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SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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December 12, 2008



Photo by Nancy Kirsch
Barbara Roberts, MD, FACC,

Miriam cardiologist named 'Top Doctor for Women'

Dr. Barbara Roberts cited for her work

By NANCY KIRSCH
nkirsch@jfri.org

RECENTLY NAMED one of "America's Top Doctors for Women" by *Women's Health* magazine, Barbara Roberts, MD, FACC, is passionate about cardiac health, women's issues, and the Miriam Hospital. A board-certified cardi-

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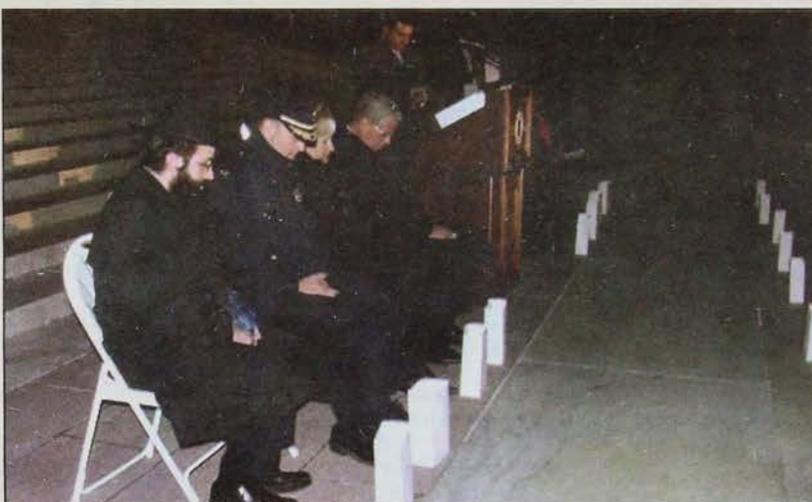


Photo by Nancy Kirsch
RABBI YOSSIE LAUFER, left, Colonel Dean Esserman, Suzanne Carcieri and Gov. Donald Carcieri bow their heads in a moment of silence at Dec. 4 candlelight vigil.

Interfaith vigil: Speaking out against Mumbai

Interfaith leaders, Indian-American community unite

By NANCY KIRSCH
nkirsch@jfri.org

IT WAS A TIME to speak out. Marty Cooper, director of JFRI's Community Relations Council, saw the Jewish community's compelling need to respond

to the three-day terrorist rampage in Mumbai that killed nearly 200 people, including a Chabad rabbi and his wife.

Through his CRC and interfaith connections, Cooper quickly helped to assemble a Statehouse candlelight vigil, in partnership with the India Association of Rhode Island, a non-profit group that promotes the cultural welfare of the Indian-American community in the region.

"Given the CRC's role in interfaith dialogue and social action, collaborating with the IARI made sense," Cooper said.

In a poignant, compelling event, more than 80 individuals assembled on a chilly evening Dec. 4 on the Rhode Island Statehouse steps to commemorate those wounded or killed in the November terrorist attack in Mumbai, India.

See MUMBAI, Page 10

RWU plans to invest in Jewish studies, activities

President to seek new Israeli academic partners

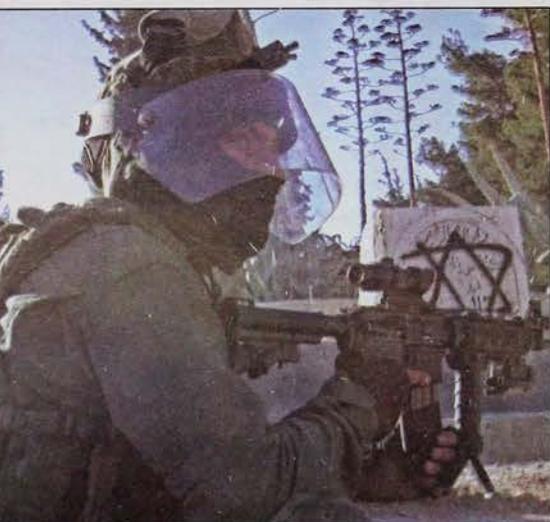
By RICHARD ASINOF
rasinof@jfri.org

BRISTOL — Michael Greenwald, the current president of the Hillel at Roger Williams University, doesn't fit the typical student profile. First, he's from Colorado. Second, he's a veteran, having served in Mosul, Iraq, as part of Operation Iraqi Freedom. Third, he's managed to attract a growing number of Jewish students on campus and involve them in activities, including an upcoming visit to the U.S. Holocaust

