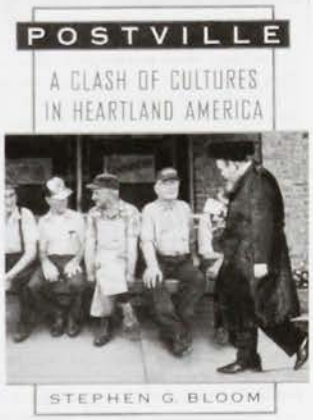
Most longtime Postville residents were taken aback by these strange newcomers, with their beards, odd way of speaking and desire to remain apart. At times, this mistrust manifests itself in the book as blatant anti-semitism.

As one longtime Postville resident who Bloom meets with at a local coffee shop puts it, "They're all about the dollars. They do what they please whenever they want, and everyone else be damned!"

At the same time, the Hasidim aren't interested in becoming part of the local community. As one Hasid tells him, admonishing him for saying hello to some non-Jewish residents of Postville on their way to synagogue one Shabbat morning, "The *goyim* will always be the *goyim*, no matter how nice they are to you. So what's the point?"

The tensions eventually come to a head when the town tries to annex the land where the slaughterhouse is located, which would force the Hasidim to pay taxes to the town. The Hasidim threaten to leave if the annexation passes.

Bloom uses the tension during the annexation battle to tell his story. Along the way, he discovers some compelling stories: what happened at the deathbed of a longtime resident — a non-hasidic Jewish doctor, and a murder committed by two young members of the hasidic community. But his own personal story — and views — emerge just as vividly as the battle in Postville.



Bloom is not on a personal search for religious meaning. He seems to be at ease with the spiritual life he has created for his family. When asked about it, he emphasizes *tikkun olam*, or repairing the world. He and his family belong to a Reform congregation where they live in Iowa City, and his son will celebrate a Bar Mitzvah.

Like a good journalist, he doesn't pick any sides in the struggle over annexation.

He says he enjoyed sharing the same Yiddishkeit and sense of humor with the Hasidim — and he compliments their "wonderful belief." But by the end of the book, he appears to prefer the local Iowa residents over the Lubavitch.

He feels more at ease in Iowa, writing that his family will

Please go to next page

Going after David Duke

Lawrence N. Powell's biography, *Troubled memory: Anne Levy, the Holocaust and David Duke's Louisiana*, is a winner of the Lillian Smith Book Award from the Southern Regional Council. The annual award recognizes writing about the south that promotes social justice and human understanding.

In *Troubled Memory* Powell describes how Holocaust survivor Anne Levy transformed the horrors of her childhood into a passionate mission to defeat the racism and anti-semitism of David Duke. It is the first book to connect the wartime experiences of Jewish survivors to the lives they subsequently made of themselves in the United States.

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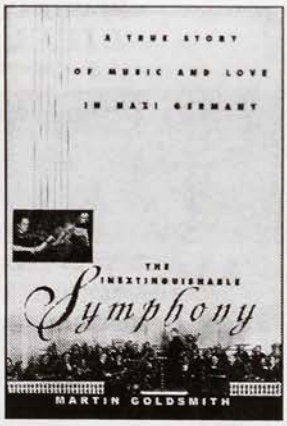

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"Many Voices, One People" opens with a search for commonality

Rabbi David Nelson

by Jane S. Sprague

Rabbi David Nelson and his microphone went on a walk-about in the Alperin Meeting House at Temple Emanu-El on Sunday, November 19.

Organizers, hoping for 40 or 50 participants, were ecstatic when about 180 Jews from three denominations gathered at the Conservative synagogue for the first in a series of programs that will explore key interdenominational issues. Organizers arranged the seating at each round table so that all three groups were represented.

Entitled "Many Voices, One People," the ground-breaking sessions have been developed by Congregation Beth Sholom (Orthodox), Temple Beth-El (Reform) and Temple Emanu-El (Conservative) in consultation with CLAL (The Center for Learning and Leadership.) Rabbi Nelson is a senior teaching fellow at CLAL. The programs are underwritten by a grant from the Endowment Fund of the Jewish Federation of Rhode Island.

During the two-hours that Rabbi Nelson walked about, he directed the people at each table to express their first impressions as they picked up several objects on the tables: a kippah, hanukkiah candle, yahrtzeit candle, a matzah.

Most discovered that despite their denominational labels, their memories were very similar, and when they did vary, it was more due to personal circumstances than religious differences.

