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SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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October 27, 2006

Elections 2006



Kennedy

Scott

Carcieri

Fogarty

CRC meets candidates

By Mary Korr
mkorr@jfri.org

PROVIDENCE — David Leach taught Rhode Island political candidates the Hebrew expression of "tikun olam" last week at four meetings held by the Community Relations Council (CRC) of the Jewish Federation.

"By this we mean the repair of the world, and not just the Jewish world. We advocate for Israel but are not just a one-issue community," he said.

His words resonated on a personal level with the candidates.

Congressman Patrick Kennedy spoke of the "disharmony" he has experienced in his private life and the obligation he and all have to work for a better world. "A basic tenet of our faiths is to treat others as we would treat ourselves — we are part of the bigger community," he said. Calling the disparities in mental healthcare and substance abuse treatment an issue of civil rights, Kennedy said he is fighting for equality in coverage between mental and physical illnesses.

His Republican opponent, Jonathan Scott, spoke of his counseling work with troubled youth in South Providence, and his eventual adoption of one of these boys. He also spoke of the "common" man and citizen involvement in public life. "It seems today you have to be a millionaire to run for public office. My candidacy shows you don't," he said.

Gov. Donald Carcieri told the story of when he and his family moved to Kingston, Jamaica, where he headed the Catholic Relief Services' West Indies operation from 1981 to '83.

Lt. Gov. Charles Fogarty, Carcieri's Democratic opponent, said the health care system is most in need of repair; he proposes universal coverage similar to what Massachusetts has just implemented; Fogarty's target date is by 2010. He would also establish a new Governor's Council on Health Care and immediately insure all of

See CRC, page 18



Photo: IDF

A PALESTINIAN ARMS smuggling tunnel uncovered by the Israeli army close to the Philadelphia route on Gaza's southern border, Oct. 20

Trouble in Gaza

JERUSALEM (JTA) — Israel's patience with the growing menace of the Gaza Strip appears to be wearing thin.

Government and military officials spoke openly Sunday of the need to move fast to stop Palestinian terrorists from turning the coastal territory into a "second Lebanon" threatening southern Israel.

At the heart of the concerns is the so-called Philadelphia

Will Israel and the Arabs ever live in peace?



JTA graphics

RESULTS taken from the American Jewish Committee's annual survey of U.S. Jewish opinion.

By Yehuda Lev
yehudal@cox.net

Peace plans are flying around the Middle East like leaves falling in a New England October wind. And with a similar life expectancy.

The Saudis, worrying about the impact of war on the price of oil and the threat of a forthcoming nuclear Iran, have reintroduced their plan that calls for the return of territory to

See PEACE, page 16

EMISSARIES ARRIVE



Timna Benn and Nadav Ben Ezer are Rhode Island's new emissaries from Israel. See story on page 13.

Inside...

Stephen Silberfarb at the helm of Federation.
See story on page 7.

See this issue's Bar Bat Mitzvah guide special pull-out section.



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CANDLE LIGHTING for greater Rhode Island

Oct. 27 5:27
Nov. 3 4:18
Nov. 10 4:10
Nov. 17 4:04



Curtains to rise on R.I. Jewish film fest

Local cantors will perform after 'A Cantor's Tale'

By Molly Lederer

The third annual R.I. Jewish Film Festival, from Nov. 9 – 19, will feature six award-winning films about the Jewish experience, presented at venues throughout the state. Last year the festival, organized by the Bureau of Jewish Education and the Jewish Community Center, attracted 1,100 attendees, and with the line-up of films and guest speakers this year, that number might well be exceeded. The festival promises to be a thoroughly stimulating event.

Thursday, Nov. 9: *Rashevski's Tango*

The first film will be shown at 8 p.m. on Thursday, Nov. 9, at Hasbro Corporate (1027 Newport Ave., Pawtucket), following the opening night reception. *Rashevski's Tango* is a drama by Sam Garbaski about the effects of a secular matriarch's death on her conflicted Jewish family. Her sons find it easier to identify with Judaism now that she is gone, while her grandchild falls in love with a Muslim Arab of the same sex. Across generation and gender, this endearing family must struggle to define what it means to be Jewish.

Saturday, Nov. 11: *Live and Become*

On Saturday, Nov. 11, at 7:30 p.m., *Live and Become* will be screened at the Columbus Theatre (270 Broadway, Providence). This touching drama follows a Christian Ethiopian refugee to Israel, where he must pose as a Jew or risk being deported. The young protagonist is nine years old at the start of his journey, and his transition into Israeli life, culture, and religion occurs in fits and bursts. The secret of his identity and the mother he left behind weigh heavily upon him, but he soldiers on, becoming not only a Jew, but a man.

Sunday, Nov. 12: *A Cantor's Tale*

A Cantor's Tale is a documentary featuring Cantor Jacob Mendelson, on a musical treasure hunt to find the American roots of Jewish liturgical music, *hazzan*. With his good humor and sizeable vocal chops, he just might spur an audience to sing along. *A Cantor's Tale* will be presented at the Columbus Theatre on Sunday, Nov. 12 at a 3 p.m. matinee show, followed by a program with local cantors, including Cantor Mayer, Cantor Richard Perlman, and Cantor Ivan Perlman.

Wednesday, Nov. 15: *39 Pounds of Love*

Over in Warwick, Temple Am David (30 Hagen Ave.) is the site for *39 Pounds of Love*, an inspirational documentary showing at 7 p.m. on Wednesday, Nov. 15. Doctors predicted Ami Ankilewitz would not live past the age of 6, due to a rare disease called spinal muscular atrophy, which limited his movement to a single finger on his left hand. Ankilewitz not only made it to age 34, he also made a career as a 3-D animator in Israel. In spite of his limitations (including a weight of a mere 39 pounds), Ankilewitz decides to pursue a lifelong dream of riding a Harley Davidson, and to swig by the doctor who gave him his first dental diagnosis.

Saturday, Nov. 18: *When Do We Eat?*

Back at the Columbus Theatre on Saturday, Nov. 18, the rollicking comedy *When Do We Eat?* starts at 7:30 p.m. With a big ensemble cast of familiar faces (including Michael Lerner and Lesley Ann Warren), this is the story of a well-intentioned Passover seder gone wrong. Dad gets slipped a hallucinogenic drug and imagines he is Moses; mom brings a good-looking date, and the kids comprise a motley crew including a sex therapist and a rather horrified Hasidic Jew.

Sunday, Nov. 19: *Looking for Lost Voice*

Looking for Lost Voice will be featured at Brown Hillel (80 Brown St., Providence) for a 3 p.m. matinee on Sunday, Nov. 19. This Israeli documentary is about a young rock singer killed by a suicide bomber, and the father who mourns him. A Holocaust survivor and dedicated peace activist, Amirin Goldin joins his Palestinian friends in letting grief become a mobilizer in the fight for peace.

Tickets can be purchased by mail, in person at the JCC reception desk, and at the door of the screenings if they are not sold out (cash only). The cost is \$10 general admission and \$7 for students and seniors. Festival passes are \$100 and festival sponsor tickets are \$150 (and include two festival passes and two invitations to the opening reception at Hasbro Corporate on Nov. 9th at 6:30 p.m.).

For more information, contact the JCC at 861-8800, the Bureau of Jewish Education at 331-0956, or visit the BJE/RI website, www.bjei.org.



'LIVE AND BECOME' — Yael Harrari (Yael Abecassis) embraces adoptive son, Shlomo (Moshe Agazzi).

FILM REVIEW

Search for selfhood in 'Live and Become'

By Molly Lederer

Growing up is never easy, but it's especially difficult for Shlomo, the central character of *Live and Become*. Written and directed by Radu Mihaileanu, the award-winning film tells the story of an Ethiopian refugee who escapes to Israel at the tender age of nine. He arrives there unwillingly and under false pretenses; for the sake of his survival, his Christian mother commands him to take the place of a dead Jewish boy on a 1985 rescue flight of "Operation Moses." Re-named Solomon and nick-named Shlomo upon his arrival, the boy then embarks on a 15-year odyssey of identity. In cinematic terms this journey takes about half an hour longer than necessary, but, like *Schindler's List*, we learn a lot along the way.

It is easy to fall in love with the young Shlomo, played in an understated and authentic manner by Moshe Agazzi. He desperately misses his biological mother and slowly warms up to his adoptive mother, only to have her pass away within his first days in Israel. He is then alone in a strange country, unfamiliar with the customs and the language, and burdened with the heavy secret of his true identity. He reacts by refusing food and violently lashing out at any who try to befriend him.

For the thousands of Ethiopian Jewish refugees, or "Falasha," who settled in Israel in the mid-eighties, the Promised Land was not exactly how they'd pictured it. *Live and Become* unflinchingly portrays the segregation, suspicion, and racism which the Falasha sometimes faced. On the plane ride to Israel, a little boy around Shlomo's age declares excitedly to his mother, "When we get to the Promised Land, we'll all be white!" Instead of correcting him, the mother gleefully points out that there will also be milk and honey.

Through Shlomo's eyes, we see the harsher reality — a school-mate wiles at his hand to determine whether his skin color comes off, adults fear he carries infectious African diseases, fundamentalist clerics at the Chief Rabbinate of Jerusalem try to ritually cleanse him. Traditionally considered the descendants of King Solomon and the Queen of Sheba, the question of how Jewish the Falasha are becomes a matter of national debate. For little Shlomo, who is absolutely not Jewish, the question becomes a personal obsession.

At its base, *Live and Become* is a coming-of-age story. And for all the pain, grief, and awkwardness coming-of-age entails, especially in the case of a dramatic character like Shlomo, there are always a few funny moments. The question of what it means to be Jewish forms a key aspect of *Live and Become*, but the film also addresses the universal questions of how we define ourselves as individuals, as families, and as societies. As with the story of Shlomo, the process takes awhile.

Live and Become will be presented by the R.I. Jewish Film Festival on Sat., Nov. 11 at 7:30 p.m. at the Columbus Theatre, 270 Broadway, Providence. In French, Hebrew, and Amharic, with subtitles.

Molly Lederer, a Providence resident, is a graduate of Columbia University with a degree in film studies.

Opinion

A MAJORITY OF ONE

When Jews fund Arabs

If you are troubled by a queasy stomach, turn elsewhere for Jewish political enlightenment this week. What follows is as nasty a story as has crossed my desk in many a year.

The story went public this month with front page articles topped by headlines like, "Center-Right Groups Outraged at Post-War Money to Arabs," (*New York Jewish Week*), and "Charity Hits Back in Feud Over Arab Aid" (*The Forward*). The meaning of these headlines depends on which groups, whose money, what charity and which Arabs they refer to. The protesting groups are four American Jewish organizations, two of which are marginal to the American Jewish community and two of which may surprise you. The charity under attack is the United Jewish Communities (UJC) with which our Rhode Island Jewish Federation is affiliated.

The money comes from the special fund started by the UJC for the rebuilding of Northern Israel after last summer's Lebanon war, a total of \$329 million to date, of which more than \$875,000 was contributed by the Jews of Rhode Island. And the Arabs are those Arab Israeli citizens who live in Northern Israel and who

supported an estimated 30 to 50 percent of the Israelis slain by Hezbollah rockets and missiles. The four organizations are objecting to Jewish contributions to aid in the rebuilding of Northern Israel being spent on Israeli Arab citizens who live in that region.

Two of these protesting organizations, Americans For a Safe Israel (AFSI) and the Zionist Organization of America (ZOA), are best described

began its own fund drive to aid Northern Israel and then merged it with the UJC's campaign. Now, according to the UJC's president, Steven Savitsky, it wants out, claiming that at the time of the merger he didn't know that some of the money would be given to Israeli Arabs. Savitsky said he plans to ask the UJC to "segment the money" raised from OU members "to make sure it goes to the places we want."

of the Jewish Federation in New York, wrote in an e-mail to professional leaders of Jewish organizations: "This democracy counts Arabs, Jews and Christians among its citizens, some of whom serve in the Israel Defense Forces and have even died to protect Israel. Supporting Israel also means supporting a state that affords its minority populations the freedoms and opportunities that were for centuries denied us."

I would add only that a closer study of Israel's history would benefit all four of these organizations, beginning with a reading of Israel's Declaration of Independence, which proclaims a state with equal rights and responsibilities for all of its citizens. They might also profit from a course on recent Jewish history, paying close attention to the Jewish experience with nations that discriminated against its Jews.

Alas, none of this is likely to help. Their (not always) unspoken agenda is to rid Israel of its Arab citizens entirely. That this would make Israel an international pariah and cut it off from outside support, does not appear to concern them. Nor do the moral and ethical issues that such an expulsion would raise.

I did warn you. This was not pleasant reading. Thank you for staying the course.

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

Yehuda Lev

Israel's Declaration of Independence proclaims a state with equal rights and responsibilities for all of its citizens.

as our loony right-wing fringe which never met an Arab of whom it approved. AFSI has become the home of the one-time followers of Rabbi Meir Kahane; in Los Angeles its local president resigned because he saw Kahane fanatics taking over the organization. And the ZOA survives on its past reputation as the major Zionist group of mid-20th Century America, a reputation it has sullied by its persistent support of right wing extremists in Israel. Its membership is small and its influence limited, even though it counts as members everyone in the immediate family of a dues-payer.

But the remaining protesters are the National Council of Young Israel and the Orthodox Union (OU). The latter

That's a new and innovative definition of *tikkun olam*. One hopes that it is not the definition they are teaching their children in day schools or preaching from the pulpit.

To sum up the argument that the four organizations offer, here is Helen Freeman, former director of AFSI. "To placate Israeli Arabs in the North who were celebrating Israel's defeat is totally absurd. Let the Arab countries take care of them. They are a fifth column that is working to support Hezbollah and Hamas and we foolish Jews are saying there is no difference between Israeli Arabs and Jews who were victims of this war."

In response, John Ruskey, CEO

VIEWPOINT

Why I'll pass on Halloween

By Daveada Goldberg

About twenty minutes before sundown, after two days of constant battling with my eight-year-old self, my mother finally relented. I pieced together a costume: a shower cap, my father's bathrobe, and a hand mirror. People kind of looked at me funny when they dropped their candies into my plastic supermarket bag, but I shrugged it off. Shower Girl was the best I could do at the last minute. That was the first and the last time I ever went trick-or-treating.

My mother had a strong aversion to "secular holidays" (except Mother's Day), and told me that Halloween used to be an excuse for pogroms, running around the streets begging for candy would be like "walking on the graves of our ancestors."

Of course, Halloween, as we celebrate it today, is a pretty American holiday; it's a new invention that can easily be distinguished from its medieval European roots. Besides, every day used to be an excuse for a pogrom — when can we have fun?

Though I regretted the candy loss then, now Halloween just doesn't seem so classy: it can't compete with the 3000-year-old holidays full of meaning, ritual and historical depth that I usually celebrate.

I have to admit that, maybe, as an Orthodox Jew I'm biased — I like my holidays old, religiously meaningful, and morally tenable. Purim seems like a much nicer, much more Jewish holiday — no skinny bunnies suits a la Bridget Jones, no threatening strangers for candy. Purim is a holiday of giving, not of taking; there's still candy, costumes, and alcohol, but it's authentic with a capital A.

Rabbi Eliezer Goldstein, director of Kollel, Toronto's liberal learning institute, agrees with me. On Kollel's website she defines Halloween as "a pagan holiday taken over by the Christians and then appropriated by the candy industry."

She goes on: "But even if we didn't care about the holiday's origins, I'd still ask: what is the point of the holiday? What values, customs, and messages does Halloween have that we want our kids to get?"

One: Gimme candy.

Two: Dead people are scary. I don't want my kids to be afraid that their *cayde*, or grandpa, will come back to harm them, or be frightened to visit their graves.

Three: Old women are witches, hags, and harmful. As a feminist, I find the images

See Halloween, facing page

Letters to the Editor

Vote no on Harrah's casino

I am writing to urge a NO vote on amending our state constitution to grant a no-bid exclusive license to Harrah's.

This casino is bad for our state and our communities. It will mean increased crime, new burdens on our police, fire and social services and loss of business for restaurants and providers of entertainment. It will negatively impact the Providence Performing Arts Center and the taxpayer supported convention center.

This casino will bring a host of ills and no benefit. The promises of property tax relief are an illusion. There is no deal on tax relief; it is up to the General Assembly. However, the General Assembly guaranteed Lincoln Park and Newport Grand that they will be reimbursed for any lost revenue. Harrah's would pay less to the state than Lincoln Park and Newport Grand. Harrah's would pay less to Rhode Island than the company is paying in other states.

A big question has now arisen as to who will own the casino. Harrah's new private venture investors will be under pressure to generate enough profits to pay for the acquisition. Will this mean cuts in the revenue offered to the state? And what about the new owners? The new privately owned company will not file the publicly available information that a publicly traded company would file.

Question 1 would amend our state constitution to grant a no-bid deal to Harrah's. Amending our state constitution to allow for a no-bid gambling casino is abhorrent to the principles of constitutional government. Our constitution should not be for sale.

Vote to protect the integrity of our state. Vote NO on state Question 1 on Nov. 7.

Michael B. Isaacs

President, East Greenwich Town Council

Barbara Jacobson, a dedicated teacher

Barbara Jacobson, my daughter-in-law's mother, passed away on Sept. 27 at the age of 64. Barbara had a very energetic personality, always ready for new experiences. However, her main love was teaching. This was apparent when she taught her middle-school students English, at her adult education classes and especially at her Hebrew school and tutoring sessions at Temple Beth-El.

In spite of her debilitating illness her energy persevered. Barbara's legacy of learning will long be remembered.

Marian Goldkind
Providence

FROM THE OLD OLIVETTI 'Civilizing' a people

In the 1870's some bureaucrats did the math and discovered that it would be cheaper to turn Indians into regular Americans than to kill them. The result was Indian Boarding Schools, the first in Carlisle Pa., later a dozen others across the country.

Even assuming a nobility of intention, the process of recruitment was appalling. Troops entered villages, rounded up terrified children, put them onto sealed trains and took them far from their weeping parents. Upon arrival at the school their hair was cut and their Indian clothes burnt, replaced by "American" clothing. This merely increased the separation trauma. At some point early in the process there was an arbitrary selection. Children were assigned a number: 1,2,3,4. All the ones became Methodist, the twos Baptist, the threes Presbyterian, I don't remember what became of the fours, but my guess is, "not Jewish."

The school day began at 5 a.m. with the donning of military attire, military marching, military inspections etc. In class the children were taught math, spelling, history, all of which is useful, and, yes, patriotism as well. In the afternoon the boys learned a manual skill, the girls received domestic and office training. Participation in sports was encouraged, songs were sung. "English only" was the rule, strictly enforced. Upon graduation the Indians had a trade, thought in English and were considered civilized. If they chose to they could return to the reservation, but there was nothing there for them anymore, other than their parents, who now lived in a foreign world, thought uncivilized by their own children. Success, in the eyes of the bureaucrats.

The obvious comparison is to Nazi treatment of Jews, at least in terms of "recruitment" and "selection." One obvious difference, though, is that whereas American kidnappers thought they were doing the Indians a good (if unappreciated) turn, the Germans were out to annihilate not only a culture, but the physical existence of a people.

Similar tactics were attempted in czarist Russia. Nicholas I (1825-1855) decreed that all Jews must wear Russian clothing and trim their beards in the Russian manner. Crueler, he initiated a policy whereby Jewish youths as young as age 12 were kidnapped and placed in army camps (cantons) where over the next six years peasant sergeants would try to force them to give up their religion. Later he recruited an American rabbi to set up a system of Jewish schools where children would be taught the Russian language, history, etc. When the young rabbi realized that the schools were to be a front for proselytizing Jews, he fled the country and the scheme came to naught.

But for all the trauma, for all the negative comparisons, we must still ask — was what Americans did to the Indians worse than life in an English public (boarding) school, designed for the upper classes? Same military grooming, same physical and mental abuse, same tearful early separation from parents and a life being loved. The difference, of course, is that the English voluntarily sent their children knowing that for all the cruelty they would encounter, their sons would emerge as leaders of society. Individual Indians, stripped of their culture, were given a trade. A fair exchange? Maybe. Maybe not.