See RWU, Page 23



Photo courtesy of RWU
ALICIA MERSCHEN-PEREZ, student body president, and Michael Greenwald, president of Hillel.



JTA Photo/Brian Hendler
AN ISRAELI POLICE OFFICER guards a defaced Muslim gravestone as Jewish extremists are evacuated from a disputed house in Hebron on Dec. 4.

Settler violence prompts fears of new intifada

Extremists deface Arab graves, burn olive groves, shoot unarmed Palestinians

By LESLIE SUSSER
JTA Staff Writer

JERUSALEM (JTA) — Concerned by settler violence against Palestinians and Israeli soldiers, Prime Minister Ehud Olmert has ordered Israeli security forces to apply a zero-tolerance policy toward extremist settlers.

Olmert and the country's top security officials fear that unchecked settler violence could spark a new Palestinian intifada, enrage the Muslim

world and compromise Israel's international standing.

They are worried as well about a potential spillover into Israel proper, where extremist settlers could target prominent left-wingers or even national leaders.

A little more than two months ago, a prominent left-wing professor and Israel Prize winner, Professor Zeev Sternhell, was wounded by a pipe bomb planted outside his home.

The latest settler rampage came last week after Israeli police evacuated settlers from a building in Hebron. Jewish settlers had moved into the building in March 2007 after an American Jewish businessman claimed to have bought

it for them, but the Palestinian owner denied selling it.

Israel's Supreme Court ruled last month that the building should be evacuated until the

ownership issue was decided.

On Dec. 4, in a well-planned

operation, special police forces surprised the estimated 200 inhabitants, dragging them out in less than an hour.

The eviction triggered a paroxysm of settler violence against Palestinians in nearby neighborhoods. Settlers set fire to courtyards and olive trees, stoned vehicles and passers-by, and terrorized Palestinian residents. In one case, a settler was filmed firing live ammunition from

See EXTREMISTS, Page 11

NEWS ANALYSIS

Inch by inch, row by row, an edible garden grows

Fifth-graders at JCDS to learn about eco-friendly gardening

By NICHOLAS LOWINGER
Special to The Voice & Herald

HAVE YOU had your daily serving of fruits and vegetables today? Well the students at Jewish Community Day School of Rhode Island (JCDS) are about to!

With the help of our teacher, Mrs. Woods, our fifth-grade class is planning to grow an edible garden and to make composted soil. Our goal is to be able to use the fruits and vegetables we grow in our school's Hot Lunch program.

Our class will be growing our own fruits and vegetables using a mixture of store-bought soil and composted soil. Each classroom at JCDS now has their own compost bucket that gets

filled with leftover food scraps, such as apple cores, fruit peels and skins, and eggshells.

The fifth grade is collecting all of this compost material and putting it in our new school composter, located in front of our modular class-



Nicholas Lowinger

room. This material will decompose over a period of time and will then become a brown and crumbly soil.

By learning how to create our own edible garden, we are learning how to take care of the earth. This is also a great eco-friendly project. Because we are composting, there will be less waste going into the landfill.

The packaging for bought soil contributes to pollution in its production. By composting our own soil and by reducing our purchase of packaged soil, there will be less pollution and we will have a cleaner earth.

This composting and edible garden project is bringing our school together as a community. By being eco-friendly, our school will have a sense of accomplishment and will be having a positive impact on our environment. Who knows? Maybe our edible garden will become the first kosher farmer's market on the East Side!

Nicholas Lowinger is a fifth-grader at the Jewish Community Day School.