"The memories we have in common," Rabbi Nelson said, "identify us all as members of the same community. Our shared memories are a critical part of who we are. They can force us to listen to one another, and that is something we do not do enough of in the Jewish world."

Rabbi Nelson also asked each group to identify how life has changed in the last 40 years and then discuss as a whole how those contemporary issues impact Jewish life. Participants identified a longer lifespan, more women working outside the home, day care for children, a communications revolution, end of the cold war, space travel, pollution, liberated women and men, the impact of intermarriage.

The internet, Rabbi Nelson mentioned, also allows for Jews all over the world to study with the same scholars, but, he asked, "What does that d o to the community? Does it fundamentally change how we interact with our fellow human beings when the relationship is via the computer?"

The texts presented for discussion included dialogue from "Fiddler on the Roof," the "Voluntary Covenant" by Rabbi Irving "Yitz" Greenberg, "A Modern Midrash" developed in computer language and a selection of the Babylonian Talmud.

Before the next general program on February 11, there will be a leadership session on Monday, January 22 from 7:00-9:00 pm at Congregation Beth Sholom. Its subject is "Rabbinic Revolution: A Model for Radical Change, or How to Exercise Leadership in the 21st Century." It will be lead by CLAL's director of organizational development, Rabbi Tzvi Blanchard.

The general session on February 11 will be at Temple Beth-El, 70 Orchard Avenue, Providence, from 3:00-5:00 pm. The discussion will focus on how the Jewish community can negotiate the variety within it and remain "one."

All of these sessions are open to all members of the Jewish community, not just members of the organizing synagogues.

Iowa. . . from pg. 34

"never become Iowans, but Iowa has become our home."

More controversially, he makes comparisons between the Lubavitch and Nation of Islam leader Louis Farrakhan — whom he covered for the Los Angeles Times — that are sure to rankle some readers.

When questioned about the comparisons, Bloom responds by making an analogy that appears to describe his journey. "A black author could have gone to interview Farrakhan and done a story and in many ways it would have been a fight for his soul."

Rabbinic trainer at Beth Sholom as scholar-in-residence

Rabbi Dov Linzer of the Hebrew Institute of Riverdale's Yeshiva at Columbia University will be the scholar in residence at Congregation Beth Sholom for Shabbat Vayishlah, December 15 and 16.

As head of the new rabbinical school Yeshivat Chovevei Torah, his mission is to inspire and train men to enter professionally into the Jewish religious community leadership, "so as to shape the spiritual and intellectual character of the Jewish community in consonance with modern and open Orthodox values and commitments."

Together with Rabbis Avi Weiss and Saul Berman, Rabbi Linzer is co-mentor of Meorot, an Orthodox rabbinic training fellowship program, and Torat Miriam, a leadership training program for women.

Rabbi Linzer has been a scholar-in-residence in Modern Orthodox congregations across the country and has published articles in numerous Talmudic journals and Jewish newspapers. He has a weekly spot on a Jewish radio station in South Florida. Previously, he headed the Boca Raton Kollel, one of the first in the United States.

Congregation Beth Sholom is at Camp and Rochambeau in Providence. Call 401-331-9393 for more information.

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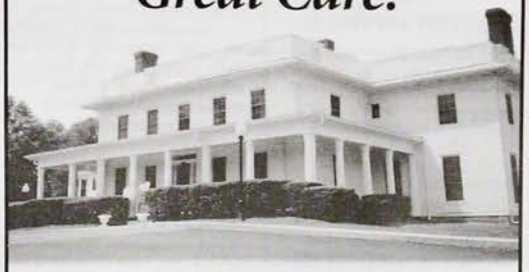

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Afula pediatrician amazed by local Jewish community

by Jane S. Sprague

Judith Antonelli was amazed at and gladdened by the Jewish community in Rhode Island during her recent stay here. In between doing her observations at Hasbro Children's Hospital, the pediatrician from Afula, Israel attended the Jewish Federation's community event which featured Al Franken, got caught up in the Bureau of Jewish Education's Renaissance evening and became very friendly with three different families who hosted her in their homes.

How she got to do all that is in and of itself a "small world" story, rather typical of the local Jewish community. Follow this:

Last summer, on Antonelli's preliminary visit here, she was observing the pediatric emergency room at Hasbro. It just so happened that Steven A. Rakitt, then executive vice president of JFRI, had rushed his son to Hasbro because of a high temperature and excruciating headache.

Doris Feinberg, an activist in the Federation and then President of the Rhode Island Hospital Foundation, had come to the emergency room to meet Rakitt, and in the course of things was introduced to Antonelli. The usual conversation ensued:

Feinberg: Where are you from?