So as the American Thanksgiving approaches, the historian in me knows that questions remain — Were the methods used as bad as the results were good? Were the Indians better off living in poverty and disease on the reservation or forcibly removed from their parents' love and brought hundreds of miles from home to learn to be American. (I suppose that from their perspective it's an unfair either/or. The best thing that could have happened was if Europeans had never come to America.)

The pragmatist in me, the assimilated Jew that I am, says the Indians benefited despite the trauma of the experience. Having a trade (and later, after the era of compulsory "recruitment" taking college preparatory courses) is better than being an unskilled worker. The humanist in me (also the product of being an assimilated Jew) says that if the Indians were doing no harm (their principal crime was being in the way) they ought to have been left alone to live their culture as they had, undisturbed, for centuries. If I knew the correct response to this quandary, I'd give it to you, but I am sunk in my ignorance as to what are the divine intentions. No doubt many of my readers are not, and will inform me of the truth, which will set me free.

Joshua Stein is a member of the newspaper's editorial board. A professor of history at Roger Williams University, he can be reached at stein@rwu.edu.

HALLOWEEN

of old women with hooked noses riding broomsticks to hurt little kids as totally offensive."

And lastly: "If people don't give you what you want, you can hurt them. Throw eggs on their doors or their cars."

You may believe that Halloween is a lot of harmless fun. And I do see a positive side. I met my neighbors last year, for example, when they brought their kids over to trick-or-treat. I do hand out candy, I don't want to be a total Scrooge.

Still, I tend to see things in long focus, and what I see is a weird holiday with weird meanings and weird values. I don't think I'll let my son go out when he comes of age. I'll just run out to the supermarket on November 1st, buy Meir a chocolate bar, and pick up a mask-and-dance costume to save for Purim.

Dananda Goldberg is studying for her master's in writing and publishing at Emerson College. She lives in Providence with her husband Daniel and son Meir Betzalel.

EDITORIAL

2006 voter turnout: the old, the young and the busy

In the presidential election year of 2004, Rhode Island had the lowest voter turnout rate of all of the New England states — 57.4 percent. Maine had the highest, at 72 percent.

In midterm elections, the numbers drop further.

So why did over 40 percent of Rhode Islanders not vote in '04? Probably the same reasons as other Americans. According to the U.S. Census Bureau:

- 20 percent of those who were registered to vote in the 2004 election but did not reported they were too busy or had conflicting work schedules.

- 11 percent said they were not interested or felt their vote would not make a difference.

- 10 percent said they did not like the candidates.

Jewish voters, at only 1.5 percent of the population in the state (1.8 percent in the U.S.), do not have the luxury of these excuses. The Jewish vote is a minority vote with distinctive issues; Israel is the most obvious one.

Did you know that twice as many Jewish voters who identify themselves as "liberal" and "moderate" are stronger on Israel than are liberal non-Jewish voters?

If you've noticed all the political ads which have run in the *Jewish Voice & Herald* over the past few weeks, it's obvious R.I. candidates court and count the Jewish vote.

In this competitive election year, voter turnout will play a key role in deciding the outcomes of Congressional races that could shift the ruling party in the U.S. Senate and House of Representatives.

The Senate contest in Rhode Island is one of those expected cliffhangers.

The newspaper and the Community Relations Council (CRC) at Federation have been meeting with candidates to discuss issues of concern to the Jewish community: Israel, Iran, North Korea and Iraq, as well as domestic issues like abortion, stem-cell research, health-care costs, and the separation of church and state. Their views on the nine referenda on the ballot were examined — affordable housing, a Constitutional amendment to allow a casino in West Warwick, a new school of pharmacy at URI, to name a few.



Candidates know the numbers. They know *bubble* power. Seniors in their 70s have the highest voter turnout rate nationwide (at 72 percent in the last election). But their grandchildren have the lowest turn-out — more than half of those eligible to vote in the 18 to 24 age group don't. (Fact: People who vote for the first time soon after they registered to vote are more likely to continue voting during their lifetime. So *bubbles*, unite. Call your legacies on their cell phones, or email them, and remind them to vote.)

Everything you need to know about the upcoming election can be found at the Voter Information Center at www.sec.state.ri.us. Or call 1-877-GO2-VOTE (462-8683).

With Rhode Island's new centralized computer voter registration database, you can:

- Check on your registration online, and find out where to vote.
- If you're sick or have an emergency, you can find out how to vote by mail ballot until the day before the election.

- If you are disabled, there is now voting equipment which allows voters to cast a ballot by an optical scan, privately and independently. Can't read the fine print? Polling places have magnifiers.

- You can find out what time your polling places opens; the range is from 6 to 9 a.m.; most open at 8 a.m. All polls close at 9 p.m.

- Remember Florida? Familiarize yourself with the ballot.

Every arrow you connect on the ballot is a voice heard and counted. Your voice. A Jewish voice.

Submission Guidelines

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

ALISON ON ALIYAH

Fearing a kosher kitchen

Two months ago, I moved into a new apartment together with my boyfriend, Mikhael. The sudden integration of two lives, two manners of doing things, and two households' worth of appliances, kitchenware, clothes, and other possessions has proved a monumental task, to say the least. Perhaps the most challenging of all has been making our new kitchen kosher, a seemingly simple undertaking which has managed to bring up a host of both practical and highly emotional issues for me. In many ways, indeed, I have watched this one task become a microcosm of the vast number of dilemmas with which I am grappling with regard to religiosity and my identity as an *olab chadasha* here in Israel.



Alison Golub

When Mikhael and I first began talking about moving

in together, there were plenty of negotiations. Would my dog still be allowed to sleep on the bed? What would happen when our respective families paid visits? Who would pay the shared bills, and with what money? However, there was at least one domain that was not up for discussion: Mikhael requires a kosher kitchen in his home. Although he is unendingly tolerant of the gap in our religiosity levels, this is one condition from which he would not budge.

So literally overnight, my kitchen has nearly tripled in contents: from one set of dishes and silverware to three (meat, milk, and don't forget Passover!); parve pots and pans; basins to put into the sink in order to wash each set of dishes separately; and everything plastered with red, blue, or green stickers proclaiming its status to all.

Needless to say, I am overwhelmed. All of a sudden I am fearful of my own kitchen, and everything I do within its boundaries evokes apprehension and

uncertainty. Making a roast beef sandwich is mildly unsettling, but cooking throws me into a panic. Everything is accompanied with a litany of self-talk inside my head: "OK, I want to make mashed potatoes. Will I be eating said potatoes with meat or alone? I can use a parve pot just to be safe now, but I will have to make a decision when it comes to choosing a bowl to put them in. If they will be 'milky,' I can add butter to them; but if they will be 'meaty,' I will have to stick with that gross margarine. Are these spices parve? Where is the #5% little U with the circle around it?!"

While Mikhael, true to form, continues to be unrelentingly tolerant of my mistakes and fearfulness, I am finding the transition painful. When we were unpacking and organizing the kitchen, we had to go through all the American products I had brought from my previous home and check their kosher status, or lack thereof. The result, of course, and what I was deeply afraid of,

was that I had to throw away a large number of my most cherished goodies. I am ashamed to say that this was one of the most difficult things I have done in the three years I have been in Israel.

And then there is this whole waiting period between eating meat and milk, which I find totally annoying. From what I understand, the Sephardic tradition (to which Mikhael is loyal) is generally to wait six (!) hours, while the Ashkenazic tradition requires a "mere" three (!) hours. In my personal opinion, anything more than the time it takes to boil water for my tea with milk, or to take the ice cream carton and spoon out of the freezer, is too long. So I am generally left eating my desserts alone, while Mikhael sets the timer and starts the waiting game.

Overall, I find myself wracked with questions regarding the long-term. Although Mikhael's kosher requirements with regard to me really only apply within the boundaries of our home, and he has not placed any demands on my eating habits in the outside world, I know he is mildly disappointed every time I order a cheeseburger. I also know that, should kids enter the picture in the future, the "outside world" rules will likely change drastically.

I hope my fears and discomfords abate with time. I hope I can

become more comfortable with my new lifestyle, and my new kitchen and manners of operating in it. I am more than willing to make this sacrifice for Mikhael, and God knows that he has made plenty for me. But I cannot deny that there are many days that I feel a great deal of loss, and frustration, and confusion as a result of my changing identity.

I watch myself from the outside sometimes, checking for kosher symbols on products at the grocery store, and mentally crossing off restaurants that I used to frequent, and I am shocked at these changes. I also think often about what will happen when I bring Mikhael to America for a visit with my friends and family, only to force him to eat tuna sandwiches for two weeks because I don't know of a single kosher restaurant in Seattle. I suppose we both have a lot of negotiating and "tweaking" to do as our lives continue to intertwine, and I suppose that the "pain of adjustment" will be just as intimately intertwined in the process. For now, I'm just going to have to keep engaging in my self-talk.

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

VIEWPOINT

Fatwas and loyalties

By Richard Shein

From constantly changing restrictions at airports with their time-consuming lines, to a military presence at important government buildings, we know that our lives have changed. At places where people gather, police and security inspections keep us aware that we are under siege by those whose goal is to kill us, and the more of us the better.

We feel that the enemy is nowhere and everywhere.

After the subway bombings in England, the sentiment there was that their Muslim community was economically deprived and not sufficiently integrated into the intellectual community and the social fabric of their country. Steps were taken to address these problems.

However, when an extensive plot was later uncovered to blow up airliners in flight, a disturbing element was added to the mix. It was found that most of those involved were native-born English citizens, well-educated, well-employed and respected members of their communities. This led Prime Minister Tony Blair, to focus on what I feel is the salient problem facing not just England, but the United States and Western Europe as well.

Blair states that the responsibility of Muslims living in Britain, whether citizens or not, requires more than just observing the law by not engaging in any terrorist activity. He spoke of their duty to ferret out those in their local

See LOYALTIES, page 8

Deadline Reminder!

Please make your gift to the 2007 Community Campaign & the Israel Emergency Campaign by November 15, 2006

The community wants you to be listed in the upcoming 2007 Honor Roll.

It couldn't be easier to make your gift, go to www.jfri.org • E-mail Elisa Heath at: eh Heath@jfri.org or call her: 421-4111, ext. 171



Your generosity helps us turn on the lights for the Jewish world.

Federation

New Fed. exec: 'I want to connect Jews. Period.'

By Jonathan Rubin
jrubin@jvfi.org

PROVIDENCE — Stephen Silberfarb doesn't want me to write this article.

He's not being authoritarian, or shy, really. He just thinks there are more important things in the community to write about.

"It's going to be too 'insider,'" he tells me.

He also doesn't seem to like any picture taken of himself.

"Can you use my wife's picture instead? She's the good-looking one," he says with a wry smile.

A sense of humor is one of the many assets Silberfarb brings with him as the new executive vice president of the Jewish Federation of Rhode Island, where he just started his fourth week. He's the pilot for the main planner and fundraiser for the Rhode Island Jewish community, an organization with a staff of 19, a hefty \$40-million endowment and a \$4.1 million annual community campaign.

He comes from Minnesota, where he built an impressive record of connecting Jews as head of the 4th largest Community Relations Council in the country. He used social justice, Israel advocacy, and other shared concerns to build community energy, and grew his donor campaign by 500 percent while attracting support from major foundations and corporations.

Silberfarb leads Federation at a crucial time: American Jewish life has been undergoing slow changes for decades, and today Judaism in all its forms is struggling to make

**'It's starting to feel
a little bit like home here.'**

itself relevant, especially to today's youth, which nowadays means everyone under 45.

Some feel that many Jewish campaigns are facing stiff competition from non-Jewish charities. Silberfarb partially agrees; he says it comes down to what we do, not what they do.

"It's not merely us versus the theatre. If we have a relevant message, inspiring programs, superior customer service and if we offer services that meet community needs, people will connect with and value what we do."

He likens competition on the local campaign scene to a game of golf. "How you putt has nothing to do with how I putt. It can impact how you approach the game, but in the end we are competing with ourselves, and confronting new opportunities — like learning to connect with geographically diverse communities and interfaith families."

"In Rhode Island there is growth in different parts of the state where we haven't traditionally had centers of Jewish life. We have to cultivate them while continuing to invest in our current base," Silberfarb says.

"We will change the paradigm for the Jewish community, and that means being more innovative and entrepreneurial, and providing outstanding service. The Federation plays a central role

in making things happen."

Connections

Silberfarb likes decisive action, but he's also very aware of an institutional tendency to alienate its constituencies if it doesn't listen. When he talks to you, his face shows a mix of emotions: interest, excitement and patience. He brings an intensity and focus to every conversation, and he is quick



Photo by Jonathan Rubin

Stephen Silberfarb, new Executive Vice-President at the Jewish Federation, leads an executive staff meeting last week.

See FED. EXEC., page 8

GIVING IS IN SEASON

Not everyone
is able to stay warm —
our Mitzvah of the Month
is to help keep someone
warm this winter.



'Winter Gear' Clothing Drive

Monday, November 6th to Monday, November 20th

All types of "gently used" winter clothing is needed.

All clothing will be given to Crossroads

The need is on-going — please donate generously
and as soon as possible!

Drop-off locations:

- JCC Preschool — Main Lobby
- Temple Shalom — Middletown
- Brown Hillel — Providence
- Temple Am David — Warwick
- Congregation Beth David —
- Chabad of Barrington — 39 Lillis Ave.
- Narragansett & Rebecca Hall
- Temple Torat Yisrael — Cranston

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FED EXEC

From page 7

on his feet — perhaps something he picked up from his time as an attorney, or when he worked in a congressional office.

He puts his philosophy very simply: "I'm here because I want to connect Jewish people. Period."

Silberfarb received the Federation torch from interim executive Hershey Rosen, who was fond of saying that the annual campaign, which funds dozens of local Jewish organizations here and overseas, was the "raison d'être" of the Federation. Silberfarb puts it this way: "Let's connect the community with our causes."

"We're much more than fundraising, although obviously without funding we can't provide services, programs and outreach," Silberfarb says. "We're community planning,

community relations and more."

In his office, he's sifting through files and files of community history — cases closed but not forgotten, or ones still brewing. He said he has only just started his work with JFRI's many volunteers and donors, some of whom have decades of service behind them — and he has also expressed a deep interest in building relationships with those who might not know what Federation is or who might have a negative impression of the organization.

Silberfarb said he plans to spend a good deal of time out of the office — meeting with donors, forging new relationships and giving the Jewish Federation a higher profile in Rhode Island. While he and his family are still looking for a house in Providence, "it's starting to feel a little bit like home here," he said.

LOYALTIES

From page 6

communities they suspect are either involved in anti-British activity or aiding and abetting others in such activity. He further stated that the Muslim community has an obligation to be pro-active or otherwise they would be seen as having loyalty first and foremost to their Muslim fellows rather than their country.

The Pew Charitable Trust, which surveyed the Muslim population in England, recently found that 88 percent professed that their first loyalty is to their religion and only 12 percent to Great Britain! We here in America should not feel complacent, for the Pew polled the Muslims in our country and found that 66 percent claimed first loyalty to Islam — some melting pot!

We remember the Muslim author, Salman Rushdie, upon whom a *fatwa* (a Muslim religious judgement) of death was pronounced after it was determined that he had impugned Islam. A Dutch politician was butchered (and I use the term advisedly) for criticizing Muslims. Buildings were bombed and more people killed for slights against Mohammed.

The Pope is condemned for a misperceived slight that Islam is a blood-thirsty religion and the misinterpretation is made true with murders of Christians in far away places. There is a whole litany of grievances the Muslim world cites as grounds for its actions.

Contrast these reactions with the silence when Muslims kill and maim from one part of the world to another. Even those Muslim leaders considered pro-Western condemn the terrorist acts but equivocate between "justifiable" and "non-justifiable" acts, and even then with faint voice.

Where are the *fatwas* against this type of behavior? Where in the Muslim world is the reaction more than pro forma? Am I perhaps holding the Muslim community to a higher standard than I would our co-religionists?

If the World Trade Center towers had been brought down by a group of Jewish fanatics, would there be any hesitation within our local and worldwide communities that more than words of condolence would be offered?

Without question, the

Jewish community would have turned inward, finding and delivering to the authorities any in our midst who were even marginally involved — our loyalty would not even be a question. The philosophical abhorrence to such acts would be in keeping with Judeo-Christian values.

To stand by when others are being killed is to be complicit. The level of guilt is as great as the responsibility that we as Jews heap on most of Europe for their acquiescence during the Holocaust years.

Muslim communities are seeing barriers being raised in Western Europe as immigration policies are made more restrictive. President Bush claims that we are not at war with Islam. I believe the line has been drawn and Islam cannot have it both ways. Immigrants have a responsibility to determine where their loyalties are to be found, for there are, and should be, consequences if they are not foremost to their host country.

Richard Shrin is a member of the editorial board of the Jewish Voice and Herald.



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In the coming legislative session, as Chair of the Senate Health and Human Services Committee, I am well-positioned to continue the fight for quality health care for all Rhode Islanders.

I'm proud to represent the voters of District 3 and I am asking you to help re-elect me when you cast your ballot for this year's election.

Sincerely,

Rhoda E. Perry

Rhoda E. Perry
State Senator District 3



Field for by the Rhoda Perry for Senate Committee
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Tel. 751-7165 www.rhodaperry.com
Joan Gold, Chair

News Briefs

Abbas: Remove Hamas gov.

TEL AVIV: The Israeli newspaper *Ha'aretz* reports that the chairman of the Palestinian Authority, Mahmoud Abbas, has decided that his organization, Fatah, must take steps to end the democratically elected government of Hamas. In a statement widely quoted in Palestinian media, he said "Bread is more important than democracy." The reference is to Hamas' inability to pay Palestinian government employees because of a refusal of Israel and western nations to transmit funds to the Hamas-ruled government. A Palestinian media source has already predicted the date of the assumed coup - October 28. (HAARETZ)

Dems denounce Carter book

WASHINGTON: Rep. Nancy Pelosi and Howard Dean are among many Democratic leaders denouncing a new book by former president Jimmy Carter, *Palestine: Peace, Not Apartheid* as not representing their views. The book argues that Israel's settlement policy is principally to blame for the failure of peace initiatives in the Middle East. "While I have tremendous respect for former President Carter, I fundamentally disagree with and do not support his analysis of Israel and the Israeli-Palestinian conflict," Dean said. (JTA)

U.S. Jews disfavoring Iran strike

NEW YORK: American Jewish support for a military strike against Iran is declining, according to the American Jewish Committee's annual survey of American Jewish opinion. Today 38 percent would support such a strike compared to 49 percent last year. The survey also found that 55 percent of American Jews approved of the way Israel dealt with the Lebanon war of last summer but fewer than 25 percent felt that Israel had been the winner. (JTA)

Olmert bank rumors prompt investigation

JERUSALEM: Israel's State Comptroller's Office is looking into the privatization of Israel's second largest bank amid rumors that Prime Minister Ehud Olmert, then the finance minister, used his influence to favor the sale of Bank Leumi to personal friends. The report has received no official confirmation but it adds to a growing list of accusations of financial wrongdoing on the part of Olmert. The bank sold to another group of investors. (REUTERS)

Streisand swear irks

NEW YORK: Among those offended by Barbra Streisand's use of an obscene word at her Madison Square Garden concert earlier this year, was Rabbi Daniel Lapin, founder of Towards Tradition, a right-wing advocacy

group. Lapin tutored Streisand's son for his bar mitzvah. Last week he wrote a column titled "Why the Barbra Streisand I Knew Was Never Obscene," blaming her outburst on her embrace of secular humanism. Now Streisand has the opportunity to write a column titled "The Rabbi I Once Knew Was Never Investigated by a Senate Committee." Towards Tradition and several other right-wing groups are being examined by the Senate Finance Committee for links with Jack Abramoff, the lobbyist. (FORWARD)

15 tunnels destroyed in Rafah

JERUSALEM: Israeli forces have left the town of Rafah after a search for underground tunnels used to smuggle arms into the Gaza Strip. They exposed and destroyed 15 tunnels in a six-day mission. Israeli sources say that further steps are being contemplated including a possible occupation of the Strip if nothing is done to end the smuggling. (JTA)

UJC climbs in money raised

WASHINGTON: The number of Jewish charities included in the annual list of 400 U.S. charities that took in the most money in 2005 decreased slightly, from 26 to 23, but a number of them climbed higher on the list. The United Jewish Committee, the umbrella group for 155 Jewish Federations, was

highest among Jewish groups, at No. 34, with \$203,330,851. The Jewish National Fund, No. 359, appeared on the list for the first time. Three federations, Baltimore, Philadelphia and Washington, and Seattle's Jewish Community Foundation, dropped off the list. (JTA)

Russian party enters Israeli cabinet

JERUSALEM: The Israeli Cabinet has approved the addition of the Yisrael Beiteinu Party to the governing coalition, amidst controversy over its leader, Avigdor Lieberman, who will head a new ministry for strategic affairs, dealing mainly with the Iranian threat. The party, a right-wing group of primarily Russian Jews has supported the exchange of Israeli Arab areas to a Palestinian entity in return for the annexation of Jewish settlements. (JTA)

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Nation

2006 wasn't bad for Jewish players

By Martin Abramowitz

BOSTON (JTA) — One of the ways rabid baseball fans

get through end-of-the-season withdrawal pains is by immersing themselves in player stats and

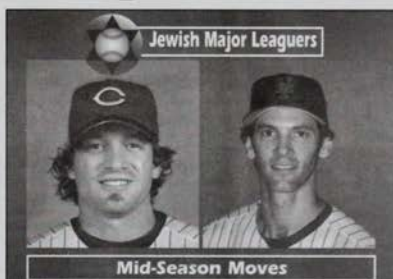
award announcements. It's time to do the same for Jewish players.