Guardians of the Earth

By JAMIE FAITH WOODS
Special to The Voice & Herald

JUDAISM teaches us to be *shomrei adamab*, guardians of the earth. I teach fifth-grade science at JCDS through this lens. In Judaism people are viewed as being guardians of God's world and being stewards of the earth.

Bal tash'bit, which means not to destroy, is the con-

cept that teaches us not to be wasteful, but to protect our natural resources.

The establishment of an edible school garden has been a vision of mine for more than a decade. With the encouragement of Bob Sarkisian, head of school, with the support of anonymous donors, and with guidance from The Children's Garden network (www.childsgardennetwork.org), we are on our way. With the help of a dedicated garden team made up of teachers, parents and community members, the JCDS edible garden will become a reality this spring.

Those in the community who are attracted to this concept and are intrigued to learn more or to play a role in the process, should contact me at jfwoods@jcdsri.org.



CANDLE LIGHTING TIMES For Greater Rhode Island

Dec. 12	3:56
Dec. 19	3:58
Dec. 26	4:02

QUOTE OF THE WEEK:

"I hold this truth to be self-evident: that each of us is endowed by our Creator with a particular bio-psycho-rhythm."

Rabbi Jim Rosenberg

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VOICE & HERALD SPECIAL SECTION

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jewish community
day school of rhode island

We're opening our doors!

Wednesday, December 17, from 9:00 until 11:00 am

We invite you to visit JCDS in action, and see for yourself why our kids love learning! Please join our students and faculty at this very special open house.

To register please contact Naomi Stein at 401.751.2470 or nstein@jcdsri.org

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Elvis is in the house – with Yehuda Lev

Therapy dog pays a surprise visit to Voice & Herald columnist

By MARY KORR
Senior Contributing Writer

MY PORTUGUESE water dog Elvis is training to be a therapy dog. We have been in a canine good citizen course since July and when he completes the task before him, such as sit-down-stay, I reward him with a little treat. He is partial to frozen tortellini. He will take his test in two weeks and we are keeping our paws crossed.

Recently, we drove to the Oak Hill Nursing and Rehabilitation Center in Pawtucket to visit my friend and colleague, Yehuda Lev, who has been in therapy since July to regain the strength in his legs, so he can walk on his own. He fell last June at home.

I sign Elvis and myself in at the front desk and he walks with jaunty puppy steps to the elevator. So far, so good. The door slides open. Whoa. He stops in his tracks.

I nudge him in. The door slides shut. He whimpers as it rumbles up to the third floor.

When the door opens, he bolts.

Glad to be free, he resumes his jaunt, tail with its white tip wagging. We walk down the hall to Room 325. I see Yehuda reading *The New York Times*.

"Hey, Yehuda, I brought someone to see you."

He looks at me and smiles. I can't get used to him without his woven cap circling his head.

"I don't want them to think I'm a rabbi," he told me once. I introduce Elvis to Yehuda. "Sit, Elvis. Give a paw." "How do you get him to sit?" Yehuda asks. "I've been trying to get my dog Maggie to sit for years."

"We go to school," I answer. "And when he learns, I give him a treat. He is partial to frozen tortellini."

An aide comes in the room. "Oh, what a cute dog. What's his name?"

"Elvis." "Well, we finally have a handsome man in the place," she says to Yehuda, who flirts with all the aides and nurses and they give it right back to him.

I ask Yehuda how the therapy is going. "Slowly."

lawyer, a labor lawyer. He once wrote about her in one of his columns. It was then I learned we grew up near each other, in Queens, although a few decades apart.

But he doesn't talk like a city boy.

"Why don't you have a *New York* accent?" I was given to asking him. And, as most reporters inflicted with terminal curiosity do, I would further quiz him about one thing or another.

"What is your real name?" I asked once.

"Yehuda," he answered. He changed it officially after he went to Israel when he was 18 and fought in the war of independence.

He did tell me his birth name eventually – John. Once I called him Johnnie. He cut me short. "That's not my name."

"OK, I'm sorry." Elvis sits like a lion at rest,

watching with curiosity the moving curtain between Yehuda's bed and his roommate's.

"Don't mind him if he yells out loud," Yehuda says.