Pediatrician Judith Antonelli, of Afula, Israel, took time out from observing emergency room procedures at Hasbro Hospital to attend the Jewish Federation's community event. She is with one of her hosts, Ellie Elbaum and Linn Freedman

Antonelli: Someplace you've never head of?

Feinberg: Try me.

Antonelli: OK. Afula.

Feinberg: Afula! That's Rhode Island's Partnership 2000 community. . . I've been there; my kids have been there!

And they then proceeded to name the people they knew in common, including other members of the Israeli medical community who have worked in the medical complex in Providence.

After learning that Antonelli would be coming back for a two-week observation, and had no place to stay, Feinberg put on her Federation hat and called Ellie Elbaum, another JFRI activist and the retired head of nursing at Hasbro. Elbaum offered Antonelli a place to stay for most of her time here and also arranged for her to live with David and Susan Resnik and Toby and Ivy Marwil on the days the Elbaums would be out of town.

Antonelli was flabbergasted by her hosts' hospitality. "They say, 'Here is the refrigerator, help yourself. Make yourself at home.' Why should they take care of me?" she asks with amazement.

"For me," she said, "I am surprised to meet your community. I had no idea about the Jewish activity here and about how much you care about Israel. It takes no effort to be a Jew in Israel," she said. "In the US, you have to make a real effort to be Jewish."

Antonelli's medical mission also seems to have been a success. Ha'Emek Medical Center in Afula, labeled Israel's Hospital of Peace, is a 430-bed facility. Antonelli runs the pediatric emergency room and heads up the child abuse team. The grant which funded her two months in the United States was to help her find ways to improve Ha'Emek's procedures in both areas. She also spent time at Bellevue in Manhattan and Boston Children's Hospital.

She especially found the method of handling child abuse here more organized than in Afula. There are other things she will be able to apply to the residency in emergency medicine that the medical system in Israel wants to initiate.

The Ha'Emek Medical Center in Afula is a model facility, closely watched because it serves and is staffed by both Israeli Jews and Israeli Arabs. That area of the Galil has a larger Israeli Arab than Israeli Jewish poulation. The current *intifada* has had some spill over inside the hospital. According to Antonelli, who was in the states when the violence began but who has talked with colleagues, there are tensions among the staff that were not there before. "It is hard for people to talk together now; they are talking in corners," she said, also mentioning the tensions with patients.

"About 80% of our patients are Arabs," Antonelli said. "Everyday of the week we succeed in trying not to discriminate, but in the background we all know that one day it can explode, especially if they think Israel is weak." The emergency room at Ha'Emek treated a great many people during the early days of this *intifada* when there were clashes between Israeli Arabs and IDF forces.

Antonelli has lived in Afula for 26 years, settling there after she completed her medical studies in Italy. It was there she met and married her cardiologist husband who made aliyah. They have four children, two of them soldiers on active duty, and one a commando for the Israeli navy.

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Medical Commentaries

The Witch of Endor

by M. Aronson, MD and Betty E. Aronson, MD

Foretelling the future, by means of omens, soothsaying, incantations, altar sacrifices or divination, has always been an uncertain enterprise. The nomadic Hebrews regarded such conjuring acts as abominations and expressly forbade them (Lev. 19:28). Appealing to ghosts or making inquiries of familiars (Lev. 19: 31) was also construed as an act of personal defilement. (A familiar, from the Latin, *famulus*, was defined as a servant and specifically a servant, such as a witch, beholden to the devil.)

For the Israelites, the long exodus after the Egyptian exile represented a transformation of their nomadic society from a people seduced by pagan ritual to a monotheistic culture committed to a set of moral laws. And while the Books of Moses celebrate the faithful adherence of many to the Mosaic code, they also relate the numberless episodes of regression to idolatry and necromancy.

Witches (or their male counterparts, called wizards) do not appear prominently in the Scriptures. But during the troubled reign of King Saul a sad and intensely human tragedy unfolds. Saul is fearful of the impending battle with the numerically superior Philistines who are arrayed in great masses before the slopes of Gilboa. The prophet Samuel has died and Saul no longer can rely upon his perceptive counsel; nor does God respond to Saul's direct appeals. In desperation Saul asks a subordinate to seek out a sorceress to prophesy the outcome of the forthcoming battle (I Samuel 28:7). They find such a witch in the Canaanite village of Endor. Saul, disguised, then accosts the witch. At first she resists his demands that she call the ghost of Samuel up from the grave, citing the Israelite injunctions against such heathen acts. Saul however promises her immunity and she finally evokes the spirit of Samuel who tells Saul that he, as well as his sons, will perish in the ensuing battle. And the prediction comes true. The occult role of the witch in this tale is confined to bringing forth one who can foretell the future. She entices no virtuous person to paths of evil; she creates no mischief, and the Bible makes no further mention of her.