There were 13 Jewish major leaguers this season: six pitchers, two catchers, three outfielders and two infielders. None of them, alas, came close to making a serious run at any major award, but we'll remedy that situation by handing out awards for the top Jewish players.

Our solution to the drought of Jewish award winners is to create our own awards. We're naming the Jewish MVP award the "Hank and Sandy," after Greenberg and Koufax, and giving it only in years when a Jewish player has indeed proved to be extremely valuable.

We actually do have a winner this year. The winner of the 2006 Hank and Sandy Most Valuable Jewish Player Award is incontestably three-year Red Sox veteran Kevin Youkilis, who shifted from third base to become a fine defensive first baseman and excellent lead-off batter. "Youk" batted .279 with 13 homers and 72 RBIs. Among Boston batters, his on-base percentage of .381 trailed only Manny Ramirez and David Ortiz.

The Jewish Rookie of the Year is in honor of the Jewish player with the greatest rookie season — Al Rosen, who led the Ameri-



JEWISH MAJOR LEAGUERS, Scott Schoeneweis, left, traded from the Toronto Blue Jays to the Cincinnati Reds, and Shawn Green, who went from the Arizona Diamondbacks to the New York Mets, were two of the Jewish major league baseball players who made headlines in 2006.

can League in homers in 1950 but lost out to Walt Dropo as Rookie of the Year. The 2006 Al Rosen Award for Jewish Rookie of the Year goes to Ian Kinsler, who was the Texas Rangers' regular second-sacker for virtually all of 2006. He finished the season with a .286 batting average with 14 homers and 55 RBIs.

Our annual award for Jewish pitchers is the Peltzy/Holtzman award, named for Barney "the Yiddish Curver" Peltzy, who is the Jewish pitcher with the

lowest ERA of all time; and Ken Holtzman, the all-time winningest Jewish pitcher.

This was a close race between Jason Marquis of the St. Louis Cardinals, who recorded his third consecutive double-digit win season, and veteran lefty Scott Schoeneweis, who appeared in 71 games for Toronto and Cincinnati, with a record of 4-2 and an ERA of 4.88. But because of his important role as the Cardinals' fifth starter, the award goes to Marquis.

EDITH H. AJELLO
3RD HOUSE DISTRICT
DEMOCRAT



Dear Neighbors,

If you haven't made up your mind whether or how to vote on the proposed amendment to the Rhode Island Constitution to allow a Harrah's casino in West Warwick I'd like to share some of my thinking on the issue.

For me the term destination resort is a marketing euphemism when applied to casino centered enterprises. Hotels, stages, restaurants, golf courses and even museums to honor Native American culture function as loss leaders to attract gamblers. One-armed-bandits and the other gambling opportunities are arranged to be as inescapable as the candy at the convenience store checkout counter. Casino operators subsidize attractively priced meals and marquee name entertainment to put potential gamblers near the one-armed-bandit candy.

Harrah's radio ads simulate the sound of folks driving through and out of RI to gamble at casinos in CT. Harrah's urges us to capture the 15% and 6% of Foxwoods and Mohegan Sun gamblers, respectively who are RI'ers. But the CT casino owners will not give up 6% or more of their gambling revenue without a fight. Imagine a casino version of the gas war phenomenon in which the consuming public benefits only in the shortest term. The winners are always the deepest pockets who can afford their longer term goal, controlling the market.

The casino war would feature better and better buys on meals and tickets. The effect of the falsely low ticket prices, lower than PPAC or Lupo's, for instance, would inevitably draw attendance from Providence venues. In the same way subsidized dining would inevitably result in empty tables at our favorite restaurants. Restaurants, watering holes, museums and theaters depend upon weekend business. I don't know anyone who eats two dinners in two restaurants on one Saturday night. Sadly, too many of the promised new jobs would really be jobs shifted from stressed and lost businesses elsewhere in RI, the collateral damage, if you will, of the casino war.

Harrah's is investing millions of dollars anticipating much more gambling revenue than that which is represented by the ad with the drivers headed to CT. Harrah's is also after the folks currently gambling in Lincoln and Newport. Consider this fact; Governor Carcieri and the General Assembly committed the State of RI to make good to the operators of our current gambling venues in Lincoln and Newport any loss of income they might suffer as a result of new competition in RI. Doesn't it follow that much of the revenue Harrah's promises the state would be needed to reimburse the private owners of Lincoln Greyhound Park and Newport Jai Alai?

Harrah's is financing Rhode Islanders for Jobs and Tax Relief as a cynical, euphemistic mask for its corporate agenda. Harrah's is a for profit corporation based in a distant state with no real interest in building schools and hospitals, providing property tax relief or even helping the Narragansetts. Harrah's, appropriately for its owners, has its eyes on Harrah's bottom line.

There must be a better way to honor and assist the Narragansetts than by enabling them, through amending the Rhode Island Constitution, to benefit from a shell game we cannot afford to play. Approving the Affordable Housing Bond question on the ballot would be a much more productive way to aid construction jobs and improve our economy.

Please get answers to your questions if you have not made up your mind. Over my 7 terms in the General Assembly I have voted and spoken against pie-in-the-sky casino legislation at every opportunity. Please find the answers you need. For my part, the Providence Renaissance, our wonderful restaurants, diverse cultural centers, all of the small businesses with long term commitments to our local economy and community must not be put at peril by a deep pocketed Las Vegas organization.

As always, I am eager to listen and discuss this and other issues. Please do not hesitate to call me at home at 274-7078.

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Community Calendar

SAT., OCT. 28 Evening of Jewish Renaissance

7 p.m. at the Jewish Community Center of R.I., 401 Elm-grove Ave., Providence.

Judge Marjorie and Dr. James Yashar & the Bureau of Jewish Education of R.I.

Fishel Bresler & Shelley Katsh

8 - 10 p.m. Duo at the Brooklyn Coffee & Tea House, 209 Douglas Ave., Providence. Admission: \$12. Limited seating, purchase advance tickets at 401-273-9814.

Other info: www.Brooklyn-CoffeeTeaHouse.com. Also performing Nov. 25, Dec 30.

SUN., OCT. 29

Beth-El sisterhood breakfast
9 a.m. at the temple, 70 Orchard Ave., Providence. Paid up membership breakfast to thank members. May join at the door. Do not have to be a temple member. Entertainment by Brown University "Aleph Bets" A Capella group.

Temple Emanu-El Leisure Club

2 p.m. at the Temple, 99

Taft Ave., Providence. Dr. Stanley Aronson "Fear & Influenza" Everyone welcome.

MON., OCT. 30 Temple Emanu-El Leisure Club

Meets at the temple, 99 Taft Ave., Providence. All welcome. Call 331-1616 for more information.

10 - 10:50 a.m. "More on Jewish and American Law," Corky Freedman, Esq.

11:10 a.m. - noon. "A check-up for health insurance and Medicare Part D, 2007," Charlotte Beecher, supervisor and benefits specialist.

THURS., NOV. 2 Emanu-El Leisure Club

10 - 10:50 a.m. "Musical mornings" with Norman Jagoliner.

11:10 a.m. - noon. All six weeks "Jewish Values in Action-A text-based discussion."

Israel Symposium

7:30 p.m. Temple Emanu-El, 99 Taft Ave. "Human Rights and the Middle East" Jeffrey Robbins, an expert on human rights in the Middle East; delegate to

See CALENDAR, page 12

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- I will ensure our TAX DOLLARS are spent wisely.
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- I will create a business friendly environment in RI.
- I will develop incentives for new companies to invest & relocate in RI, bringing new & high paying jobs here.
- I will reduce the tax burden for RI residents.

HEALTH CARE REFORM

- I will bring 20 years of health policy expertise and experience to the State Senate.
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- I will create a reinsurance pool for small businesses to purchase affordable health insurance.

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Community Calendar

From page 11

the UN Human Rights Commission during the Clinton era, will speak.

FRI.-SAT., NOV. 3 & 4
New Bedford Torah weekend
Scholar-in-Residence Torah weekend in New Bedford. See Community.

SUN., NOV. 5
Am David tag sale
8 a.m. — 3 p.m. Gently used toys, clothing, books, housewares, etc. Looking for merchandise and volunteers. Call Roberta at 397-9715 or Joyce at 463-7944.

Rescued Torah scroll event
4:30 — 6:30 p.m. Holocaust Museum in the JCC, 401 Elm-grove Ave., Providence.

Scroll from the vanished Jewish community of Tabor, Czechoslovakia. Music by th Brown Hillel A Capella Chorus and the Yarmulkazi Klezmer band. Remarks by Prof. Sam

Coale of Wheaton College, a book reviewer.

MON. NOV. 6
Emanu-El Leisure Club
10 — 10:50 a.m. "The Patrick O'Brian Novels: Jane Austen at Sea," a book review with Judy Greenblatt.

11:10 a.m. — noon. "Swing and Female Vocalists," Dr. Steven Kane.

Hadassah evening of humor
7 p.m. Evening of Jewish humor at Epoch on the East Side, 1 Butler Ave., Providence. Michele Keir of Jewish Elder-care. For more information call Hadassah at 463-3636.

THURS., NOV. 9
Emanu-El Leisure Club
10 — 10:50 a.m. Focus on the Israeli-Palestinian conflict with Susan Belitsky, MSW
11:10 a.m. — noon. See Thurs. Nov. 2.

FRI., NOV. 10
Yiddish shmooz
10 — 11:30 a.m. Jewish Community Center. Yiddish humor, stories, singing. Light refreshments. All are welcome. For more information call Ellie at 861-8800, ext.107.

Am David dinner dance
6 p.m. at the temple, 40 Gardner St., Warwick. 4th annual cantor's party, havdalah service, buffets for adults and kids, Music Express. Adults \$23, children under 13 \$12. RSVP at 463-7944 by Fri., Nov. 3.

SUN., NOV. 12
Sinai brotherhood blood drive

9 a.m. — 1 p.m. at the temple, 30 Hagen Ave., Cranston. For information call the RI Blood Center, 453-8360.

Touro Fraternal Foxwoods trip
9:45 a.m. Bus leaves Touro Hall (45 Rolf Sq., Cranston; pickup at 10:15 a.m. at exit 3A off Route 95). Members, family, \$13, \$15 for non-members includes round trip bus, \$10 food coupon 7 \$15 Keno tickets. Reservations at 785-0066. Information at www.tourofraternal.org.

Jewish Historical Association meeting
2 p.m. Temple Beth-El, Providence. Dr. Seymour I. Schwartz, chair of the surgery department at the University of Rochester Medical Center, will speak at the fall meeting of the Rhode Island Jewish Historical Association. Free, all welcome. See community.

Emanu-El Leisure Club
2 p.m. at the Temple, 99 Taft Ave., Providence. "Higher Keys-A musical performance." Brown University's A Capella Group.

Correction:

In our Oct. 13 story about Angel Flights, we mistakenly listed that pilot Jason Strauss flies an average 250 hours a year. He flies 50.

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Community

Emissaries, here on a mission



TIMNA BENN plays a board game on Israel she devised with Providence Hebrew Day high school students.

By Nava Winkler
naveo34@hotmail.com

Nadav Ben Ezer, 18, was facing a roomful of middle-school students at the Providence Hebrew Day School (PHDS), a little nervous, but standing tall on his first day at work. He called for the class's attention, and when he received enough of it, he continued on with his introduction; "So, I just wanted to have fun with you and give you more details about Israel. I'd like to do everything I can, and tell you everything I know..."

He paused for a moment, looking around; "Does anybody have questions they want to ask me?" No one spoke, at least not directly to him. The volume of the classroom slowly began rising.

He repeated; "Any questions...?" Still no volunteers. Then a hand popped up in the second row and, reaching its limit, fell back down again; the boy spoke: "What will you do in the army?"

"I'm going to be in charge of recruiting," Ben Ezer responded.

A second boy turned around to face him; "Do you wanna be in the army?"

A firm response, "Yes."

"You do?"

"Yes."

Timna Benn was standing in the sunlight, facing a picnic table full of giggling high school girls. Spread before them was a homemade board game, bright yellow and glistening. The board's design, created and crafted by Benn, resembled that of the game *Chutes and Ladders*. The girls, still giggling, watched as she held an abnormally large die in her hand, and they listened intently

as she explained the game. It was a Hebrew board game with questions and riddles about Judaism on almost every square.

"We're happy that she came [to PHDS]," one girl, Sarah Shafner, said.

"Yeah, she's fun," her friend, Rina Stillman, added, smiling, as the rest of her friends nodded in agreement.

From Afula/Gilboa

Ben Ezer and Benn are both here in Rhode Island as the new Israeli emissaries, sponsored by the Bureau of Jewish Education; they will be volunteering throughout the Jewish community. In a given week, they work in about 10 different schools or temples, in locations ranging from the Jewish Community Day School in Providence, to Temple

Tifereth Israel in New Bedford.

They have just graduated from high school in their hometowns of Afula and Moshav Dvorah. (Rhode Island's Partnership Communities include the city of Afula as well as the Gilboa region, where Moshav Dvorah is located). These northern cities, having received their own share of terrorist attacks, are situated in the middle of the Jezreel Valley, only a few miles north of the West Bank.

For Ben Ezer, the middle child of five, this is his first time in the United States. He is a little nervous about the new experience, but encouraged by his previous experiences with leadership roles. He was a counselor in a religious youth movement, called B'nei Akiva, for one year, and

See Emissaries, page 14

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EMISSARIES

from page 13

volunteered in ambulances for four years through Magen David Adom (MDA), Israel's national emergency medical service.

As to why he was so involved in volunteer work, "I like to communicate, and I see [volunteering] as continuing the concept of communication. My family [has taught] me to contribute and to help in the community." He went on to explain that even his name encourages his community service. Nadav, a three-letter name in Hebrew, is also the root of the word: *lebet-nadev*, which literally means 'to volunteer'.

When asked if he noticed any religious differences between Israel and America, he said: "I was shocked when I got here, it was the first time I saw different streams of Judaism...in Israel it's either secular or religious."

Although she has traveled to the U.S. before, Benn, the younger of two siblings, has never been away from home quite so long.

"I left my family and friends for a year and it's very hard, but it's very important to be here and to participate in a program that helps Jews in the world. It's very important."

After this year, she will be serving in the Israeli army as a sports trainer, where she will be getting soldiers in shape for combat; a task that suits her quite well, considering her extensive

background in athletics. For 10 years, she has been involved in horseback riding, a sport she has always loved, and during her high school years, she ran track competitively.

Bringing 'real Israel' here

Ben Ezer says his main purpose here is to "represent the real Israel." "[I want] everyone to know that Israel is not like what they see on TV or CNN. [I want] to bring the Israeli side and show what is really there."

Benn says her main goal is "to make [people] love Israel" and "to make a connection between Israelis and American Jews stronger. I want them to see how another Jew lives," she adds.

For instance, Benn and Ben Ezer are planning to incorporate more Israeli culture into their classrooms. "We will try to show Israeli music and rap, and we are planning to show monthly Israeli movies for the teenagers and then talk about them after."

These two emissaries are determined to make their mark on the community. And although they come with enough energy and willpower to do this, they owe a lot of their motivation to the support of the community. As Ben Ezer said: "Every Shabbat families invite me to a meal or to their Sukkah or to break [a] fast. Every day I get calls from families [saying] 'come to us.' [I enjoy] hanging around in Providence...it's the best community."

Benn agrees, "I heard that

the Americans are cold and not warm, but it is not true. Everyone [here] is helping me with things. I thought it would be difficult; more difficult, but it's so easy."

Still, for two teenagers to leave their home and familiar surroundings to spend a year in a foreign country takes time to adjust. Coping with the culture shock while volunteering 30 hours a week, and striving to reach their own lofty standards, is actually quite hard. Yet, they greet the challenge with open arms, knowing that what they will ultimately accomplish will be enough of a reward.

As Ben Ezer put it: "I think the community [outside] of Israel needs to always be connected with Israel through a chord and I think of [us] as the chord. Because they are outside of Israel, they have to be connected to Israel through the emissaries. We have the same roots, [so] we have to keep connected all over the world."

The Young Emissary Program is funded in part by a grant from the Jewish Federation of Rhode Island. For more information about the program or about hosting a young emissary next year, contact Shira Garber Strosberg at the Bureau of Jewish Education of Rhode Island at 401-331-0956, ext. 181 or at sgarber@bjeri.org.

Nava Winkler is an intern at the Jewish Voice and Herald and a senior at the MET School in Providence.

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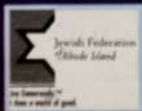
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Israel

GAZA

From page 1

delphi route, I said that abandoning it was to open the gates of hell. We might have to find a way to retake it," Industry and Trade Minister Eli Yishai said Sunday before the weekly Cabinet meeting.

The call was echoed by at least two other ministers. Already, Israeli forces are carrying out pinpoint missions at the border to uncover and destroy underground tunnels which provide the main conduit for Egyptian contraband.

In the southern Gaza town of Rafah, soldiers killed two gunmen Monday who tried to attack Israeli forces working to uncover arms-smuggling tunnels. Israeli forces also killed at least seven Palestinians in the northern Gaza city of Beit Hanoun. Military sources said the fatalities were members of a Popular Resistance Committees rocket crew that was ambushed by commandos.

There is more at stake than the regular rocket barrages by Palestinian terrorists, or the fate of the Israeli soldier, Cpl. Gilad Shalit, who was abducted to Gaza on June 25 in a cross-border raid.

Still recovering from the Lebanon war, Israel wants to stop Hamas and other Palestinian factions from adopting Hezbollah's methods and turning Gaza into a second front against the Jewish state.

"We should prevent Hamas from replicating what happened with Hezbollah in Lebanon. This would have to take place in the coming days or weeks," said Yom-Tov Samia, a retired Israeli army major general who was called up for emergency reserve duty as deputy chief of military reserves



ISRAELI SOLDIER on the border of Gaza and Israel this week.

around Gaza.

Also of concern is Hamas' threat of further kidnappings. Palestinian Authority Foreign Minister Mahmoud Zahar of Hamas told protesters in Gaza over the weekend, "We will abduct more soldiers if Israel does not release Palestinian prisoners."

Samia called for Israel to retake Philadelphi and massively expand its buffer zone in order to enable a large-scale tunnel hunt. This would almost certainly entail razing Palestinian homes en masse along the frontier.

"There is no other way to control Philadelphi," Samia told Army Radio. "We must simply go in there, and stay there until peace and quiet reign for 25 straight years."