He doesn't yell, but signals me to come over. I think he wants to pet Elvis. But he whispers to me: "Nice jacket."

A woman in a wheelchair in the hallway spots Elvis and beckons. We walk over and she pats Elvis on the head and garbles something in his ear. He sits politely



Photo by Mary Korr

ELVIS, a Portuguese water dog, is being trained as a therapy dog. He recently paid a visit to Yehuda Lev, who is in therapy at the Oak Hill Nursing and Rehabilitation Center in Pawtucket.

"Yehuda is anxious to get back to writing his column, 'A Majority of One.' He has a laptop but it confounds him.

It's hard to write in bed, anyway."

Yehuda is anxious to get back to writing his column, "A Majority of One." He has a laptop but it confounds him. It's hard to write in bed, anyway.

"Write in long-hand," I suggest.

"Takes too long."

"You tell me and I will write it down and type it for you."

But that's not the way writers write.

We start talking about kids. I ask how his daughter, Ariela, likes law school. She loves it, he says.

Yehuda's mother was a

and cocks his head at her.

Good boy.

As the visit draws to a close, I ask Yehuda if he would like me to bring anything next time I come.

"How about some raspberries from Whole Foods?"

We exchange hands and paws and take our leave. I look for a stairway instead of

the elevator, but then I realize Elvis will meet the challenge, just as I hope Yehuda will, and walk boldly forward.

Next time, though, I'll put a few frozen tortellini in my pocket for Elvis and buy a pint of raspberries for Yehuda.

Mary Korr can be reached at mkorr@verizon.net.

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FROM THE
EXECUTIVE EDITOR
**Mumbai, Studs
Terkel, Bhopal,
and Odetta**

By RICHARD ASINOF
rasinof@jfri.org

WHEN OUR WORLD collides with terrorism and the senseless slaughter of innocent lives, it should give us all pause. The horrific acts of violence in Mumbai and the torture and execution of Jews at the Chabad House are reminders that there are forces capable of great evil unleashed in our world. It is a sorrowful reminder that we need to stand up against hatred and fear.

Upon hearing the first reports, my immediate thoughts were about the safety of an Indian family, the Shahs, originally from Mumbai, who now live in Barrington. One of their sons, now a freshman in college, was named a Presidential scholar last year. They had attended their first-ever Passover Seder at my house. Once, after eating dinner at a restaurant that featured South Indian cuisine, our two families visited an Indian temple, and then we drove to a nearby town where there was a statue of Mahatma Gandhi. From a religious standpoint, they are Janists, devoted to not hurting any living thing.

When news of the Chabad House murders broke, my thoughts also went to the Laufer family of rabbis, father and sons devoted to Judaism, and the warmth they exude towards our Jewish community. In my mind, I envisioned the Laufers and the Shahs coming together to shed tears for the senseless and tragic loss of life.

Indeed, at the Dec. 4 candlelight vigil on the State House steps, I found myself standing next to Vibha Shah as Rabbi Yossi Laufer spoke; her husband, Fenil, had just flown to Mumbai on business.

The idea of the convergence of two cultures and faiths made me remember my experience two decades ago, on an airplane flying over Europe, sitting between a Hindu and a Sikh.

Both had been born in the Kashmir, the disputed territory where the terrorist group that struck Mumbai was reported to be active. The two men, now retired, had both served in the British military. It turned out that they had been born five miles apart in separate villages.

On the ground, they would never have talked with each other, and would have dealt with each other with a mixture of hatred and fear.

But, at 25,000 feet, the world was safe enough to talk, and with

See MUMBAI, Page Six

IT SEEMS TO ME
I've got rhythm! You've got rhythm! We've got rhythm!

Finding the proper harmony when rhythms of community, religious life clash

I'VE GOT RHYTHM; you've got rhythm. I hold this truth to be self-evident: that each of us is endowed by our Creator with a particular "bio-psycho-rhythm," an inborn pattern of personality for harnessing and directing that vital energy which flows through us from cradle to grave. This innate rhythm is as unique to each of us as our fingerprints. For better or for worse – no, for better and for worse – we all make our own music; we are all driven by the beat of our



Rabbi Jim Rosenberg

individual drummers.