The Talmud, on the other hand, claims that this witch was Abner's mother and wife to Zephaniah. And, say the Talmudic sages, Saul died with his sons "so that his portion might be with Samuel in the future life and that he might dwell in the prophet's division in heaven."

There is an Islamic version of this story. Saul, in an uncontrollable rage, kills his many wise advisers, but one escapes, the woman of Endor. In remorse, Saul seeks to atone for his sins and goes to this wise woman for counsel. She leads him to the tomb of Samuel and conjures up the prophet's ghost who intones: "Let the King and his sons go down to the city of giants and there they shall fall." And so it was.

Acts of divination abound in Genesis but the notion of a central domain of wickedness manipulating the practitioners of sorcery and other occult acts is not described. Indeed, the concept of a witchcraft conspiracy, with women as the active agents of satanic evil, does not assume prominence until the Middle Ages.

In the late decades of the 15th Century, numerous acts of heresy were said to be rampant in the German cities prompting Pope Innocent VIII to issue a bull detailing the magnitude of this apostasy and sanctioning his representatives to make formal inquiry into such heretical acts. Two prominent clerics, Johann Sprenger and Heinrich Kramer, were appointed to create the legal framework for this inquisition, and in May of 1487 they issued an enabling text called Mafleus Maleficarum (the witch's hammer).

The text was composed of three divisions: The first provided theologic arguments proving the existence of witches and witchcraft; the second, offered numerous case reports of acts of *maleficium* — instances of witches doing harm to others by supernatural powers bestowed upon them by the devil, and the third, technical means for the legal identification of witches, techniques of torture and means of execution. Killing was justified by a line in Exodus: "Thou shalt not suffer a witch to live."

Most who have read this handbook of the Inquisition agree that it is an uncompromising, sadistic, pitiless and misogynous polemic. And among its victims, as indicated by the numerous case histories offered, were hapless victims of epilepsy, mental derangement, organic dementia and all manner of neuropsychiatric debility.

The tragedy of the Inquisition goes well beyond the destruction of nonconformist faith groups. In their zeal to condemn the heretic, the inquisitors imprisoned, tortured and often executed many neurologically afflicted individuals under the presumption that their souls had been possessed.

The witches of the biblical era were powerful sorceresses capable of communicating with the dead. But with the exception of the Witch of Endor, few exerted any notable influence upon the affairs of state. Witchcraft assumed prominence only during the last millennium when a satanic domain, with countless human helpers, was evoked to explain the magnitude of evil on this earth. The Inquisition blurred any distinctions between nonconformity and apostasy or between eccentric behavior and heresy. It was an unhappy time when the inexplicable rapidly deteriorated to the sinister. And to explain what had been regarded as a global conspiracy by the forces of the underworld, the concept of the witch, the evil woman, was invoked. The fear of women is patently evident in the text of Sprenger and Kramer. On page 43 of Malleus is written, "What else is woman but a foe to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted with fair colors."

Nor has witchhunting confined itself to the 15th Century. The terrible witchhunts of 17th Century England (and New England) bear witness to the continuing fear, mysogyny and innate barbarism which prevailed at that time and perhaps lingers to today.

Editor's Note: Judith Romeny Wegner, our proof reader and fact checker, says that although popularly understood as a "witch," the biblical text calls her simply a "woman" of Endor. Today, she might be thought of as a medium rather than a witch.

Political Junkies

From page 3

economic conditions or for a less urban way of life.) tend to vote for Likud, a nationalist but not religious party. "Nationalist" in its Israeli definition, means one who opposes territorial and other concessions to the Palestinians largely on the grounds of national security.

Given that many Israeli voters think less of the larger picture than of their immediate needs (which makes them in that regard very similar to American voters) the election may well be fought out on local issues with the Palestinian problems as a kind of backdrop. If so, Barak is in trouble. But if he can negotiate successfully with the Palestinians, he will be the favorite. If Hamas or some other group bent on martyrdom carries out a spectacular suicide bombing with m any deaths, either Netanyahu or Sharon should win the prime minister's post.