Since the Lebanon war, Olmert has made no secret of having to redesign his diplomatic vision. With right-wing parties such as Yisrael Beiteinu widely expected to join the coalition government, the prime minister may have an extra incentive to crack down in Gaza.

PEACE

From page 1

the Palestinians, recognition of and peace with Israel, a two-state solution and the sharing of Jerusalem. It is vague on detail about the Palestinian refugees and the final boundaries of a Palestinian state but it shows that one of Israel's once implacable foes in the region has had an important change of heart.

The same can be said for Egypt, which is talking with Fatah about compromising with Israel on Palestinian rights. Israel is wary of Egyptian plans; who knows who will succeed President Mubarak and if the Muslim Brotherhood, allied to the Islamic movement, will come to power?

Members of the Saudi royal family met secretly with Olmert this month and the topic, reportedly, was the possibility of peace. Even the Syrians are calling for peace talks with Israel and the Arab League is also willing to meet with Israel to try and work out some kind of arrangement. The leaders of Fatah have been meeting with Israelis to discuss a compromise that would allow money due to them to pay its employees and restore the Palestinian economy. Hamas leaders in Gaza are talking about compromise but those in Damascus have vetoed it.

With all of this going on, why is so little happening?

For one thing, a lot of the talk is designed to play to the public or to quell domestic political upheavals (Israel, Syria, Hamas). For another, some of the players really don't want peace, at least at this time

See facing page



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PEACE

From previous page

(Hezbollah, Iran, Israel).

Israel? To resort to one of the oldest of political analogies, anyone who observed the Arab-Israeli relationship in May, 1967, at the conclusion of the Six-Day War, moved into a coal mine and emerged only in October, 2006, after Lebanon War II, would be astounded at the reversal of roles. In 1967 Israel won a military victory so one-sided that it is still studied in war colleges around the world. Shortly thereafter, Israeli General Moshe Dayan told newsmen that King Hussein of Jordan knew his phone number and could always reach him to discuss conditions of peace. (In fairness, Dayan knew the king's phone number but never suggested that he himself make the first call.)

Israel's 'pre-conditions', then and now

How different matters are today. Israeli officials still call for negotiations with no preconditions but place large preconditions of their own on the table; no division of Jerusalem, Syria must close down the offices of Hezbollah and Islamic Jihad in Damascus and prevent the shipping of arms to Hezbollah, no return to Israel of the Arab refugees, and the Arab states must recognize Israel and establish diplomatic relations with it. If these were the opening demands in a negotiation, one could understand them. But all this must be accomplished, according to Israeli officials, before any talks begin.

Compare these with Israel's conditions for peace in 1967. Israel would evacuate the Sinai, the Golan Heights, the Gaza Strip and almost all of the West Bank. It would share the Temple Mount with the Muslim religious authorities and reclaim the Jewish Quarter of the Old City. It would also retain areas around Jerusalem it had formally annexed. It would not permit the return of the Arab refugees who left in 1948 but it would negotiate the reuniting of divided families. And Israel opened its border with the West Bank so that tens of thousands of Palestinians crossed over to swim in the Mediterranean and tens of thousands of Israelis crossed in the opposite direction for cheaper products and services in Ramallah, Hebron and Nablus. There were as yet no Jewish settlements and Israel didn't want to take responsibility for the lives and well being of over two million Palestinian Arabs.

The Arab governments responded quickly. In August 1967 they met in Khartoum and issued a statement built around three "noes": No recognition of Israel, no peace with Israel, no negotiations with Israel. It was a defiant response, crushing any hopes for a possible quick ending of the conflict and in 1968 there began the building of Jewish settlements in all of the occupied territories.

In this drama there are three major players, Israel, the Palestinians and the United States, and a host of others in minor roles: Lebanon, Hamas, Hezbollah, Jordan, Egypt, Syria, the European Union, the United Nations, Russia, China and Iran. The former will have to make the decisions for war or peace while the latter contribute material goods and some political weight to the proceedings. The United

If Washington is unsure of itself after Lebanon II, Jerusalem appears positively paranoid. Again this is largely due to domestic politics combined with a strong awareness of apocalyptic threat.

States is listed as a major player being the one outside power with enough political and economic clout in the region to pressure the other two into painful but necessary compromise agreements. Provided, of course, that it chooses to do so.

Factors to consider

Three overarching factors must be considered. Oil is the most obvious — some nations have it, others need it, all are affected by it. Domestic politics influence many decisions, especially in the United States and Israel but also in inter-Arab relations. And religion, both as a spur to activism and a brake on cooperative effort, underlies much of the violence and emotional passions that dictate political and economic policies in Israel, the Arab states and Iran.

Religious extremists impact strongly upon the politics of the Middle East. What is done with the billions of dollars that flood the oil-producing countries? Much of it goes to support Islamic movements and jihadists. In Israel, Jewish religious extremists oppose compromise with the Palestinians because no one has the right to negotiate away what God has given them. None of this contributes to the prospects for peace in the region.

Earlier this month the United States sent Secretary of State Condoleezza Rice on a tour of selected Muslim entities, an itinerary that reflected American ambiguity regarding the Israeli-Palestinian conflict. She met with the rulers of Israel, Egypt, Saudi Arabia, Jordan, Lebanon and the president of the Palestinian Authority (as opposed to the head of Hamas), all ostensibly friendly toward American hopes for a two-state solution to the conflict. There was no shortage of observers who pointed out that when you are trying to broker a peace treaty you have to talk to both sides and who questioned American sincerity in trying to play the role without doing so.

Washington's interest is largely the result of domestic political considerations. This is a difficult election campaign for the Republican administration. How politically profitable it would be, particularly for attracting Jewish voters and campaign contributors, to point to peace for Israel as an accomplishment. But Washington is also concerned about building a "coalition of the willing" to face up to Iran and certain Arab states (Syria, Jordan, Egypt, Lebanon and Saudi Arabia) will join only if the United States is seen as effectively ending the stand-off over the Palestinian issue.

The Syrians are not making it easy for them. They continue to supply arms to Hezbollah, to keep the border with Lebanon open to terrorist fighters and to allow Hezbollah and Islamic Jihad to maintain offices in Damascus. They act as a go-between for Iran, which is funding



1938
British Prime Minister Neville Chamberlain waves a peace treaty he has just signed with Hitler.

Hezbollah and also sending it arms. This largesse may also extend to Hamas, on Israel's southern front.

Syrians want Golan, Shabaa

Still, the Syrians are making peace overtures to Israel, the price being the return of the Golan Heights to Syrian control. This is not a trade-off that Israel can accept without very serious repercussions at home from political rivals who are aching to replace both Prime Minister Ehud Olmert and Defense Minister Amir Peretz. Then there is the Shabaa farms dispute, a 10-square-mile area with 200 inhabitants adjoining Israel, Lebanon and Syria. Shabaa belongs to Syria if you are looking at one historic map, to Lebanon if you have another equally historic map and to Israel if possession is nine tenths of the law. Hezbollah is using it as an excuse for not disarming, although it has others in reserve if that issue is settled.

If Washington is unsure of itself after Lebanon II, Jerusalem appears positively paranoid. Again this is largely due to domestic politics combined with a strong awareness of apocalyptic threat: Imagine the impact of a bomb set off in Tel Aviv by an Islamic terrorist organization. Against whom would Israel retaliate? What would be left of Israel with its heart torn out of it? These are not merely hypothetical questions. In the past two decades modern warfare has increased the dangers to traditional states with traditional concepts of conducting warfare. Above all, they have to develop methods for dealing with shadowy fighters from often undetermined sources.

President Bush and Prime Minister Olmert are both leaders of weak governments, their parties in danger of being voted out of power. Both are facing controversial opposition figures: Hillary Clinton has numerous enemies of both sexes and parties and John McCain sounds at times like Bush light. Binyamin Netanyahu had a disastrous reign as prime minister and a controversial one as finance minister and is unlikely to gain much support from center and left wing voters. The lack of viable alternatives creates stasis, an inability to move either backwards or forwards.

Collapse of unilateralism

One major result of the recent war

was the collapse of Olmert's plan to conduct unilateral withdrawals of settlements from much of the West Bank. This was done in Gaza and, involving territory only, in southern Lebanon. The expectation was that with these areas returned to Arab control there would be a decline in military conflict along both borders. Instead Hezbollah in the north and Hamas in the south proclaimed victories by force of arms, geared themselves up for further such victories and proved to most Israelis that giving up land and settlements unilaterally only made things more difficult for Israel.

As for the Israeli public, it is still trying to recover from the losses, material and psychological, of Lebanon War II. It became evident that the IDF was unable to achieve its goals during the fighting at great cost to its deterrent ability and that it could not prevent the shelling of much of northern Israel.

The Palestinians are in an even worse predicament. They don't have a state with the authority and lines of responsibility that it provides. Already Gaza is descending into chaos and civil war threatens between Hamas and the Palestinian Authority led by Mahmoud Abbas. The Hamas leaders in Damascus favor a more militant approach, those in Gaza seem more amenable to compromise. Small wonder: Gaza, with its sectarian and other militias killing each other in the streets, resembles some of the worst of the failed African states.

So why is nothing happening? There are four reasons, three of them very evident. No one is willing to compromise on the refugees, on boundaries and on Jerusalem. But there is a fourth reason, less easily defined. That is the memory, deeply ingrained in the Israeli world view, of a scene just outside the offices of the British Prime Minister in the autumn of 1938 when Neville Chamberlain, returning from Munich, waved a treaty he had just signed with Adolf Hitler and said: "I believe it is peace for our time. Go home and get a good night's sleep."

One year later...
Yehuda Levi writes a regular opinion column for the Jewish Voice & Herald.

Elections 2006

From page 1

Rhode Island's children as part of what he terms his "Hope" plan.

During each session, Leach, a former CRC chair, noted the advocacy role of the organization, which has formed coalitions with other ethnic and religious communities in the state. He spoke of CRC's and the greater Jewish community's campaigns for social justice (ex.: to end the

genocide in Darfur; its leadership role in ending homelessness). He told the candidates of Temple Emanu-El's shelter for the homeless and Beth Shalom's soup kitchen.

He also said one of CRC's mandates is to have Jewish viewpoints, though not monolithic, heard by elected officials.

Herb Stern, Federation pres-

ident, reminded the candidates the Federation is and will always be a resource for all elected officials and candidates. However, as a non-profit 501 (c)(3) organization, it does not endorse candidates.

Issues

The sessions, one for each candidate, were quite frank — differences on issues were discussed but opponent bashing was absent.

Among the issues discussed was support for Israel, anti-terrorism, health care, education, keeping church separate from state and reproductive rights.

Myrna Rosen asked Carcieri to explain his pro-life position (Fogarty is pro-choice). She asked should the Supreme Court overturn or severely restrict Roe v. Wade, and reproductive rights become a state issue, what would he do?

Carcieri responded it would be up to a vote by the citizens of the state to determine what they wanted. The same would be true for same-sex marriages, he said.

Sam Zurier, who co-chairs the Nathan Bishop School research subcommittee, stressed the importance of educational excellence. Carcieri noted the rigorous educational curricula standards that have been put in place during his administration in reading, writing and math. He touted the five charter schools in Providence, and the model of "creating smaller environments which allow students to succeed."

Websites:

For the candidate's in-depth stand on issues, see:

www.carcieriforgovernor.com

www.citizensforgogary.com

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Carcieri and Scott both brought up the high number of immigrants settling in Rhode Island. Carcieri said the Center for Immigration Studies documents R.I. as home to one of the fastest growing immigrant populations in the nation.

Kennedy, when asked about homeland security and how secure the northeast corridor and Rhode Island is, especially given its use as a deep-water port, said security is inadequate, the 9/11 Commission's recommendation had not been implemented and 95 percent of cargo is not inspected.

He also spoke of the psychological aftermath of a terror attack and said he has consulted with leaders in the Israeli government on how to deal with a traumatized public.

Jobs, health care

Carcieri, noting most of his career was spent in the business world (he is the former CEO of Cookson America), said expanding the economic base of the state is one of his primary goals and he noted the jobs created by the pharmaceutical company, Amgen, and

the large new facility planned by Fidelity Investments. He said his goal of creating 20,000 new jobs when he entered office has already reached the 15,000 mark.

He also said state employees now contribute to their health insurance premiums. The co-sharing, which is based on an employee's earnings, will save the state \$22 million over four years. By re-bidding the state's health care insurance contract, Carcieri said he saved taxpayers \$25 million over three years.

Fogarty spoke of his "partnership" health plan among individuals, employers and the state to help small business afford health care for their employees, in which insurers will treat small businesses and individuals as a pool of purchasers to reduce rates. He proposes a reinsurance plan to reduce premiums for small businesses established through an assessment on health care insurers.

His plan would allow young people up to the age of 25 to stay in a family plan. He would like to see the restoration of a small business tax credit and the development of a biotech industry here.

Kennedy supports universal health care and the withdrawal of tax cuts for the wealthy to pay for rising Medicare/Medicaid costs.

Scott supports a consumer-driven health marketplace, where individuals and employers can shop for affordable health care through a single-payer plan, similar to the one offered by the Federal government for its workers.

R.I. referenda

The CRC supports ballot referenda questions 2 and 9 and asked the gubernatorial candidates their views.

Fogarty supports Question 2, which would restore the vote for felons who have completed their prison sentences, while Carcieri does not; the governor said on Friday a felon "must complete his term, including probation."

Both support the housing bond referendum (9) and oppose the casino referendum (1).

Food

Eat well, keep kosher and lose weight

By Aaron Leibel

Washington Jewish Week

("Enlightened Kosher Cooking" by Nechama Cohen. Jerusalem and New York: Feldheim Publishers, 2006. 383 pp. \$39.95.)

I have always believed that there is an iron rule of eating: Food that's good for you and helps you lose weight looks awful and tastes worse.

Well, after looking at the gorgeous photos of the low-calorie dishes in "Enlightened Kosher Cooking," I have determined that I might be half wrong when I get around to tasting some of the recipes in this book. I may conclude that I need a new iron rule.

Nechama Cohen discusses the genesis of her book in the preface. She always was a good cook, she writes, and then, as a wife and mother, she was diagnosed with Type 1 (insulin dependent) diabetes.

Looking at her disease as a "kitchen challenge," Cohen — founder and executive director of the Jewish Diabetes Association — originally set out to write a kosher cookbook for people with diabetes.



But then she thought of the pandemic of obesity, and the biblical injunction to take care of yourself. That led to this more ambitious work, chock-full of dietary information for those who want to lead a healthier lifestyle — and recipes to make it happen.

After an informative discussion of nutrition, including "Simple and Complex Carbs," "The Facts on Fat," "Choosing Your Oil" and "Getting the Right Kind of Protein," the reader gets to the juicy part of the book — the recipes, with chapters on Soups, Salads, Vegetables & Side Dishes, Dairy, Fish, Meat and Poultry, Baking Line, Pies & Desserts, Snacks & Beverages, and Passover.

Although portion sizes

often seem unrealistically small for most appetites, the recipes appear inventive and come with nutritional values. For example, a serving of orange and fennel salad (yum) has 80 calories, 7.2 grams of carbohydrates and 4.3 grams of fat; a serving of chicken breasts with pesto stuffing in wine sauce contains 155 calories, 1 carb and 6.5 grams of fat.

And the dishes span the Jewish world — from Syrian cucumber mint soup to Sephardic spicy fish in red sauce and Fried Fish with Moroccan vinaigrette to kasha with vegetables and mandelbread.

The kosher recipes also go round the globe, from France (roast chicken provençal with whole garlic) to Greece (moussaka) to Japan (sushi) to China (egg drop "noodles" soup — kosher for Passover).

But what about that sweet tooth? It's taken care of with the likes of strawberry cream pie and tiramisu trifles (it looks so good, I almost ate the page).

At least from the photos, this book seems to prove that low calories and carbs are not another way of saying, "This tastes like sawdust."

He'Brew pops its top over decade of brewing

By Jared Shelly

Ten years ago, Jeremy Cowan could be seen driving around San Francisco in his grandmother's Volvo, hand-delivering bottles of his homemade beer to local merchants. The label featured a smiling, cartoon-like rabbi and a tongue-in-check name — "He'Brew."

The idea may have started out as a gag between Cowan and some of his friends, but he soon realized that he had tapped into a niche market — and that his beer tasted pretty good.

Now, after selling more than two million bottles of beer in 25 different states, He'Brew is anything but a novelty.

Following in the footsteps of West Coast "craft beers" — basically, microbrews — like Sierra Nevada and Pete's Wicked Ale, He'Brew emphasizes quality in their hops and malts, according to its makers. Brewed and bottled in Brooklyn these days, He'Brew is also reaching a wide array of Jews.

"Our audience stretches from religious — some Orthodox — to totally unaffiliated people who drink it while they watch 'The Producers' with their friends," said Cowan.



That first batch "Genesis Pale Ale" remains the company's flagship product. To celebrate its 10th anniversary, "The Chosen Beer" has developed Genesis 10.10, a Rosh Hashanah blend that includes pomegranate juice, from the fruit that symbolizes righteousness in the Jewish tradition. The company also recently released Lenny Bruce R.I.P.A., an India pale ale that serves as a tribute to the 40th anniversary of the death of the controversial comedian and rebellious free-speech activist. The company is also set to release Monumental Jewbilation, which contains 10 malts and 10 hops for added flavor.

"All these beers are what I feel like drinking, and want to put out to the world," explained

Cowan. "I'm not concerned about beer style."

Each anniversary beer contains 10 percent alcohol — almost double the amount of most other beers on the market. All He'Brew products are kosher, assured Cowan, and, in accordance with the Jewish tradition of *tzedakah*, a portion of the profits goes to charity.

While he does not consider himself especially observant, Cowan takes pride in studying Judaism and frequently puts biblical quotes, as well as Jewish jokes, on the labels of his various beverages.

"It's a way for me to explore and celebrate my own Jewish identity in a way that's meaningful for me," he said.

For example, for the Genesis 10.10 label, "I've been reading the book of Genesis over and over, looking for fodder, but at the same time learning and having fun."

While the beers' names and labels can draw laughs, don't tell Cowan that He'Brew is a "joke beer."

"There's a use of humor and a use of word-play," he explained. "But I feel really proud of it."

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Speaking of authors: Jonathan Safran Foer

*One author who
doesn't go by the book*

By Mary Korr
mkorr@jfri.org

PROVIDENCE - Author Jonathan Safran Foer was in Providence recently to visit his cousin Ben at Brown and to make an appearance at a book publishing conference as a way of saying thanks to his publishers, Houghton Mifflin Company.

At 29, he has achieved success with his first novel, "Everything Is Illuminated," (2002) which won the National Jewish Book Award.

His second novel, "Extremely Loud and Incredibly Close," is about to be filmed by Warner Bros. and Paramount. "Illuminated" was released as a film in 2005.

Foer considers himself lucky to have been published in the first place. "Illuminated" was rejected by eight or nine publishers, before it was accepted. Finding an agent to represent him wasn't easy either.

A Princeton graduate, he said, "I wasn't really a very good student." He majored in philosophy because he had to pick some-



Jonathan Safran Foer

thing by the time he was a senior. "It sounded good to say I was a philosophy major. But I wasn't all that interested in philosophy."

However, novelist Joyce Carol Oates encouraged his writing in classes he took with her. It was a revelation to him — that he had a unique voice that was heard, and experienced, through his writing.

But then, "everybody is a writer," he says walking along Thayer St. "To be a writer, you just have to write."

He often speaks to high school students when he's on a book tour, they're one of his favorite audiences; he like's the openness, the immediacy of the Myspace.com generation.

When he graduated from Princeton, he worked as a receptionist for two years, and at other odd jobs, to support himself as he wrote. His parents supported his choice; he himself thought he would try the author's life for a few years and then move on to something else if it didn't work out. He may do that anyway.

When asked when his next book would be published, he said:

See facing page

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Books

Jonathan Safran Foer

From preceding page

"Don't hold your breath."

It's not that he isn't serious about his work, it's more that his next work will reveal itself to him in its own time.