We have about as much chance of changing our "bio-psycho-rhythm" as we have of changing our fingerprints. A morning person is never going to be a night owl, and a night owl will never take a "rise and shine" approach to life.

Two of my closest rabbinical friends, Paul Menitoff and Neil Kominsky, well illustrate this principle. Paul is a morning person; he finds 5:30 a.m. a delightful time to get up and celebrate the new day with a brisk jog.

Neil, on the other hand, is gruffer than a grizzly bear before he has downed his second cup of coffee at about 8 a.m.

Paul's got his rhythm. Neil's got his rhythm. I've got my rhythm. You've got your rhythm. When we allow our rhythms to clash, we've got chaotic cacophony; however, when we

try to become attuned to our differing rhythms, we can make powerful, though tensely dissonant new music.

We've got rhythm. Just as individuals have their unique bio-psycho-rhythms, so, too, do communities at large have their unique rhythms, rhythms that stretch over weeks and months rather than over the 24-hour day.

Just as there is often a clash of rhythm between one personality and the other, the rhythm of one community may clash with that of another.

We American Jews know that the rhythm of our religious life is frequently out of phase with the rhythm of our larger secular community. Our Shabbat, for example, falls on the busiest shopping day and soccer day and leaf-

"I hold this truth to be self-evident: that each of us is endowed by our Creator with a particular bio-psycho-rhythm."

raking day of the week, Saturday.

Particularly during these crowded weeks between Thanksgiving and Christmas, we are likely to feel the strain of clashing cultural rhythms – especially this year, when we Jews will be lighting the fourth candle in our *hanukkiot* as our Christian neighbors celebrate Christmas Eve.

Christmas, even with its heavy overlay of secular commercialism, remains at root one of the most significant days of the Christian religious calendar, while Hanukkah – at least from a traditional perspective – is relegated to the rank of a "minor" Jewish holiday.

While this December Hanukkah and Christmas happen to overlap, they occupy very different places

within the divergent rhythms of our Christian and Jewish communities.

How do we American Jews remain true to our own religious and ethnic identity and at the same time remain open to the cheer and good will of this time of year? If we can feel the rhythm of our Jewish communal life – the majesty of the fall holy days, the light and lightness of Hanukkah, Passover's call for springtime renewal – then we can feel and appreciate the rhythm of the Christian community, even though it is not our rhythm.

If we are comfortable with the music of our own Jewish souls, we can respond joyfully to the sound of Christmas music that fills our ears at this time of year. When strangers, not knowing that we are Jewish, wish us a Merry Christmas, we can without guilt reply to them in the spirit of the season: "And a Merry Christmas to you!"

All religious Americans need to ask ourselves: who are we today? Christians or Moslems or Jews struggling to live our lives as "normal" Americans? Or are we Americans trying to make room for our distinctive Christian or Moslem or Jewish identities?

The answer will depend in part on when the question is asked: July 4, Yom Kippur, Thanksgiving, Ramadan, the night of the first Passover Seder, or Easter.

When personal rhythms clash, we can make noise or we can make music. Similarly, as we attempt to bridge the world of secular America with the worlds of our own particular religious communities, we can view the tension as either a problem to be solved or an opportunity to be celebrated.

"Happy Hanukkah!" "Merry Christmas!" I've got rhythm! You've got rhythm! We've got rhythm!

Rabbi Jim Rosenberg can be reached at rabbiemeritus@templeahabonim.org.

MY VOICE

Memories enliven one's later years

Our elderly are on a path we must follow

By SYLVIA TIPPE
Special to The Voice & Herald

THE SWIFT LANE gradually winds down – and here we are, all looking at the one-lane diminished highway. It's marked "Exit," the letters in bright red.

To me, that does not spell disaster. It's merely a path that one traverses alone. Alone does not mean lonely, or by oneself, as there are a million memories that swirl around in our heads. Some bring such precious pictures and the contents keep changing, again and again. Sometimes, the scenes that are conjured up bring a smile to one's face and a warm feeling pervades one's heart.