In no small way, therefore, the results of the Israeli elections may well depend on the actions of Yasser Arafat. Neither Gore nor Bush had to worry about him in Florida. (Of course, neither Labor nor Likud have Ralph Nader around to muddy the waters.) Political junkies, prepare yourselves. We are in for a wild ride!

Yehu Lev

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Young women from the New England Academy of Torah, an Orthodox girls' high school in Providence, are visiting Jewish residents of Rosewood Manor and Summit Medical Center as a mitzvah project.

Under the chairmanship of Abby Winkelman and Ora Kalfa, the students spend time with the 49 frail elderly Jews on an alternating weekly basis, in cooperation with Susan Adler, director of Jewish Eldercare of Rhode Island (JERI). Adler will provide guidance and training for the young women.

To develop a mitzvah project that suits your needs, call Adler at 401-621-5374. JERI is a program of the Jewish Seniors Agency.

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Hanukkah parties in Cranston, Providence

Cranston Mealsite's December programs wide ranging

Seniors are invited to a Hanukkah celebration on Friday, December 22 at 11:30 am at the JFS Kosher Mealsite in Cranston, featuring lighting candles, savoring Hanukkah goodies and singing holiday favorites.

To make reservations , call Gloria at 401-781-1771 during Mealsite hours, or call Mealsite Coordinator Ronda French at 401-331-1244, extension 41.

At the Cranston Mealsite, seniors meet friendly people, participate in free and varied activities and eat a kosher lunch, beginning at 11:00 am, Monday-Friday, except holidays. Every Friday, there is a Shabbat meal, with candles, challah and kiddush.

Monthly activities include Dance Therapy on the second and fourth Mondays, exercise classes most Wednesdays, writing class the first Wednesday, Yiddish group on the first Thursday, visits from the Bureau of Jewish Education Bookmobile on the second and fourth Wednesdays, a nutrition meeting on the second Tuesday, frequent Bingo and regular visits from the JFS Registered Nurses.

Once a month, there is a vision care visit from Eye World. There are also special activities — cooking lessons, craft sessions and trips to restaurants. Each month, usually on the third Thursday, there is a party for everyone with birthdays that month, with musical entertainment and birthday cake. Members participate in Men's/Women's Discussion Groups every Friday. All Jewish holidays are observed.

The JFS Kosher Mealsite in Cranston is at Temple Torat Yisrael, 330 Park Avenue. Transportation is available for residents of Cranston and areas of Warwick. A small donation is requested for the meal. For reservations and information, 401-781-1771 during Mealsite hours or 401-331-1244, extension 41.

Cantor offers afternoon of song, stories at JCC

Cantor Judy Seplowin, Temple Beth-El in Providence, will offer an afternoon of Hanukkah songs and stories for Jewish seniors on Tuesday, December 5 at 1:30 pm in the Jewish Community Center (JCC), 401 Elmgrove Ave., Providence.

Cantor Seplowin's program is a collaboration between the JCC and the Jewish Seniors Agency as part of the F.Y.I. (For Your Information) series.

For further information call Sue Robbio at 401-861-8800 or Judy Weisblatt at 401-351-4750.

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JFS homecare sustains widow

Mrs. P. had always prided herself on her ability to care for herself, but since the loss of her husband, for whom the agency provided Home Care service, she has relied on Jewish Family Service (JFS) to continue being a part of her life and to give her the stability she needs to go on.

Says Executive Director Paul L. Segal, "We often find that an event like the loss of a spouse or the onset of an illness has a major impact on an elderly person who might otherwise be very independent. These are times when the warm, personal attention and long-term continuity we provide can make a big difference."

In an outpouring of gratitude for the "courtesy, kindness and true compassion" of the JFS Home Care staff, Mrs. P. wrote a thank you to the agency: "This is the second year that I have had service from Jewish Family Service, for which I am most grateful. The first year my husband was ill and has since passed away. The quality of caring has helped me through trying times. Deborah Lamberton (RN) and Maria Borges (CNA) are the people helping me at the present time. Any contact I have had from the service has been most meaningful and I thank all of you for your kindness and help. "

The Certified Nursing Assistants (CNAs) in the JFS Home Care program are trained in Jewish dietary law to prepare meals, shop and offer personal care. This service can be provided 24 hours a day, seven days a week, subject to availability. JFS's Registered Nurses assess and monitor the medical needs of Home Care clients on

Please go to next page

As we grow older

Share the memories; remember loved ones

by Tema Gouse

For many years I have observed an unusual phenomenon: Many people are very uncomfortable speaking of deceased people in the presence of their close family members. I want to clearly explain that this is not a discomfort of the individuals most effected by a death but, rather, by friends and family. When they are questioned about this reaction they are usually vague in responding or explaining. "I don't know why. I don't want anyone to feel bad."