Foer lives in Brooklyn with his wife, author Nicole Strauss, and their son, Sasha. A proud father, he takes out a photo of the baby. Foer said he tries to stick to a schedule of writing at home from 9 a.m. to noon but his son can wreak havoc on the schedule. He doesn't get much sleep at night anymore. His wife also works from home. Sometimes he takes a laptop to a coffee shop or café to write.

His books are tragic and comic — his characters, canine (Sammy Davis Jr., Jr.) and otherwise, are outrageous, hilarious, and heartbreaking. When you read his books, you wonder: where does he get these people from?

Is it the flow of humanity in New York City, the locale of "Extremely Loud?"

He answers: "My family." Growing up, "we were the loudest family in a restaurant," he said. "We were always laughing." He hails from the Washington D.C. area.

In 1999 he went to Ukraine to research his grandfather's life which resulted (though not planned) in "Illuminated." It's the story of his search in Ukraine for the woman who may or may not have saved his grandfather from the Nazis.

His grandparents were Holocaust survivors and he said it was

Foer tops people's choice

SAN FRANCISCO (JTA) — Jonathan Safran Foer's "Everything Is Illuminated" was named the decade's best work of Jewish fiction. More than 1,500 people voted online in the first People's Choice Award, sponsored by JBooks.com.

Foer's 2004 novel was chosen by 34.7 percent, and Philip Roth's "The Plot Against America" was chosen by 29.3 percent. The remaining finalists were Cynthia Ozick's "The Puttermeyer Papers," Saul Bellow's "Ravelstein," Dara Horn's "In the Image" and Steve Stern's "The Wedding Jester."

Winners of the Koret International Jewish Book Awards were also announced today. Rachel Berman's "Dignity Beyond Death" won in the new category of Jewish life and living. Rebecca Goldstein's "Betraying Spinoza" won for Jewish Thought, David Grossman's "Her Body Knows" won for Jewish fiction and Howard Schwartz took top honors in children's literature for "Before You Were Born."

The awards will be presented Nov. 15 in San Francisco during the Koret International Jewish Book Awards ceremony. The awards are administered by Jewish Family & Life, in cooperation with the National Foundation for Jewish Culture.

a topic not spoken of much in the family. Yet it has come to haunt his books.

What does he like to read? No surprise. Kafka. And Saul Bellow and Philip Roth.

He is inspired by the visual

— check out his website (www.jonathansafranfoer.com) and hop on board.

For Foer, the train has pulled out of the station and there's hopefully a long riotous ride ahead.

Wiesel to be knighted

Elie Wiesel is to receive an honorary knighthood. The Nov. 30 honor will be presented to the Nobel Peace Prize winner for his contributions to Holocaust education in Britain.

Wiesel was born in Romania in 1928 and survived both Buchenwald and Auschwitz concentration camps.

His first book, "Night," was a memoir of his experiences in the camps, and he has gone on to

author dozens of books about the Holocaust and human rights.

He recently made headlines appearing in front of the United Nations to call for increased efforts to mitigate the crisis in Darfur.

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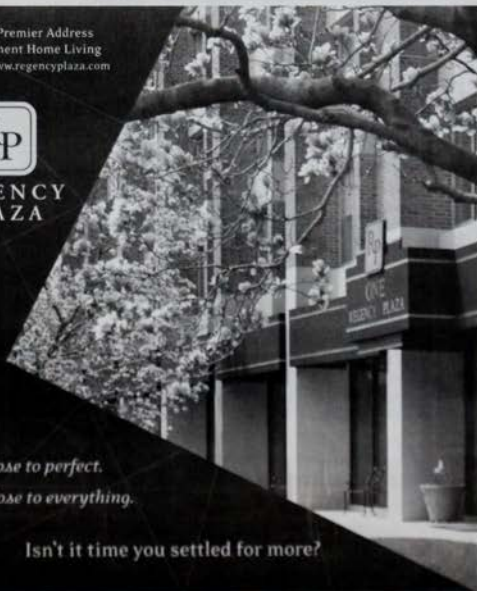
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Community

Koffler-Bornstein Institute begins classes, mini-courses

Apocrypha, globalization, other topics

PROVIDENCE — The Koffler Bornstein Families Institute of Jewish Studies at Temple Emanu-El has just begun its first-semester classes and welcomes new students to join. Interested adults have an array of subjects to choose from, including Hebrew Reading, Talmud Study, Apocrypha, Jewish Film, Israel, Islam, Prague, and Globaliza-

tion, in addition to opportunities for choral music participation, conversion preparation, and bar/bat mitzvah review.

Classes meet at Temple Emanu-El, 99 Taft Avenue in Providence, on Tuesday and / or Thursday evenings, beginning at 7:30 (except for Hebrew, which meets Sunday mornings at 9:15).

Mini-courses

The Institute will also offer two mini-courses starting November.

On four Tuesday evenings,

beginning Nov. 21, Professor Douglas Blum will teach Globalization and Cultural Identity Construction, examining the global flow of ideas, technology, capital, goods and people and the impact of such processes on economic development, national identity, and international governance and security.

On four Thursday evenings, beginning Nov. 16, Professors Rachel Greenblatt and Raphael Shargel and Cantor Brian Mayer will present topics on "Prague: Its

Jewish Culture and Context."

Class sessions will first address the city's historical and cultural setting, then consider Kafka's writing, the Golem tale, and the sacred music of central Europe.

Classes will meet at Temple Emanu-El, 99 Taft Avenue in Providence, beginning at 7:30 p.m.

For more information about class topics, times, dates, etc., call the Temple office at 331-1616.

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5th annual Kidstuff sale at the JCC

PROVIDENCE — On Tuesday, November 5th, the Jewish Community Center will be holding their 5th annual Kidstuff Sale.

The sale kicks off at 8 a.m. with an early-bird hour from 8-9 a.m., with a \$5 admission for first picks. After that, admission is free, with a last-minute-shopper special of 50 percent off everything from 1 p.m. until the sale ends at 2 p.m. The sale sports gently used clothing, toys, furnishings, books, videos, and baby gear and maternity clothes as well. Spend \$18 or more into a raffle to win \$150 worth of JCC bucks* to use on any of the JCC programs or membership.

toys • clothes • books
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The 'kidfest' activities begin at 10 a.m. and run until 3 p.m. There will be arts and crafts, sports activities and members are free to try out the heated pool, use the fitness center and check out the early childhood center.

The Jewish Community



Center is located at 401 Elm-grove Ave, Providence. Call 861-8800 or visit www.jccri.org

AgeWell RI initiative
receives United Way award

PROVIDENCE — The United Way of Rhode Island has awarded \$75,000 to Jewish Family Service, Jewish Seniors Agency and the Jewish Community Center for AgeWell RI, a collaborative initiative to change the way senior services are provided. AgeWell RI, based on a successful model from Pittsburgh, is a venture in which three agencies will work together to provide information and referral and case management services to seniors

and their caregivers.

The senior and baby boomer populations are the fastest growing demographic groups both nationally and in R.I. The three agencies in the collaborative are currently serving over 2,000 elderly clients and anticipate that through AgeWell RI, this number could increase by as much as 50 percent.

In addition, it is hoped that having a single phone number for people to call for both information/referral and direct service will lessen the confusion over where to call and who provides what service.

JFS Interim Executive Director, Erin G. Minor says, "In this new model, we hope to work with both the Jewish and non-Jewish communities to eliminate some of the confusion that takes place when seniors and/or their families are unsure of where to turn for help."

United Way of RI President Anthony Maiorano spoke positively about the AgeWell RI initiative, stating, "This is an outstanding example of organizations coming together to work for the benefit of the people they serve. This should serve as a model for others to follow."

AgeWell RI is scheduled to begin operations in early 2001.

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Community

Touro Synagogue Foundation accepting applicants for Slom Scholarship

NEWPORT — High School seniors in Rhode Island and across the United States are invited to apply to The Aaron and Rita Slom Scholarship Fund for Freedom and Diversity. Based on the unique role that Touro Synagogue has played in both Jewish and American history, the scholarship will award up to two \$500 scholarships to those who qualify.

In March of 2003, in honor of their 50th wedding anniversary, friends and family established the Aaron and Rita Slom Scholarship Fund for Freedom and Diversity. Both key partici-

pants in the ongoing vitalization of Touro Synagogue, Aaron was a president in the 1960's and Rita became the first woman president in 1999. Aaron Slom passed away in May of 2003. This fund will honor Aaron's memory and Rita Slom's continued vision for educating future generations.

High School seniors interested in applying for this scholarship will submit an interpretive work (i.e. written submission, audio visual or documentary film) focusing on the George Washington Letter in context with the present time. The presentation for the award will take

place at the annual reading of the Washington Letter this coming August 19, 2007.

Applicants who wish to be considered should submit their completed applications and interpretive work no later than Friday, March 30, 2007. Awards will be determined by May 4, 2007. Scholarship guidelines, along with additional important resources can be found online at www.tourosynagogue.org.

For additional information please contact Robin Kauffman at the Touro Synagogue Foundation at 401-847-4794 x 14 or robin@tourosynagogue.org

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Author speaks on Southwest Crypto-Jews

EAST PROVIDENCE — Scattered about in New Mexico and the El Paso area of Texas are people who are descendants of refugees from the Spanish Inquisition, which expelled the Jews from Spain in 1492 and continued through the first quarter of the 19th century.

On Sun., Oct. 15, the East Providence public library was the scene of a talk by author Gloria Golden about these people in her new book, *Remnants of Crypto-Jews among Hispanic Americans*.

Golden traveled the southwestern United States in search of these "crypto-Jews," interviewed many and wrote her book based on these interviews. A gifted photographer, she displayed on the library's wall many of the

evocative portraits she made of them.

She first became interested in the subject when she attended a photography course in New Mexico and was talking to a local rabbi. Her interest was piqued and she began asking questions and interviewing people.

Some families knew that they were of Jewish descent, histories having been passed down through the generations. Some practice Jewish customs such as lighting candles on Friday evenings and not eating pork, but don't know why. Some, still possibly wary of the Inquisition, or present-day anti-Semitism, deny any Jewish connection at all.

The Jews of Iberia were given

the choices by the Inquisition of converting to Catholicism (called Conversos), packing up and leaving their homes, or being burned at the stake in public autos da fe.

Judaism in memory and spirit

Each chapter in the book tells an individual story as related to Golden, with a photograph of the person telling the story.

Gloria Golden will be back in this area for a major event at U Mass — Dartmouth on Dec. 3, with a major show of her photographs, a talk and a reception.

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Surgeon to speak at historical meeting

PROVIDENCE — Dr. Seymour I. Schwartz, chair of the surgery department at the University of Rochester Medical Center, will speak at the fall meeting of the Rhode Island Jewish Historical Association, on Sunday, Nov. 12 at 2 p.m. at Temple Beth-El, Providence. The meeting is free, and all are welcome.

Dr. Schwartz's topic will be "My Son the Doctor! So Why Not the Surgeon?" Covering ancient to modern times, he will explain why Jews have been drawn to medicine but not to surgery.

The speaker is a former president of the American College of Surgeons and edited the classic textbook, *Principles of Surgery*. He has written more than 200 articles in scientific journals and is a published cartographer.

For more information contact Anne Sherman at 331-1360.

Torat Yisrael plans book fair, interfaith roundtable

CRANSTON — Temple Torat Yisrael's library is holding a book fair from 9 a.m. to noon on Nov. 12. There will be Hanukkah books, cookbooks, new publications, and books on history, holidays, spirituality.

It is also holding a facilitated roundtable discussion, "Our Dual-Faith Family," led by psychologist Dr. Judith Lubiner and by Rabbi Amy Levin on Wednesdays, at 7:30 p.m. Nov. 15, 29. Registration: \$18 for TY members, \$36 for non-members.

The temple is located at 330 Park Ave. For details: 785-1800, rabbis@toratyisrael.org.

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Ahavath Achim holding Scholar in Residence

NEW BEDFORD — Ahavath Achim Synagogue in New Bedford has invited Rabbi Kenneth Hain, of Beth Shalom Synagogue in Lawrence, N.Y., to preside as its scholar in residence on the Phyllis & Sydney L. Horvitz Torah Shabbaton weekend of Nov. 3rd and 4th.

Rabbi Hain has taught Judaic studies at Stern College of Yeshiva University and has lectured widely and published articles in various Jewish journals.

The weekend will open with a Mincha/Kabbalat Shabbat at 4:30 p.m., continue with a family Shabbat dinner at 6 p.m., followed by a lecture, "God, Happiness and Being Jewish."

Shacharit will take place on Shabbat morning at 9 a.m., with a family luncheon at noon and a lecture, "Will American Jewry survive the 21st century?" Mincha will be at 4:15. The weekend will then conclude with Maariv/Havdalah.

Ahavath Achim is located at 385 County St., in New Bedford. For more information and a schedule of fees, contact the synagogue at (508) 994-1760 or Email: rabbibarryhartman@aol.com.

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"Simchat Torah sisters!"

RACHEL NASSAU and Jessica Nassau (they are sisters).

Agudas Achim offers adult Hebrew classes

ATTLEBORO — Congregation Agudas Achim, 901 North Main Street, Attleboro, is offering a five week beginners' workshop for adults interested in learning or re-learning prayer book Hebrew. "Hebrew I-Introduction to Hebrew Reading" will cover the Hebrew alphabet, basic decoding and an introduction to the Reconstructionist prayer book. No prior Hebrew reading experience is necessary. There is no charge and it is open to the community.

The class will meet on the following Sundays from 9:30-11:30 a.m.: Oct. 15 and 29; Nov. 19; Dec. 3rd and 17. For more information or to register, call the synagogue office at (508) 222-2243.

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Births



Noah and Maggie LaCroix

CJ and Nina (Patlove) LaCroix of Foster announce the arrival of Samuel Nathan's brother, Noah, and sister, Maggie. The LaCroix twins were born on Sept. 21.

Both Noah and Maggie are named in memory of their maternal great-grandmother, Eva Zalesnick. Grandparents are Mary LaCroix of Hope, R.I.; Dan and Barbara LaCroix of Matunuck and Bernice and Abe Patlove of Bala CynWyd, Pa.

Michael and Lauri Friedman welcomed their second son, Eric Blake, on Oct. 17.

He weighed 6 lbs., 13 oz. and was 19 1/4 inches long. Their older son is Matthew Larry, almost two.

Grandparents are Marilyn and Glen Shealey of Providence and Rhoda and Arnold Kleinstein of Queens, N.Y. David and Frances Friedman of Providence are the great-grandparents.



Eric Blake Friedman

Trial lawyers elect Padwa

Jeffrey M. Padwa was sworn in as the president of the R.I. Trial Lawyers Association, 2006-2007, on Sept. 15.

Padwa received his BA in 1985 from Emory University and his JD in 1992 from Suffolk University Law School.

Padwa is admitted to practice in Rhode Island and Massachusetts. He is a past president of the New Lawyer's Division of

the Association of Trial Lawyers of America and also served on ATLAA's Board of Governors from 2003 to 2005.

His community service includes serving on the executive committee of the Jewish Seniors Agency of R.I. and serving as the Chair of the Shalom I and II Oversight Committee of the JSA. He also served on the board of directors of the Jewish Community Center of Rhode Island from 1998 to 2001.

Padwa lives in Providence.



Jeffrey M. Padwa

Simchas

Wedding

Jason Scott Engle and Jessica Lynn Craib were married on July 30 at the Spruce Point Inn in Boothbay Harbor, Maine. The bridegroom is the son of Jim and Robin Engle of Providence. The bride is the daughter of Doug and Sue Craib of Harrison, Maine.

A reception in the Pemaquid ballroom of the inn followed the ceremony.

Mr. Engle is a product manager at Little Kids, Inc. in Providence and Mrs. Engle is pursuing a degree in elementary education while working at the Gordon School in East Providence.



Jessica Lynn Craib and Jason Scott Engle

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BERESHIT, Genesis 1: 1-31

By Rabbi Bradley Shavit Artson

We should view the diversity of creation as existing to reflect the grandeur of God, not to serve the various needs of humans.

One of the great debates within the environmental community is the proper human posture toward the preservation of diverse species. On the one hand, there are those who argue that extinction is the normal method through which nature keeps itself trim. Throughout the eons, a great many species have gone the way of the dodo bird and the stegosaurus — no longer able to compete successfully for a habitable niche in a difficult world.

The constant cycle of evolution and extinction may be unfortunate from the perspective of the individual dodo, but represents a real strength of natural adaptation to changing conditions.

It is through extinction that life remains vital. While that may be true, it is also now the case that human beings have become a significant factor in

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Obituaries

Barbara Alpert, 74

NEW BEDFORD, Mass. — Barbara (Weiss) Alpert died Oct. 17. She was the wife of Hershel Alpert, founder and CEO of Alpert's Furniture Showcase in Seekonk. They were married for 51 years. Born in New York City, she was a daughter of the late Fred and Mildred (Cohen) Weiss.

A graduate of Colby College in Waterville, Maine, she also attended Barnard College of Columbia University in its master's program. In the early years of their marriage, she taught first grade in Middletown, N.J., while her husband was serving in the army.

After moving to New Bedford, Mrs. Alpert became a permanent substitute in the New Bedford school system, spending much of her time as an English teacher in the New Bedford High School. Because of her husband's extensive traveling, she was reluctant to take a permanent teaching position, but actually taught almost every working day over a period of 20 years.

Mrs. Alpert was a member of numerous organizations and was active in the scholarship program of the Council of Jewish Women. Education and reading were her most significant interests and she assisted many young people in their choices of colleges to attend.

Besides her husband, she is survived by three sons, Bruce and his wife, Heidi (Picard) Alpert of Wellesley, Mass.; Peter Alpert and his wife, Dr. Rebecca Dril of Needham, Mass.; and Scott Alpert of New York City; a daughter, Beth Alpert of Chicago; a brother, Robert Weiss and his wife Susan of Stamford, Conn.; and seven grandchildren, Leah, Marcus, Hannah, David, Daniel, Amanda and Laura. Her

family was always the center of her life.

Contributions may be made to the Barbara Alpert Memorial Fund. Checks should be made out to Beth Israel Deaconess Medical Center, specifying "The Barbara Alpert Memorial Fund" and mailed to Beth Israel Deaconess Medical Center, Office of Development, 330 Brookline Ave., (BR), Boston, MA 02215-5400.

Charles Blazer, 86

PROVIDENCE — Charles Blazer, 86, formerly of Providence, died Oct. 19. He was the husband of the late Miriam (Zetzel) Blazer and the son of the late Harry and Lena (Abramick) Blazer.

He leaves a sister, Esther Radner of Florida. He was also the brother of the late Hyman Blazer.

Burial was in Lincoln Park Cemetery, Warwick.

Ruth S. Bromberg, 80

PROVIDENCE — Ruth S. (Borod) Bromberg, 80, died Fri., Oct. 13. She was the wife of Malcolm C. Bromberg. Born in Providence, a daughter of the late Esmond S. and Lena (Levin) Borod, she was a member of Temple Emanu-El and Congregation Beth Shalom.

Mrs. Bromberg was a tennis and golf enthusiast.

Besides her husband she leaves two daughters, Linda S. Wattman of Seekonk, Joan N. Wattman of Plainfield, Mass.; a brother, Richard Borod of East Greenwich; a sister, Frances Cohen of Cranston; three stepchildren, Howard M. Bromberg, Arnold R. Bromberg and Judith A. Rosenberg, six step-grandchildren and two step-great-grandchildren.

Mathew M. Fishbein, 96
WARWICK — Mathew

M. Fishbein, 96, the founder and former owner of Town Wine and Spirits, retiring in 1991, died Oct. 12. He was the husband of the late Charlotte (Sonion) Fishbein.

Born in Malden, Mass., a son of the late Louis and Sarah (Miller) Fishbein, he lived in Pawtucket for 52 years before moving to Warwick in 2003.

Mr. Fishbein was a member of Temple Emanu-El, its Men's Club and Leisure Club; and B'nai Brith and formerly belonged to the Providence and Pawtucket Hebrew Free Loan Associations.

He was a former member of Crestwood Country Club and the Rhode Island Retail Package Store Association.