Then, there are many sad recollections and, although they are from a long time ago, they speak to you with regret, perhaps. The past cannot be erased. Maybe as we experience the events that shaped our lives, we may have thoughts that the decisions were right in the moment. If time proved otherwise, so be it.

You say, where is this path now

"Alone does not mean lonely, or by oneself, as there are a million memories that swirl around in our heads."

heading? It has led me to my present home, not yet my resting place. I am living in a nursing home/assisted living facility in Cranston. Having spent the

last four months here, I observe many things while I sit in my wheelchair in a "common" or "day" room. I sit here with a good number of residents.

Each succeeding day makes me more aware that, most of the time, we can have little control over our destiny. You may be planning to "stop and smell the roses" – but somehow those beautiful fragrant flowers were not strewn on the path you followed today. Dandelion weeds are growing in profusion, but even they are a lovely bright yellow, pretty to look at, they must be torn up or they will block out the green grass.

Later, I will try to tell you about getting acclimated to the everyday existence in an assisted living facility/nursing home. For today, I'm off to find my roses.

Sylvia Tippe, age 91, currently resides in the Scandinavian Home in Cranston.

FROM THE OLD OLIVETTI

The Mumbai tragedy evokes memories of 9/11

Were Jews the deliberate target in the Mumbai massacre?

“NOUS SOMMES tous Américains!” Thus the headline on September 12, 2001, *Le Monde’s* declaration of French solidarity with America in its time of wrenching agony. Our civilians had been hijacked, forced to become part of inhuman



Josh Stein

missiles. The World Trade Center had been converted into two dusty tombs for thousands of innocents and 110 demented mass murderers; the Pentagon was hit

a glancing blow and brave passengers died having revolted in the air attempting to re-take a fourth pirated plane. The comparisons to events in Mumbai are overt. Here parallel towers, there parallel hotels; here the financial capital of the United States, there the financial capital of India; here warnings

were ignored, there warnings from us were ignored; here they flew in from the sky, there they sailed in on boats; here they were well organized Arabs, there they were (it would seem) well-organized Pakistanis; here our response was poorly organized – and so was theirs; here President Bush’s term was beginning, now it is ending, book-ending tragedy; here there was shock and anger, there there was shock and anger.

But there is one substantial difference. Jews. In the New York tragedy, the murderers let it be thought that the whole thing was an Israeli plot. Jews didn’t report to work that day, because they had been tipped off. Only the deliberately stupid believed the calumny. This time, Jews were a target, perhaps for all we know, the target, the other assaults mere diversions. Chabad Rabbi Gavriel Noach Holtzberg, 29, and his 28-year-old pregnant wife, Rivka, were killed, though the couple’s son, Moshe, survived after his nanny, Sandra Samuel, escaped with him 10 hours after the hostage incident started. There is intense pressure to declare Miss Samuel a “righteous among the

Gentiles.” No less significant, though often overlooked, are 50-year-old Norma Shvarzblat Rabinovich of Mexico, Yocheved Orpaz, 60, who was traveling in India, Benzion Chroman, 28, and 38-year-old Leibish Teitelbaum who were all killed as well – not in the cross fire, not with a spray of machine gun fire, but tortured to death

He was trying to organize a prayer service for the hostages. I asked, “What time?” and he said, “4:40.” Our company was due at 4:30. But I said that we’d pray at home. As family and guests sat at our groaning table, I distributed yarmulkes and asked my son, a fifth year cantorial student, to lead us in a prayer for hostages. He chanted Psalm 130 in Hebrew

“Jews slaughter animals humanely, but the animals of the Deccan Mujahideen slaughter Jewish human beings by torturing them to death.”

and then translated it: a truncated version follows: Out of the depths I cry to you, O Lord! Oh Lord, hear my cry! Let Your ears be attentive to the voice of my pleas for mercy! It is He who will redeem Israel from all their iniquities.