Feel bad? Why should anyone feel bad about references to someone who was once important in their lives? We certainly should not be morbidly dwelling on death of the person, but rather on that person's life.

There are many phases of grief. In most instances we come to grips with the absence of a loved one. We have no choice. Parents or grandparents are sorely missed, and our sorrow sometimes causes us to enhance them with unrealistic qualities. We remember attributes and peculiarities, but mostly we enjoy our memories. There is rarely awkwardness about these recollections unless there had been significant family conflict.

It is more difficult to discuss deceased siblings or children. The loss of a sibling denotes the loss of a contemporary and is threatening to us. The loss of a child always represents a premature death. Parents are not supposed to outlive their children. In both instances it is difficult to make the emotional separation. We want to relive our happy times with them, and we want to discuss the emptiness their deaths have created. Tears shed are tears of sadness but they are also cathartic.

When our extended families or our close friends restrict our openness about our grieving because they avoid talking about the person, then they are depriving us of emotional release. A close friend loses her husband and strongly needs to talk about him. As she speaks of him, you experience your own sense of loss and are fearful that your own tears will be upsetting to her. But if your discomfort causes you to change the subject, you are forcing her to internalize her sorrow and delay her adaptation to the status of widowhood. Unintentionally, we are also diminishing the significance of the deceased in our own lives.

The loneliness of grief is probably the most painful life experience. It truly requires a caring ear. The listening must not be restricted to the hurting part. It must include the happy times, bringing laughter as well as tears. That cannot be experienced alone by a grieving widow or parent. If you were more a friend of the deceased than you were of the mourner then you have new parts that you can bring to the mourner which can fill some of the emptiness. But you must overcome your reluctance to put yourself into what you perceive as uncomfortable settings.

Parents never forget their children's birthdays. If their child has died they continue to remember those anniversaries. A good friend who remembers those occasions and shares them with surviving parents endows meaning to the deceased and relief to the mourning parents. It is a good time to recall the joys of happier days.

It also gives friends the opportunity to resolve their own grief.

As we age and our circles shrink through the death of peers, we should value the living more. Avoidance of memories diminishes the value of some of life's most precious moments.

Having lost my mother and my closest friend when they were in their 40s, I cherish opportunities to hold on to their memories. Recollections of my mother are sparse but precious. I was in my mid-years when my friend died and she is still very vivid to me. I have always relished talking of her with her husband, her children, and even with the sensitive woman who replaced her in their home. And this seems to be meaningful to them. This astonishes the more reticent.

The argument that what is gone is over cannot apply to those we have loved or valued. Exploring expressions of happy — or sad — occasions maintains emotional connections. Do not deprive others of these opportunities, no matter how strange you feel.

I would like to think that when I am gone my grandchildren will want to recount their impressions of me to their parents even if I end up sounding kooky and even if it brings tears to the eyes of my stoical sons. I would hope that their experiences of Grandma would be more worth remembering than rejecting. With family and with friends.

JSA appoints two to help enhance services

The Jewish Seniors Agency has made two appointments that will help expand its services to elderly Jews in the Rhode Island area.

Judith Weisblatt will direct the Jewish Community Center/ Jewish Seniors Agency Collaborative Program (see side bar). Weisblatt's professional experience includes directing the Great Providence Retired Seniors Volunteer Program, conducting a needs assessment of the Jewish elderly for the Jewish Federation of Rhode Island, developing the Cranston Meals on Wheels program and acting as New American liaison for the Alperin Schechter Day School.

As director of the Collaborative Program, Weisblatt will work to enhance the adult programming and to initiate programs for independent seniors in the community.

Lauren Kay Hochrad, new to Rhode Island, is the new Programmer and Special Projects Coordinator for JERI (Jewish Eldercare in Rhode Island). In her previous home, Jacksonville, Fla., Hochrad chaired and developed a mitzvah program and was active in the Solomon Schechter Day School there.

Hochrad will conduct holiday and other special programs in nursing homes and assisted living facilities, as well as visit residents on a regular basis.

Homecare. . .

from pg. 38

an on-going basis. For the average client, who is in his or her mid-80s, these services can make a great difference in quality of life, allowing the senior to continue living at home with comfort and dignity.

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