He leaves two sons, Stanley Fishbein and his wife Joyce of Smithfield, and Elliot Fishbein and his wife Carol of Pawtucket; a brother, Dr. Arthur Fishbein of Margate, Fla.; seven grandchildren, Briana, Matthew, Leslie, Richard, Terri, Michelle and Ronni; and ten great-grandchildren. He was the brother of the late Dr. Jay, Dr. Joseph, Nathan, Morris, Sidney and Ralph Fishbein.

Contributions may be made to the Alzheimer's Association, 245 Waterman St., Providence 02906.

Jean Freedman, 78

EXETER — Jean Freedman, 78, died Oct. 1. She was the wife of the late Abraham Freedman.

Mrs. Freedman was a retired office manager for the Jewish Federation of Greater Philadelphia.

She leaves a son, Richard Freedman and his wife Terri of Haverford, Pa.; a daughter, Julie Kliever and her husband Jack of Exeter; and grandchildren Rachel and David Freedman of

Haverford, Pa.

Interment was at King David Memorial Park, Bensalem, Pa.

A local remembrance service will be held Sunday, Nov. 12, at 1 p.m. Please call (401) 295-4490 for details.

Jeanette Kaplan, 94

PROVIDENCE — Jeanette R. Kaplan, 94, died Oct. 8. Born in Providence, she was a daughter of the late Benjamin and Dorothy (Bornstein) Brenner.

She had previously lived in Tamarac, Fla.; Utica, N.Y.; Atlantic Beach, N.Y.; and New York City, before moving back

to Providence several years ago. She was a graphic artist for many years before retiring more than 35 years ago.

Mrs. Kaplan was a graduate of RISD, earning her B.A. degree. She belonged to many art leagues in numerous towns.

She was a member of the first Providence Girl Scout troop.

She was the sister of the late Lester Brenner and Yvette Disraeli.

Burial was in Lincoln Park Cemetery, Warwick.

See OBITUARIES, page 30

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Obituaries

Marion F. Kaufman, 91

HOUSTON, TEXAS — Marion F. Kaufman, 91, died Oct. 11. She was the wife of the late Ben Kaufman. Born in Providence, the daughter of the late Zelig and Rebecca Fink, she was a long time resident of Providence before moving to Houston. A graduate of URI, she taught high school English in Rhode Island and Texas. She was an accomplished artist, poet, and a patron of the arts.

She leaves a son, Melvin A. Kaufman of Houston; a brother David Fink of Middletown; two nieces, Marilyn Eisenberg of Sarasota, Fla., and Phyllis Rubin of Grafton, Mass.; and many grand-nieces and nephews.

Contributions may be made to Magen David Odor or to a charity of choice.

Eve Klibanoff, 90

PROVIDENCE — Eve (Sacerovitz) Klibanoff, died Oct. 12. She was the wife of the late Samuel Klibanoff. Born in Providence, a daughter of the late Reuben and Rebecca (Sinenberg) Sacerovitz, she was the sales manager for children's clothing at the Peerless Co. in Providence for 30 years before retiring in 1980.

Mrs. Klibanoff was a former member of the Majestic Guild and Congregation Sons of Jacob.

She took pleasure in sewing and knitting.

She leaves a son, Arthur Klibanoff of Providence; two grandchildren, Zoanna and David; and three great-grandchildren, David, Joseph and Sabrina. She was also the mother of the late Lenore Macomb and sister of the late Louis and Ralph Sacerovitz and Rose Marks.

Burial was in Lincoln Park Cemetery, Warwick.

Max Miller, 92

PROVIDENCE — Max Miller, 92, died Oct. 17. He was the husband of the late Miriam (Sperstein) Miller. Born in Providence, a son of the late Samuel and Rachel (Kaufman) Miller, he was a lifelong resident of Rhode Island.

He was a World War II veteran, and was a service officer for the Veterans' Administration for 10 years.

Mr. Miller taught physical education in East Providence and Providence for 35 years.

He was a member of Temple Emanuel-El, Jewish War Veterans Post #23, the Governor's Council of Veterans' Affairs and the United Veterans' Council.

He was a member of the Masons, receiving a 50-year service medal. He belonged to Redwood Lodge and previously, Overseas Lodge. He was a member of the Knights of Pythias.

He leaves a son, Samuel A. Miller and his wife Pam Kaitin-Miller of Providence; and three grandchildren, Shoshana, David and Michaela. He was the brother of the late Jack, Saul, Morris and Norman Miller.

Contributions may be made to Temple Emanuel-El Youth Activities Fund, 99 Taft Ave., Providence, RI 02906.

Dorothy Claire Park, 65

NORTON, MASS. — Dorothy Claire Park, 65, died Oct. 10.

She worked as a Massachusetts Internal Revenue administrator until retiring.

She was a long-time member of Congregation Agudath Achim serving on its caring committee, where she acted toward her many friends as a "substitute mother," according to Rabbi Elyse Wechsman.

For 30 years, Ms. Park collected debts owed by deadbeat dads, performing a real service for the community.

She was a prolific artist, who loved working with bright colors, and was also a knitter, creating Afghans for family and friends.

Mrs. Park was well-known in her part of the world for her kindness and devotion to others.

She leaves a brother, Dr. Bernard Park; six nieces and nephews, Elyse Park and Mark Ettinger, Glynis and Jon Forcht and Seth and Rachel Park; and five great-nieces and nephews.

Burial was in Temple Ohabei Shalom Cemetery in East Boston, the first legally established Jewish cemetery in Massachusetts.

Contributions may be made to Autism Project of Rhode Island, 51 Sockanosset Crossroad, Suite A, Cranston, RI 02920.

Marsha Rakusin, 79

WARWICK — Marsha (Belove) Rakusin, 79, also of Margate, Fla., died Oct. 14. She was the wife of Milton "Buddy" Rakusin.

Born in Brooklyn, N.Y., a daughter of the late Harry and Toby (Keller) Belove, she moved to Rhode Island and also to Florida in 1980.

Mrs. Rakusin was a graduate of the University of Rhode Island, class of 1948.

Besides her husband, she leaves a son, Peter Rakusin and his wife Mindy of North Reading, Mass.; and a daughter, Susan Rakusin of Mahopac, N.Y.; three grandchildren, Courtney, Evan and Shelby; and a sister-in-law, Rosalind Herman. She was the mother of the late Jeffrey Rakusin and sister of the late Charles Belove.

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

D'VAR TORAH

For every thing, a purpose

From pgae 28

deciding which species survive. The High Holy Day prayer, "who shall live and who shall die," emits an eerie pall when seen in the light of our own excessive impact on other species.

In the past, extinction embodied the slow reconciliation between living things and their environment. Now it is the rapid, sometimes only a few decades, intrusion of human thoughtlessness upon the natural order. Many species that are fully capable of surviving in the world cannot cope with what people are doing to our planet. As we over fish our seas, deplete our forests and tropical jungles, pollute our air and water, destroy the ozone, and pile up mountains of non-degradable garbage, we need to refocus our attention, to stop and inquire about the worth

of all living things. Are animals and plants simply tools for humans to use as we choose, or is there a purpose for all things under the heavens?

In the Creation story, the Torah relates a magisterial unfolding of order over chaos, of life over death, as God's world becomes tangible. Creation moves from simplicity to complexity, from homogeneity to diversity, and, paradoxically, from chaos to order. The rabbis of Midrash Bereshit Rabbah state their viewpoint unambiguously. "Even those things which you may regard as completely superfluous to the creation of the world, such as fleas, gnats, and flies, even they too are included in the creation of the world, and God carries out the divine purpose through every (living)

thing, even through a snake, a scorpion, a gnat or a frog."

It is no coincidence that the animals selected to illustrate the rabbis' claim are precisely the ones that seem repulsive to most human beings. Few of us like fleas or snakes. We don't hang their picture on our walls or sent their image on greeting cards, and few poets rhapsodize about their beauty and grace.

Too often we presume to judge the worth of Creation by its appeal to our human perspective. The Midrash insists that our criteria are insufficient. The world does not exist merely to please us.

Rabbi Bradley Shavit Artson is the dean of the Ziegler School of Rabbinic Studies at the University of Judaism in Los Angeles.

Lucille Sibulkin, 81

PROVIDENCE — Lucille (Weiss) Sibulkin, a homemaker and librarian at Rhode Island College for 23 years, died Oct. 21. She was the wife of the late Merwin Sibulkin. Born in Cleveland, Ohio, a daughter of Philip and Esther (Gottlieb) Weiss, she had lived in Washington, D.C. and San Diego, Calif., before coming to Providence in 1963.

She was a graduate of Western Reserve University, (now Case Western Reserve University), and earned a master's degree in Library Science at the University of Rhode Island in 1966. She worked at the Adams Library of Rhode Island College where she served as head of technical services for many years until retiring in 1988.

Mrs. Sibulkin was a member of the American Library Association, a life member of Hadassah and of the former Jewish Home for the Aged, and a congregant of Temple Beth-El.

She enjoyed reading, bridge, movies, and especially theater, and took pleasure in entertaining relatives, friends and students.

While residing in San Diego, she was president of the Jewish Community Center nursery school parents association.

After moving to Providence she organized a book discussion group which is still active today. An active member of the Women of Brown, she served on its board of directors and as chair of the film group.

She leaves a son, Ira Sibulkin of New York City, a daughter, Amy Sibulkin of Nashville, Tenn., and a sister, Annette Maier of Roslyn, N.Y.

Burial was in Temple Beth-El Cemetery, Providence.

Contributions may be made to Alzheimer's Association, 245 Waterman St., Suite 306, Providence, RI 02906 or to Home and Hospice Care of R.I., 169 George St., Pawtucket, RI 02860.

Harold Silverberg, 86

WARWICK — Harold Silverberg died Oct. 12. He was the husband of Helen (Mendelson) Silverberg. They were married for 59 years. Born in Norwich, Conn., a son of the late Abraham and Sarah (Goldberg) Silverberg, he had lived in Cranston from 1955 until moving to Warwick in 2005.

He was a 1942 graduate of the University of Pennsylvania and earned a master's degree in industrial science in 1943 from the Wharton School of Business and Finance.

He was an Army veteran of World War II, serving in the European Theater where he earned a Bronze Star for bravery.

Mr. Silverberg was a manufacturer's representative for the H.D. Lee Co. for 32 years, retiring in 1984.

He was a member and past vice president of Temple Torat Yisrael; a member of the Norwich Hebrew Benevolent Association and a member of Bnai Bith and a past president of its Hodge Lodge. As a volunteer, he delivered kosher meals on wheels and ushered at PPAC and Veterans' Memorial Auditorium.

He attended 166 Elderhostels, often pursuing his love of musical theater.

He leaves a son, Bert Silver-

berg of Cranston; four daughters, Zeldia Sparks and her husband, Robert, of St. Louis; Ann Silverberger and her husband, Terry Kelleher, of Garden City, N.Y.; Paula Goldberg and her husband, Michael of Cranston; and Amy Olson and her husband, Kevin, of Cranston; a brother, Robert L. Silverberg of Centerville, Mass., and seven grandchildren, Martha, Sarah, Aaron, Johanna, Daniel, Shira and Jai. He was the brother of the late Geurson and Orrin Silverberg.

Contributions may be made to a favorite charity.

Philip Woled, 92

WARWICK — Philip Woled, 92, died Oct. 14. He was the husband of the late Rebecca (Rosenwetter) Woled and Ida (Stein) Woled. Born in Fall River, he was a son of the late Jacob and Ethel (Levine) Woled.

Mr. Woled retired from Quonset Point and the Army Reserve. He was active in Jewish War Veterans Post #533, Cranston Senior Guild, East Side Seniors and Charlegette North Tenants Association.

He volunteered at the V.A. Medical Center and the R.I. Blood Center.

He leaves a daughter, Ellen Gourse of Providence; a sister Bella Foster of Cranston; a granddaughter, Rebecca Gourse, and a former son-in-law, Allan Gourse. He was the brother of the late Gertrude Rigby; George Woled and Ann Lee.

Contributions may be made to Temple Am David, 40 Gardner St., Warwick, RI 02888.

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Common Cause Rhode Island
Pawtucket Mayor James Doyle
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Justice Stephen Fortunato
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U.S. Representative Patrick Kennedy
U.S. Representative James Langevin
League of Women Voters - Rhode Island
Richard Licht, Esq.

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Bar / Bat Mitzvah Planning Guide

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How to be a Bar/Bat Mitzvah guest

By Rabbi Daniel Kohn

Congratulations! You have been invited to the Bar or Bat Mitzvah of a friend or family member. Now what? What are you supposed to do there? How do you act? Whether you are Jewish or not, the following is a brief guide to help you feel more comfortable at the worship service and enjoy the events as they unfold. It includes appropriate synagogue behavior, major sections of the service, the syna-

gogue environment and service participants. Because customs vary from community to community, please contact the host family for further clarification.

General expectations for synagogue behavior include:

Dress

Guests at a Bar/Bat Mitzvah celebration generally wear dressy clothes — for men, either a suit or slacks, tie and jacket, and for women, a dress or formal pantsuit. In more traditional com-

munities, clothing tends to be dressier.

Arrival time: The time listed on the invitation is usually the official starting time for the weekly Shabbat, or Sabbath, service. Family and invited guests try to arrive at the beginning, even though the Bar/Bat Mitzvah activities occur somewhat later in the service. However, both guests and regular congregants often arrive late, well after services have begun.

Wearing a prayer shawl

The *tallit*, or prayer shawl, is traditionally worn by Jewish males and, in liberal congregations, by Jewish women. Because the braided fringes at the four corners of the *tallit* remind its wearer to observe the commandments of Judaism, wearing a *tallit* is reserved for Jews. Although an usher may offer you a *tallit* at the door, you may decline it, if you are not Jewish or are simply uncomfortable wearing such a garment.

Wearing a head covering

A *kippah*, or head covering (called a *yarmulke* in Yiddish), is traditionally worn by males during the service and also by women in more liberal synagogues. Wearing a *kippah* is not a symbol of religious identification like the *tallit*, but is rather an act of respect to God and the sacredness of the worship space. Just as men and women may be asked to remove their hats in the church, or remove their shoes before entering a mosque, wearing a head covering is a non-denominational act of showing respect. In some synagogues, women may wear hats or a lace head covering.

Maintaining sanctity

All guests and participants are expected to respect the sanctity of the prayer service and Shabbat by setting your cell phone or beeper to vibrate or turning it off, not taking pictures, not smoking in the synagogue or on the grounds and not writing or recording tapes.

Sitting and standing

Jewish worship services can be very athletic, filled with frequent directions to stand for particular prayers and sit for others. Take your cue from the other worshippers or the rabbi's instructions. Unlike kneeling in a Catholic worship service — which is a unique prayer posture filled with religious significance — standing and sitting in a Jewish service does not constitute any affirmation of religious belief; it is merely a sign of respect. There may also be instructions to bow at certain parts of the service, and because a bow or prostration is a religiously significant act, feel free to remain standing or sitting as you wish at that point.

Following the service

Try to follow the service in the *siddur*, or prayerbook, and the *Chumash*, or Torah book, both of which are usually printed in Hebrew and English. Guests and congregants are encouraged to hum along during congregational melodies and to participate in the service to the extent that they feel comfortable. During the Torah service (described below), the entire congregation is encouraged to follow the reading of the weekly Torah portion in English or Hebrew.

Major sections of the Shabbat morning worship service include:

- **The Shema** ("Hear O Israel, the Lord is our God, the Lord is One"). This passage from the Book of Deuteronomy and the three passages that follow constitute a central part of each morning and evening Jewish prayer service. Probably the most



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SPIRITUALITY

How Orthodox girls celebrate becoming Bat Mitzvah

By Daveda Goldberg

I didn't have a Bat Mitzvah celebration when I turned twelve; that's not because I was Orthodox, but because I was lazy. Though any Jewish person can become a Bat or Bar Mitzvah just by aging at the regular rate, it's considered nice to actually accomplish something to justify the party.

Orthodox Judaism has a very different ritual for boys and girls, each of whom are viewed as having different religious roles. A boy's Bar Mitzvah celebration is a little easier to plan; everyone knows exactly what will happen years in advance: extended family and far-away friends will gather, a special meal will be shared, the boy will read from the Torah, and soft candies will be thrown.

Girls and their parents may have to think a little harder to come up with meaningful ways to symbolize a girl's age-transformation. Women are not permitted to read from the Torah, and often leading the prayer service is also reserved for men.

— "A Bat Mitzvah is a transition from not having responsibilities, from acting through your parents to acting on your own. Now you play the main part. Your parents are still helping you, but now it's more personal."

— Sophie Felder, 16

This does not mean, however, that the occasion goes unmarked. Rabbi Peretz Scheinerman, dean of the Providence Hebrew Day School said that many Orthodox girls will pick an extra unit of study and then, lecture on it to show a sense of achievement.

As an innovation on this learning, Yehudis Shifra Raskin, (PHDS) now 14, sent out a question to some of the most respected and knowledgeable women of the community. She wanted to know, "what is the purpose of life?"

On the Shabbat afternoon of her Bat Mitzvah, in a house packed shoulder to shoulder with women, she shared her answer: "We are here to serve Hashem (God). We have to use everything we have, to learn and live by the Torah, because that is the tool to come closer to Hashem."

Sophie Felder, 16, then a student at PHDS, packed in the Bat Mitzvah festivities when she turned 12. These included: a Friday night women-only celebration, so they could sing a post-Shabbat-service *hiddush*, where she delivered a speech to the congregation of the Providence Hebrew Day School Minyan. She also had a klezmer party later that night, planned for the simple reason that "I wanted a party."

"A Bat Mitzvah is a transition from not having responsibilities, from acting through your parents," Sophie explains, "to acting on your own. Now you play the main part. Your parents are still helping you, but now it's more personal."

To prepare for her Bat Mitzvah, Sophie spent time learning an esoteric text on candle lighting with a mentor, preparing her speech, and volunteering in a community garden "because I wanted to do something physical that would show me getting

involved with the world."

Women only services

There is, however, a growing phenomenon within elements of the Orthodox community to hold participatory services for women only. In Sharon, Massachusetts, a woman's prayer group meets once a month during Saturday morning services at the Young Israel of Sharon.

"I wanted it to be a meaningful experience, not just an elaborate birthday party; I wanted them to have to prepare something," explains Sharon

Lerner, whose daughters Meira and Dalia, now 17 and 13, both read Torah (*leined*) for the group of women. "I didn't want their Bat Mitzvah to be just an elaborate birthday party."

Girls' *leining* remains a very controversial issue within Orthodoxy. The strength of Orthodox Judaism is the integrity of its two-thousand-year-old *mesora* [chain of tradition], and so changes in practice are enacted slowly and

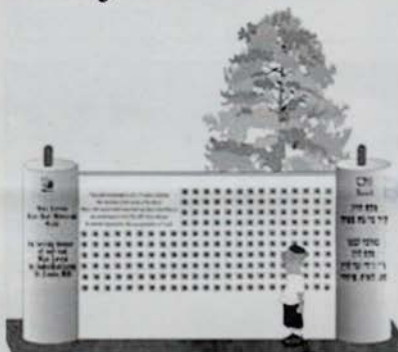
See ORTHODOX, page 13

Bar/Bat Mitzvah project remembers lost children of the holocaust

ST. LOUIS — To create a permanent memorial for the 1.5 million children who perished in the Holocaust, the Levin family of St. Louis, Mo. — in particular, Max, who is about to celebrate his Bar Mitzvah — is funding the creation of a "Wall of Honor" in Jerusalem's American Independence Park in conjunction with Jewish National Fund-Keren Kayemeth LeIsrael.

Though erected in honor of Max's Bar Mitzvah, the wall will allow other Bar and Bat Mitzvah age children to link their names to a child who perished in the Holocaust and continue the circle of life. The stone wall will have ceramic tiles embedded in it, each available for an \$1800 donation,

See WALL, page 6



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Places to look online for great ideas

The following websites are just a handful of virtual Bar/Bat Mitzvah information and marketplace on the web. Ask family and friends for their favorite sites.

- myjewishlearning.com — Do you know when the first recorded Bar Mitzvah ceremony took place? Click on quizzes at the website, click on Bar/Bat Mitzvah quiz.

- bjeri.org — Website of Bureau of Jewish Education of R.I. For some really cool Jewish links for teens, click on cool links.

- jfri.org — Jewish Federation of R.I. website, link to e-cards on left.

- ujc.org — United Jewish Communities website. Practical suggestions for interfaith ceremonies. Click on Jewish life, click on Interfaith Bar/Bat Mitzvah.

- www.fivestarssoftware.com/mitzvah/ — Organizational and planning software.

- Lidsforids.com — A kippot site. Sports are big! Put the Red Sox logo on your Bar Mitzvah kippot, or any other team.

- Mazeltops.com — Themes, themes, themes — from Casino to Jerusalem to music to design-your-own.

- www.photofetti.com; www.confetti.com — Half-inch

to one-inch paper
photo circles or
stickers of
Bar/Bat



Mitzvah celebrant. For tables, invitations, confetti (check if hall allows the latter).

- <http://jewish-shopping.com/> — Jewish shopping mall.

- www.bible.ort.org —

Want to know the date of your new baby's Bar/Bat Mitzvah? Click on "Find My Bar/Bat Mitzvah," enter birthday and check whether baby was born in the Diaspora, after sunset and at what age the ceremony will occur (12 or 13). It will give you the date, Torah portion.

- myjewishlearning.com — Click on the lifecycle events tab, go to Bar/Bat Mitzvah. The site has a quiz, advice on how to choose a mitzvah project, a list of recommended books, how to involve non-Jewish parents, and articles on the history, practicalities and contemporary issues in planning the celebration.

- www.shopinisrael.com — This is a virtual mall linked to merchants in Israel, selling just about anything you need for a Bar/Bat Mitzvah.

- www.barmitzvahfindit.com — A virtual American mall. Every kind of vendor imaginable is on this site.

- mitzvahchic.com — Link to book of same name. As the site describes itself: "a new approach to hosting a bar, bat, or bas mitzvah that is meaningful, hip, relevant, fun, & drop-dead gorgeous!" Ideas, tools, budgeting, interesting *tzedakah* links. Great toast quotations: "Adolescence is a period of rapid changes. Between the ages of 12 and 17, for example, a parent ages as much as 20 years." — Anonymous

- Jewfaq.org & Judaism.about.com — An encyclopedia of links.

— Compiled by Mary Korr

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Why do we have b'nei mitzvah, anyway?

From MyJewishLearning.com:

Many people are surprised to find that "becoming bar/bat mitzvah" happens automatically when a Jewish boy reaches the age of 13 and for a girl age 12.

The ceremony that today occupies center stage is actually a historical afterthought, with evidence of observance only from sometime between the 14th and 16th centuries. Because the ceremony marks reaching the age of majority, many traditional Jews observe it on the Sabbath immediately following the child's birthday.

For the rabbis, the significance of this life-changing moment was in the child's new stage of physical, intellectual and moral development. They saw 12 and 13 as the ages at which girls and boys, respectively, were beginning to develop a conscience. The term bar/bat mitzvah — which means "obligated to perform the Jewish mitzvot (commandments)" — reflects the child's newfound capabilities and responsibilities.

Although the ceremony that communally affirms the child's coming of age is medieval in origin, there is evidence in rabbinic literature that the father may have recited a blessing when the child reached the age of majority. This blessing, called *baruch*

she'parapi, thanks God for freeing the father from responsibility for the child's behavior, signaling a transition of control and hence responsibility from parent to child.

The relatively late development of the bar mitzvah ceremony probably derives from changes in communal customs regarding what ritual activities a child was allowed to perform. According to the Talmud, which was completed around the sixth century CE, boys were permitted to perform many ritual acts whenever they were able to recite and understand the rituals' significance.

Later this changed, and children were not allowed to perform these rituals until they had reached the age of majority. At this point, a ceremony celebrating their first performance began to take shape.

The bat mitzvah ceremony observed in the liberal movements came much later. It grew out of a broader societal focus on women's rights, with the first American bat mitzvah ceremony occurring in 1922. The concept of a girl becoming bat mitzvah within traditional Judaism is far more recent.

Because Jewish law limits a woman's religious responsibilities primarily to commandments that are not time-bound (mean-

ing, not required to be performed at a particular time), a woman's Jewish activity occurred primarily within the private, familial realm rather than the public, communal one. Because women were not required to perform any overt and visible *mitzvot* as were men, a ceremony made little sense. Yet in the late 20th century, as observant women became more judiciously educated, they began to press for more meaningful rituals for bat mitzvah.

Because the rabbis specified no ritual requirements for the bar/bat mitzvah ceremony, except for the parental blessing, the roles played by the bar/bat mitzvah at the service and even the timing of the service itself can vary widely. The typical bar/bat mitzvah ceremony takes place during the Sabbath morning service, where the child is called up to say the blessings over the Torah — his or her first *aliyah*.

The b'nei mitzvah may read from the Torah; chant the *haftarah*, lead some or all of the congregational service; and offer a personal interpretation of the weekly Torah portion, called a *d'var Torah*.

The ceremony takes on similar roles when it occurs on a holiday, on Rosh Chodesh — the first day of the new Hebrew month,

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WALL

From page 3

and will bear the name of the Bar/Bat Mitzvah child, his/her hometown and date of Bar/Bat Mitzvah, along with the name of a child who perished at the hands of the Nazis. Proceeds will go towards developing, maintaining and advancing JNF-KKL's five Israel children's campsites.

The idea was born this past summer when Max and his parents, Bud and Judy, perused the Honor Books housed in JNF's offices in Jerusalem. The Children's Book lists nearly 100,000 children, born in pre-war Europe, for whom trees were planted in honor of a milestone in their lives. Max realized that for most of them, the only evidence of their lives was in those books.

Out of the six million Jews who were murdered, 1.5 million of them were children. That means that at least 150,000 of them were at the Bar Mitzvah age. When I saw those Books of Honor I knew that I wanted to dedicate my Bar Mitzvah to the lost children of the Holocaust.

"I was looking for a project to dedicate for my Bar Mitzvah," said Max, "and there they were. Thousands upon thousands of names. I am not accepting any personal gifts for my Bar Mitzvah. Instead, I want everything to go to this project."

Officials at NJF are working with Yad Vashem to ensure these records are preserved.

The Bar Mitzvah Books were initiated in 1936 and hold more than 100,000 names and photos commemorating their bar/bat mitzvahs. In the Children's Book and the Bar/Bat Mitzvah Books there is also a place for a photo of pre-Holocaust bar/bat mitzvahs, these may be the only surviving photos available of the individuals who perished in the Holocaust.

WHY B'NEI MITZVAH

From page 5

on a Monday or Thursday morning or on a Sabbath afternoon. The Torah is not read on Friday nights.

The year of intensive preparation that precedes the bar/bat mitzvah ceremony itself signals a change in the relationship and "balance of power" between the parent and child along with the immense changes in the child's own physical and intellectual persona. On a religious level

these changes are acknowledged by the *baruch she'pitani blessing*.

This period requires new models of decision making as well as the adoption of new familial roles. When a child misses this rite of passage, he or she certainly is still bar or bat mitzvah, but the chance is seemingly gone for the spiritual coming of age of the new teenager.

And what of converts who want to affirm their attachments to Judaism by devoting extra time to Jewish learning and those who came late to religious observance?

In the last 30 years or so, a solution has developed — a

belated celebration called adult bar/bat mitzvah.

Small groups of adults join together in synagogue-based classes for one to two years, studying Jewish history, theology, texts and prayer, and learning to read Hebrew and to chant Torah and *hallel*. The process of study culminates in an adult bar/bat mitzvah ceremony where adults publicly reclaim their spiritual heritage.

MyJewishLearning.com, a comprehensive and interactive online Jewish learning resource, is a project of the Samuel Bronfman Foundation and the Charles and Lynn Schusterman Family Foundation.



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Wines for the occasion

By V&H Staff

In the past several years the wine industry has literally risen to the occasion(s) and realized the potential in kosher wines that pair with food. No longer is the kosher table limited to the sweet concord grape wines. Such great names as Barons de Rothschild and Laurent-Perrier, known for champagne, are making kosher wines, as well as lesser-known wineries in Israel, France, Chile, Spain and Australia. In the U.S. several California wineries are making fine kosher wines.

You can find champagne-type sparklers which make festive aperitifs passed with the hors d'oeuvres, and for toasting, made by Baron Herzog and others. Golan Heights winery makes a number of both reds and white under the Yarden brand.

In Israel, wine has been a part of religious and social life for millennia. The Mt. Carmel and Sharon regions near the Mediterranean and the coastal plains of Dan and Latrun make up the largest wine producing area in the country.

However, new and exciting wines have been popping up in the northern Galilee region, and agricultural advancement has allowed even the barren Negev desert to grow the fruit of the vine. Here, in these particularly dry areas, sophisticated computer watering systems allow proper watering despite the wide temperature shift between night and day.

The prices of kosher wines range from a modest \$10 or so to more than \$60 per bottle.

The requirements for being able to label a wine kosher are many and stringent, from the growing and harvesting of the grapes through the bottling process. According to strict kosher rules, only observant Jews may participate in the process. Often flash pasteurization is required (these bottles will have an M on the label).

Wine labeling can be confusing. The wines that, in France are called Burgundy or Bordeaux from the areas where they are produced, are named for the variety of the grape, pinot noir and cabernet sauvignon, in California and other parts of the world.

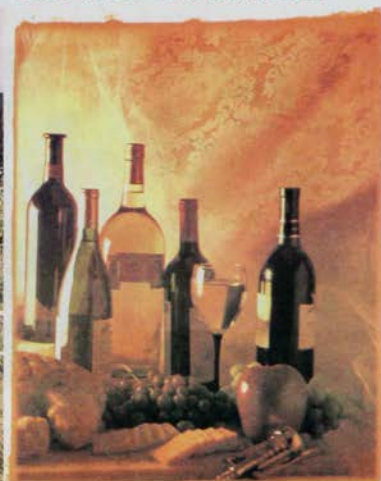
As most people are aware, red wines such as cabernet sauvignon, merlot and shiraz (Syrah in France) are usually served with red meats; and white wines with chicken or fish. There can be exceptions such as pairing a light red, as a pinot noir, with a rich salmon dish. In general, the richer, heavier wines are paired with full-flavored dishes and the lighter wines with lighter foods.



Moscato go well with desserts.

Some white wines are chardonnay, sauvignon blanc, and pinot grigio.

You may see "Meritage" on the label of a wine, which means it's made from a blend of grapes, or labels that simply say "Shiraz," "Cabernet" or other blends.



Nowadays most well-stocked wine and liquor stores carry a selection of kosher wines, and there should be a knowledgeable salesperson to help you choose. Locally a good selection can be found at Town Wines on Newport Ave. in East Providence, Seckonk Liquors on Route 6, East Side Prescription Center on

Hope St. in Providence and Swan Liquor, also on Hope St.

It's a good idea, a few weeks before the event, to buy a bottle each of several different wines and invite some friends over for a tasting, so you can pick the ones you like best.

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Bar/bat mitzvah disco

Friends celebrate kitsch of the '70s and '80s in a book

By Ron Kaplan

New Jersey Jewish News

For many contemporary young Jews, the bar or bat mitzvah is a real trip. And getting there, they will tell you, is often less than half the fun as they struggle through the Hebrew, the mitzvah projects, and the d'var Torah with their eyes on the prize: the party. For better or worse, the memories last a lifetime.

Cut to a trio of 30-something friends, sitting around one day having a good laugh over an old photo album, "for lack of something better to do."

There's Roger Bennett, 35, a Liverpudlian who came to the United States eight years after his bar mitzvah, in a clip from the Jewish Telegraph, wearing what looks like women's eyeglasses.

There's a head shot of Jules Shell used for her bat mitzvah announcement in Columbus, Ohio. And there's Nick Kroll of Rye, N.Y., an actor and comedy writer, looking somewhat forlorn among his young guests.

Bennett, Shell, and Kroll decided to post some of their pictures on the Internet. The response was unexpected and overwhelming: Visitors to the site started sending in their own snapshots. Realizing the golden kitsch they had mined, the trio thought, "Hey, kids, why don't we make a book?"

"None of us had looked at our albums for the better part of 20 years," said Bennett,



who, with Shell, serves on the editorial staff of *Guilt & Pleasure*, a new quarterly publication designed to "make Jews talk more."

"Our first reaction was to laugh, and then we realized the collective effect...was a little bit deeper."

"We all came from different places, different times," he said, "[but] we realized the power of the similarities and differences to tell a story of individualized adolescence, pop culture, fashion, and style — or, to be honest, the lack of it."

Bennett admitted the albums "were a

source of shame for many years."

Shell, 28, one of three sisters, said hers "was kept under lock and key. And if anyone brought a boyfriend home, you embarrassed her by running around the house waving the album."

"Somewhere along the line, the statute of limitations on shame runs out, the photos cease to be a source of embarrassment, and become a source of pride," Bennett said.

The authors aren't above poking fun at themselves. "We would never do a book

about other people's photographs without putting ours in first. If you're inviting others to embarrass themselves, you have to lead by example," said Bennett.

Shell denied that she and her cohorts were stuck in a time warp. "It's just paying homage to what came before us; and frankly we're lost in our history. If we don't know what our family story is, we don't know who we are."

"We got some amazing photographs from the '50s and '60s," she added. "If we were to do another book, I would love to do just those because they're earnest and they're black and white and they're phenomenal: The dad standing with the son clinking their glasses and having a drink together, or someone in an Army uniform smoking a cigar standing with the kid who's becoming a bar mitzvah."

One thing the authors will not do is comment on the conspicuous consumption of the elaborate soirees that can cost hundreds of thousands of dollars.

"All I can say is that the photographs speak for themselves," said Shell. "Within those elements there are the common elements of ritual, religion, and tradition."

The last member of the triumvirate, Nick Kroll, 27, said, "I can't complain. It's just been three years of work, a labor of love for us. So to see people enjoying it is very special."

NJIN Staff Writer Ron Kaplan can be reached at RKaplan@njewishnews.com.

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When in doubt, turn to a book

By Judith S. Greenblatt, Director of Library Services, Bureau of Jewish Education of Rhode Island

Bar Mitzvah! Bat Mitzvah! Is there one in your near future?

Anticipating with pleasure? Or fear and trepidation? No matter where you stand, there are lots of books available to help both the parents and the *bar/bat mitzvah*.

This is a good place to begin:

Putting God on the guest list: how to reclaim the spiritual meaning of your child's Bar or Bat Mitzvah, by Jeffrey Salkin. Jewish Lights, 1992.

Rabbi Salkin feels that the American focus on Bar/Bat Mitzvah is counterproductive because we define our goals too narrowly, and put too much emphasis on the *bar/bat mitzvah* event. Instead, his book provides a way to shift the focus to teaching the wisdom that Judaism offers to those reaching the age of *bar/bat mitzvah*. To this end, he discusses the background of the *bar/bat mitzvah* ceremony, its spiritual importance to parents and grandparents, the significance of reading the Torah, how to put the *mitzvah* back in the Bar/Bat Mitzvah, and related topics.

Salkin is the author of another book, this one aimed specifically at the kids. Called **For Kids — Putting God on Your Guest List: How to Reclaim the Spiritual Meaning of Your Bar or Bat Mitzvah**.

In kid-friendly language it explains Judaism's core values. Extras include questions at the end of each chapter that will help readers clarify their thoughts, and a guide to appropriate *tzedakah* projects.

Another for kids is:

Mitzvah magic: what kids can do to change the world, by Danny Siegel with Naomi Eisenberger. Kar-Ben.

A book full of *mitzvah* projects that can start everyone thinking about the right one to perform.

You want the ceremony to be meaningful, but you also want to throw a great party. Try looking at:

Mitzvah chic: how to host a meaningful, fun, drop-dead gorgeous Bar or Bat Mitzvah, by Gail Anthony Greenberg. Simon and Schuster, 2003.

Yes, there's a lot about the party in this book. But there is also a brief summary of each Torah portion, a chapter on the basics of the service, a section for the non-Jewish parent, and a section on finding a *mitzvah* project. It also has a time line. Not for everyone, but the style and content may be just what you need.

Two classics for the kids:

Bar Mitzvah — a Jewish boy's coming of age, by Eric A. Kimmel, Viking.

Kimmel makes a case for separate discussion of *bar* and *bat mitzvah*. Here he provides historical background, explanation of ceremonial objects and rituals, and real-life stories about *Bar Mitzvah*.

Bat Mitzvah — a Jewish girl's coming of age, by Barbara Diamond Golden. Viking. And on the other side, Golden provides a perspective for young women in this work that contains a history and description of the *Bat Mitzvah* ceremony.

And a few good stories:

Gabriel's Ark, by Sandra R. Curtis. Los Angeles, Alef Design Group, 1999.

When it is time for his *bar mitzvah*, Gabriel, a special needs child, is helped by his whole family, as well as the Rabbi.

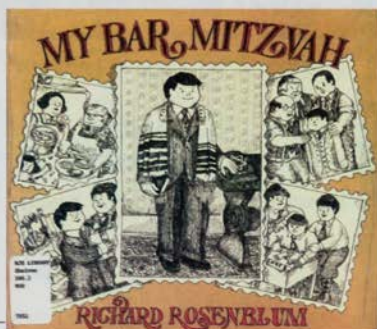
My bar mitzvah, by Richard Rosenblum. Morrow, 1985.

Using the picture book format, Rosenblum describes and illustrates his *bar mitzvah* day in Brooklyn, in the 1940's. Pre/ri

Ike and Mama and the seven surprises, by

Carol Snyder. William Morrow.

Ike's father is hospitalized with tuberculosis, and a newly-arrived, jobless cousin, who is living in their small apartment insists on sitting in Ike's father's chair. Can you blame him for being skeptical when his mother promises seven surprises (all good) in the month before his *Bar Mitzvah*? The fact that this



Sydney Taylor Award winner can be found on Amazon 21 years after its publication says it all. Int.

King of the seventh grade, by Barbara Cohen, Lothrop, Lee & Shepard, 1982.

Vic hates Hebrew School and is indifferent to his upcoming *bar mitzvah* until he is not allowed to participate in either. Int/jths.

Pink shippers, bat mitzvah blues, by Ferida Wolf Philadelphia, JPS, 1989.

As her *bat mitzvah* approaches, Alyssa tries to resolve the conflicts between her ballet training and her need to find her place as a Jew. Int/jths.

For more information, contact Judy Greenblatt, Director of Library Services, Bureau of Jewish Education of R.I.

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LIANA FLICKER, 13, left, was profiled in our last issue for her innovative bat mitzvah project — collected backpacks for the homeless. She's pictured here with her sister Rebecca and their father Henri.

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Mitzvah ideas for the b'nei mitzvah

By JVH Staff

To make all the studying and party planning for the Bar or Bat mitzvah celebration more meaningful, and extend it beyond the one great day, the celebrant may choose to perform an act of tikkun olam.

The choice should come from the bar or bat mitzvah child, (with maybe a few parent or teacher suggestions) and be in keeping with individual inclinations.

The youngster may decide to collect non-perishable foods for

the local food bank, help out at a soup kitchen, or bake and bring treats for the residents at a nursing home.

One girl, who has a diabetic classmate, put on a show and gave the proceeds to the American Diabetes Society. Others grew their hair long, had it cut and donated it to "Locks of Love" to make wigs for children undergoing chemotherapy.

A child having a fall or winter event, could collect warm hats and mittens for the less fortunate.

The synagogue and table

flower arrangements from the festivities can be taken to a local hospital or nursing home.

An animal lover might volunteer to help at the local animal shelter or have a bake sale there for its benefit. Giving a talk in school or at scouts about the Jewish religion to help others learn and understand.

Mitzot, tzedeakah and tikkun olam are the pillars of Judaism, underlying the grand phrases the bar/bat mitzvah will recite. Hopefully the spirit of doing for others will live on after the event.

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JEWISH PARENTING

Policing bar mitzvah crowd

Parents must foster good behavior for young adults



Sharon Estroff

Ah, the thrill and abandon of early adolescence. You laugh and gossip with your friends; smack gum and blow bubbles; gesture in sign language to your best buddy across a crowded room. And if you're especially lucky, the rabbi won't shoot you a dirty look when your behavior interferes with the bar mitzvah boy's Torah portion.

Our sages taught that a parent is responsible for the actions of a child until that child reaches the age of 13 years and a day. At that point he's ready to assume full responsibility for observing the commandments and for all his deeds. Perhaps our sages should have specified that all deeds include downing the remains of alcoholic beverages, stuffing toilets with rolls of paper, running wild in hotel parking lots and (gasp) sexually precocious acts in bathrooms with other newly pubescent Jewish "adults."

These days, with my son on the b'nei mitzvah circuit, I've been privy to many horrific tales of disrespectful and out-of-control behavior at these meaningful celebrations. While some of the more extreme stories may be suburban legend, there's no doubt that disorderly conduct is a recurring problem.

This unruly behavior is hurtful, if not heartbreaking, to the families who have invested many months — not to mention lots of money — anticipating and preparing for this all-important day.

These deeds negatively impact the synagogue's visitors and regular congregants, as well as rabbis forced to add policing to their list of Shabbat morning duties.

Still, the most unsettling ripples that stem from these young guests' thoughtless actions may be those that travel beyond the scope of our personal celebrations. They're the ripples felt by non-Jewish friends who witness Jewish children's audacious misbehavior at such supposedly sacred events. Hotel management and party planners, too, may move away from the bar mitzvah "industry" for fear of property damage and risk of reputation.

Myrna Rubel heeds this truth. The Atlanta middle school director works to foster basic b'nei mitzvah etiquette among her 12- and 13-year-old charges.

Rubel offers the following recommendations to parents of those bound for b'nei mitzvah:

- Arrange for ushers to be present at services and prepared to manage any behavioral problems.
- Feel comfortable calling parents of children who misbehave. (Wouldn't you want to know?)
- Hire a party planner to keep an eye out for questionable activity.
- Plan a separate children's party; kids will be less likely to act out due to boredom or be tempted by alcohol.

At the b'nei mitzvah:

- Don't assume that your child's behavior is the responsibility of day school principals, religious school directors, rabbis or other parents. It's yours.
- Accompany your child to services and model appropriate behavior.
- Don't allow kids to dress improperly or promiscuously.
- Consistently, if not relentlessly, review the basics of proper behavior with your children.
- If you know your kid tends

to bore easily and subsequently seek out other means of having "fun," pick him or her up early from the party.

- Organize a meeting with parents of other children in the same grade. Brainstorm ideas

and join forces.

Sharon Estroff, an educator and author of a nationally syndicated Jewish parenting column, lives in Atlanta with her husband and four children.

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JEWISH PARENTING

Hidden gifts of the *Bar* and *Bat Mitzvah*

By Sharon Duke Estroff

When we think of bar and bat mitzvah gifts many things come to mind: pen and pencil sets, electronics, checks. But the true gifts of this religious rite of passage extend far beyond the envelopes and boxes piled up at the party door. Here are a few of the intangible yet invaluable presents the bar or bat mitzvah ritual bestows upon our families.

What the Bar/Bat Mitzvah ceremony gives to our child:

Confidence. If we look into the eyes of the bar mitzvah during the first moments of his service we will see one thing and one thing only — pure panic. But as the service progresses, he stands up straighter and walks taller, until by *Adon Olam* he's playing the crowd. At the Kiddush — as the *mazel tov* pile

on like lox on bagels — we look again at our bar mitzvah, and we see that he is beaming in absolute confidence. (The kind of confidence that grows into genuine, deserved, self esteem which will help him to make strong, independent decisions at a time in his life when peer pressure is at its pinnacle.)

Resilience. Researchers have tapped resilience — the fundamental ability to roll with the punches of life — to be among the most powerful predictors of children's future success and happiness. The bar/bat mitzvah experience is an exercise in resilience. For not only must our children study their Torah portions for months on end; not only do they write and rewrite their *d'var Torah*, they must conquer their nerves and deliver it to hundreds

of congregants.

L'dor v'dor. A beautiful and increasingly popular tradition is to open the ark and pass the Torah from grandparents to parents to the bar/bat mitzvah child. This passing of the holy scroll is the embodiment of *l'dor v'dor* — from generation to generation. Adolescence is by definition a time of transition. A steady stream of physical, emotional and social changes. Yet when our child receives the Torah — passed hand to hand to him on the morning of his bar mitzvah ceremony, he feels the stability, consistency and safety that comes with being embedded in generations of tradition.

What it gives to us as parents:

An opportunity to express our love and pride. Caught up in the rocket pace of 21st century life, we scarcely have a moment to tell our children how we feel about them. Sure we kiss them goodnight and tell them we love them; but rarely — if ever — do we express it in the emotional, heartfelt way we do on the day they become a bar or bat mitzvah.

Reaffirmation of our purpose. All modesty aside here, bringing our son or daughter to the bar or bat mitzvah bimah is a mega-accomplishment! It means we've put valuable time and



resources into ensuring our child receives a Jewish education and is armed with a Jewish identity; and we have fulfilled our obligation to God, to ourselves, to our children and to our people.

A rite of passage of our own.

The bar or bat mitzvah is a rite of passage for our children — a marker of their transition from one stage of life to another. But it is also a rite of passage for us. For as our children transform into teenagers, we must transform as parents. In our child's bar or bat mitzvah we have a stepping stone to help us find our way to the next stage in our parental journey.

A wonderful family memory. Flashbulb memories are memories that stick around in our minds for the long-haul. Our child's bar or bat mitzvah here.

is a surefire flashbulb memory — a festive, jubilant, meaningful family memory that will nourish our family's soul for years to come.

Life in perspective. It's all too easy to get caught up in the everyday hassles of parenting (i.e. carpools, homework, schlepping to extra curriculars). But every now then something comes along and puts it all in perspective; enabling us to savor the moment and stop — at least temporarily — and smell the roses. Our child's bar or bat mitzvah is one of those rare and glorious times in our lives when the universe all lines up. When we feel God's divine presence, know exactly what matters and what does not, and understand exactly why we're here.

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GUEST

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important single sentence in the liturgy, the Shema is not a prayer but rather an affirmation of the unity of God.

• **The Amidah** ("Standing Prayer"). The Amidah, a series of prayers recited while standing in silent meditation, is the major liturgical piece of every synagogue service throughout the year. On a weekday, the Amidah contains prayers for the physical and spiritual well-being of the one praying as well as of the entire community of the people of Israel; on Shabbat we praise God for the joy of the Shabbat and the rest that we enjoy. It is perfectly acceptable and even desirable that people recite the Amidah in English, and worshippers are also encouraged to pray from their hearts if the printed words do not speak to them.

• **The Torah Service.** Following the Shema and the Amidah is a transition from prayer to study. The primary study text is from the Pentateuch, or Five Books of Moses. This text has been written on the parchment of the Torah scrolls by a specially trained scribe.

The Torah is divided into — and read — in weekly portions, according to a prescribed calendar, so that the entire Torah is read in the span of one year. The cover and accoutrements of the Torah scrolls recall the priestly garb of ancient Temple times, i.e., breastplate, robe, crowns and belt. Usually the rabbi, and sometimes the Bar/Bat Mitzvah child or another congregant, delivers a d'var Torah, a word of Torah, that comments on the weekly Torah reading.

Once the Torah reading is over, another person — usually the Bar/Bat Mitzvah child — chants a portion from the prophetic writings of the Hebrew Bible. The *haftarah*, which means concluding teaching, is usually chosen to reflect a theme or literary allusion in the Torah portion. The purpose of the *haftarah* is not only to provide an opportunity to teach from a different section of the Bible, but also to assert that prophecy serves to reinforce the laws of the Torah.

• **Mourner's Kaddish.** Although there is no mention of death in this prayer, the Kaddish is recited at the end of all worship services by family members who have lost a loved one in the past year or who are observing the anniversary of a death in years past.

Rabbi Daniel Kohn, a native of St. Louis, Missouri, was ordained at the Jewish Theological Seminary of America in 1991. He is the author of several books on Jewish education and spirituality.

Reprinted from *MyJewishLearning.com*.

ORTHODOX

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reluctantly, if at all.

For the Lerner family, this new tradition has given them a new way to embrace Judaism. "Every time they *lein*," Sharon Lerner explains proudly, "they are learning a piece of Torah by heart."

For some girls, *leining* the *parsha* feels important and significant, helping them to connect more viscerally and directly with the Torah. Others simply ask, "why is it necessary?"

Girls like Yehudis Shifra seem happy with the relatively low-key approach to becoming

Bat Mitzvah: "I remember feeling very happy and loved that all my friends and family were there, and my very close friends came from far away, and everyone had a very good time. I think. It wasn't very elaborate, but it was really, really amazing. I just felt very...loved."

In many Orthodox circles, even a Bat Mitzvah is a relatively modest event. Many boys, in fact, do not read from the Torah, especially in larger communities.

The symbols and celebrations of the life cycle can be very significant; they can help a person

to grow spiritually and to connect his or her experience with Torah and *mitzvot*. But, according to Orthodox Judaism, however you celebrate the occasion the celebration itself is not the thing. It is the *mitzvot*, and their new importance in a maturing person's life, that make the transformation to Bat or Bar Mitzvah significant.

Daveida Goldberg is studying for her master's in writing and publishing at Emerson College. She lives in Providence with her husband Daniel and son Meir Betzalel.



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Black market Bar Mitzvah

By Yehuda Lev
yehudal@cox.net

Unlikely though it will seem, in 1947, at the tender age of 20, I was director of the National Jewish Welfare Board's programs in Frankfurt, Germany. It wasn't Germany as we know it today, but the American Zone of Germany ruled by the American Army of Occupation and how I rose from the lowly rank of corporal to the (simulated) rank of major in two weeks is not a part of this story.

What is a part was my new responsibility of providing for the social and cultural Jewish needs of American soldiers living in the Frankfurt area, a task for which I was monumentally unsuited by training or interest. Fortunately an American chaplain was stationed in Frankfurt and compensated for my deficiencies including, to my great relief, the observance of religious holidays and the proper marking of personal events, births, deaths, marriages and becoming a bar mitzvah.

No, scratch that last — in post-war Germany there were no young Jewish boys of bar mitzvah age. Hitler had seen to that.

Then, one day in the spring of 1947, I received a request from

the American military headquarters in Frankfurt to make the arrangements for the bar mitzvah of the oldest son of the chief Jewish chaplain in the Zone who was also the advisor on Jewish affairs to the commanding general. This was not the kind of request to be ignored if one hoped to remain in the good graces of the military on whose mercy one depended for access to the post exchange, the officer's mess and other amenities. I consulted with our local chaplain who agreed to take on the religious duties involved in a bar mitzvah and left it to me to handle the "extras", primarily food and drink for an unknown number of guests.

The National Jewish Welfare Board had been given the only building left standing amidst the rubble on Elsa Brandströmstrasse, a repaired two-story structure which included an apartment for me, a kitchen, several meeting rooms and a large room which was used as a synagogue, a dance hall, a reading space and a shmoove center, depending on the need of the moment. We could seat about 150 people maximum for the ceremony, then clear the chairs and set up folding tables for the food and drink. I assumed 150 people would attend but just to be certain I met with the mother of the bar mitzvah.

She quickly set me straight. Including her family, the Jewish chaplains and their families, the German officials and the American brass with whom her husband dealt and their families, the leaders of the Jewish DP camp of which there were many in the region, and various assorted friends and relations, she came up with a figure of 400. Then as I left, she really hit me hard. "By the way," she said, "make sure that none of this is bought on the black market. It would make a terrible impression."

Lady, I thought, it will make a worse impression if there is no food or drink at your reception. The trouble was that neither the PX nor the mess halls were prepared to provide us with the level and quantity of gourmet cooking that such an event required, so I was forced to rely on the same black market I had been forbidden to contact.

I was well acquainted with the black market. The Brikha, the organization that smuggled Jews out of Europe to Palestine and with which I had a non-salaried, part-time job, depended on it for some of the supplies needed to feed its transports of Jewish refugees. Much of the calories they consumed came from American K-rations and C-rations bought through the back door. Neither would do for this gala occasion. From Luxembourg we bought eggs; from Denmark, flour; from other countries or black market operators we obtained whatever else it took to bake and cook, including Coca Cola by the case (high sugar content) until we finally collected enough to stave off the hunger and thirst of the (eventually) 500 people who attended.

One thing more was still lacking, gifts for the invited guests. No black skullcaps with the name of the bar mitzvah boy for us. Instead I went to the PX and purchased boxes of Mickey Mouse watches. Ingersoll's that sold for a dollar apiece in the states and for much less in the PX. Why Mickey Mouse watches? They were cheap, small and useful. How did we know they were desirable? Because the Brikha had learned that a Mickey Mouse watch, tactfully offered, could convince any east European border guard to disappear while a transport of Jewish survivors crossed over en route to Palestine. And they were certainly well received on this occasion.

I was told later that it was a most successful bar mitzvah. I was too tired to notice.

Yehuda Lev writes a regular opinion column for the Jewish Voice of New York.

Interfaith families
and Bar/Bat Mitzvah:

By Rabbi Arthur Nemitoff

Sam and Mary had an appointment with the rabbi. Their daughter, Rachel, was scheduled to become a Bat Mitzvah in less than a year. Mary was nervous. Sam did all the talking.

"With all due respect, rabbi," Sam began, "we want to know what we are getting into before Rachel starts her Bat Mitzvah studies. You see, rabbi, Mary is not Jewish. And we want to be sure that she can be a part of our daughter's celebration. We really want the whole family to participate."

Becoming a Bar/Bat Mitzvah is a wonderful event. The child

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Surviving a Bar Mitzvah 'hazing'

By Marty Cooper

This year I celebrated the 40th anniversary of my Bar Mitzvah. Like most Jewish boys, the Bar Mitzvah represented my coming of age. A benefit of being a Bar Mitzvah at my home back then meant I was old enough to drink coffee like adults.

But it also meant a great deal more to me. I was to become only the fourth member of my mom's and dad's families to become Bar Mitzvah. My older brother Ken was the first on my father's side to be a Bar Mitzvah, and only the second on my mom's. However, a series of events made my Bar Mitzvah even more important to me than establishing a family tradition.

My family lived in a small town approximately 20 miles from Cleveland, Ohio called Timberlake. We had moved there about five years earlier when our previous home in Euclid, Ohio became a part of the new section of Interstate 90.

The new home was beautiful and set just off the shore of Lake Erie. It was the mid-60's, a time when the issue of religious affiliation should not have been an issue. It never occurred to my parents that our being Jewish was going to be much of an issue. But it was.

As the new kids on the block we got picked on the first couple of weeks after our move. After a while however, my brothers and I noticed that the hazing was not going away. Jewish jokes

As an "initiation," my fellow scouts threw all my shoes and socks into the campfire, leaving me with only the shoes and socks that I was wearing at the time. By the end of the weekend I could barely walk.

and the shoving and pushing continued. My younger brother, Allen, was called "Jew Boy" by his second grade teacher. I became extremely shy, never speaking unless spoken to or asked to speak by a teacher. To overcome my shyness my parents urged me to become active in scouting. So, between Bar Mitzvah lessons and school, I became a Cub Scout and then a Boy Scout like the other boys. My father became a "Cub Master" and my mom a "Den Mother."

Although I had the opportunity, I never once thought of deciding not to have a Bar Mitzvah. I remember thinking how hard my older brother studied for his. I remember how hard both my mom and dad worked for me to get to the point of being Bar Mitzvah. This included the driving back and fourth to the temple and then to the tutor. It also included them pushing me to study when I wanted to play baseball or football with all the other kids in the neighborhood.

I took a break from my Bar Mitzvah preparation and went on my first Boy Scout camp experience in the wintry cold month of March. As an "ini-

tiation," my fellow scouts threw all my shoes and socks into the campfire, leaving me with only the shoes and socks that I was wearing at the time. By the end of the weekend I could barely walk. When I got home my mom had to cut my shoes and socks from my feet with a scissors. A few days later I was at Euclid Glenville Hospital being treated for frostbite and other related foot problems. About a month later, I was released from the hospital where physical therapists taught me how to walk again.

Instead of coming home to balloons as a welcome, I saw a swastika sign painted on our home. A couple of weeks later, someone in the neighborhood stuck a "For Sale" sign on our lawn. My parents decided to keep the "For Sale" sign up and eventually sold the home and moved to the "Heights" area of Cleveland which was predominantly Jewish.

The long hospitalization and the recovery put me far behind in my Bar Mitzvah practice of learning the service prayers and my Haftorah portion. To catch up, my parents hired a tutor, who brought over a small reel-

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Cutting the challah



IRVING AND TOBY SCHWARTZ joyfully cut the challah at their granddaughter Eva's Bat Mitzvah. The couple flew in from their home in Tel Aviv for the occasion.

INTERFAITH

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stands before family, friends, and community and declares: "Being Jewish is important to me."

How marvelous! How equally marvelous it is that non-Jewish parents and relatives wish to support this Jewish effort and commitment. So, how do interfaith families join together for this occasion?

Here are a few suggestions for interfaith families contemplating a Bar/Bat Mitzvah celebration:

- Talk with your rabbi early to know what the opportunities might be.

Each synagogue is different. There is only one way to know what a congregation and a rabbi will permit family members to do: ASK! Most non-Jewish parents are relieved just to know what they and their "side" of the family can do in a religious service. Rabbis and congregations owe it to their interfaith-married families to share openly the policy for non-Jewish participation in Bar/Bat Mitzvah celebrations.

Rabbi Arthur Nemitoff, Senior Rabbi of Temple Israel, in Columbus, Ohio, has worked with interfaith families and on behalf of outreach for over eighteen years.

SURVIVING

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to-reel tape recorder, with small reels no bigger than 2 inches wide. We reviewed everything. Unfortunately, my learning in reality was mostly memorization. To this day, I found this to be the most frustrating aspect of my Bar Mitzvah training. I have always emotionally felt like I missed a very important element in the process of becoming a member of Jewish community.

But I did learn virtually everything required for my Bar Mitzvah. Although I was a little nervous like any other 13 year old, I also felt confident and prepared. One of my most treasured moments on the bimah was my father, along with my grandfather, draping my tallis over my shoulders and then giving me a hug and a kiss. I also thought it was cool that the Rabbi who officiated at my Bar Mitzvah was the same one who had married my parents more than 20 years earlier.

As a last hurrah, my Bar Mitzvah reception was held at the Timberlake town hall. This was just a couple of months before we moved to our new home in University Heights, smack dab in the middle of the Cleveland Jewish community. We invited many of our neighbors and my school friends from Timberlake. Most didn't show up. However, all of my new friends at the synagogue where I was to be Bar Mitzvah came, as well as my large family. I had a great time. My favorite gift was a basketball that my cousin from Michigan gave me. To this day I remember dribbling the ball in the Town Hall between full tables of friends and family and my father yelling for me to stop. Of course I did not, and broke some glass. (Once a kid always a kid, even on the day he became a man).

I am sure that growing up in an anti-Semitic area also contributed to my Bar Mitzvah being special to me. I considered our family special, but not different from the rest of the community. I was, however, grateful that we moved to a Jewish neighborhood.

During years leading to my Bar Mitzvah, I learned a lot about myself and my people. I learned the importance of community, especially that of the Jewish community. I learned that anti-Semitism can be both physically and mentally painful. From this I learned to treat all people with respect regardless of religion, color, gender, or anything else. Perhaps most important, I learned that having my Bar Mitzvah was so important to me that, with support from my family, I could overcome almost any obstacle.

Today, 40 years later, my family lives in North Kingstown, where much like Timberlake, we are in the minority. My wife and I thought long and hard about moving to an area that had a very small Jewish population. We became active in the school system, especially how it related to the winter holidays. To overcome being a minority, our family has taken an active role in the Jewish community. We also stress Jewish family values in the home. In the back of my mind, however, I sometimes wonder if we should have moved closer to a more established Jewish community, as I don't want my family to experience anything like I had prior to my Bar Mitzvah.

Marty Cooper is a business consultant who lives in South Kingstown. He is a member of the Voice & Herald editorial board.



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