Psalm 130 in Hebrew and then translated it: a truncated version follows:

Out of the depths I cry to you, O Lord! Oh Lord, hear my cry! Let Your ears be attentive to the voice of my pleas for mercy! It is He who will redeem Israel from all their iniquities.

But while I heard those words of supplication, I was thinking of others – about the Deccan Mujahideen or Lashkar-e-Taiba or whoever it was who decided to slaughter innocent men, women, and children. It’s from another Psalm, number 94, not one of my favorites, normally, but parts of it seemed more than appropriate at the time: “God of retribution, Lord, God of retribution, appear! Rise up, judge of the earth, give the arrogant

their deserts! How long shall the wicked exult, shall they utter insolent speech, and shall all evil-doers vaunt themselves? They crush your people, O Lord, they afflict Your very own; they kill the widow and the stranger; they murder the fatherless, thinking, “The Lord does not see it, the God of Jacob does not pay heed.” Take heed, you most brutish people; fools – when will you get wisdom? Shall He who implants the ear not hear; He who forms the eye not see?”

The previous Shabbat, the young Mumbai rabbi had been talking about the humane slaughter of animals Jewish law demands. The irony? Jews slaughter animals humanely, but the animals of the Deccan Mujahideen slaughter Jewish human beings by torturing them to death. “God of retribution, Lord, God of retribution, appear! Rise up, Judge of the earth, give the arrogant their deserts!”

Nous sommes tous Chabad de Mumbai!

Josh Stein is a professor of history at Roger Williams University. You can contact him at jstein@rwu.edu.

NOW BATTING

Memory of Holocaust is central to our lives as Jews

Even in the ghettos, Jews rallied to live full lives

WE LIVE in the shadow of the Holocaust. The community’s magnificent commemoration of Kristallnacht reminds us how central the memory of the



Alan Zuckerman

Holocaust is to us as Jews and as Americans. We know the story, and yet we must repeat it and remember it, again and again, and we do. Jews were not just victims of Nazi policy and rule. While Jews were indeed brutalized and murdered, they responded in diverse ways to the efforts to subjugate them. They were victims, but they retained the will and desire to live their lives.

As I noted in a previous column, I have been doing research on the Holocaust in Lithuania. Reviewing the personal accounts by survivors and witnesses displays the full complexity of their lives. Some Jews fought with their fists against those who tried to assault them. Some viewed beatings and round-ups with bewilderment and shock; others accepted death with equanimity, some with the self-conscious decision to martyr themselves. In the ghettos, Jews worked and prayed. They supported, cared for and loved members of their families, began and maintained love affairs, and a few, on the eve of the “selection” in Kovno, engaged in a wild party. They bribed prison guards, smuggled food, and sought any means to escape from the ghetto. Some exchanged favors with officials of the Jewish governing councils to obtain and keep work permits, and some married boyfriends or girlfriends to save them;

others refused to do so. Some formed armed resistance units in the Kovno and Vilna ghettos. In Kovno, the Jewish Council worked with the armed resistance; in Vilna, the two groups opposed one other. Some Jews, overcome by illness, work, and despair, lost the will to continue.

“In the ghettos, Jews worked and prayed. They supported, cared for and loved members of their families, (and) began and maintained love affairs.”

My research has revealed information about a Jewish hero, Rabbi Efraim Oshry, the assistant to the chief rabbi of Kovno and a survivor of its ghetto. In a remarkable four-volume document, Shealos U’Teshuvos Min Hametzter (condensed and translated into English as Responsa from the Holocaust), Rabbi Oshry recounted the life of Lithuania’s religious Jews, who were about 30 percent of the population. In the Kovno

ghetto, prayer groups formed, even when no synagogues were left, as did groups to study the Talmud and other classic texts.

From the start of the ghetto to its end, Jews asked for religious rulings from Rabbi Oshry. Some questions were of life and death: endangering oneself to save another (forbidden); saving oneself by endangering a fellow Jew (forbidden); committing suicide so as to be buried among Jews (forbidden); fasting on Yom Kippur (not necessary); performing a Caesarean section on a dead woman to save the baby (permitted), risking one’s

life to join the partisans (permitted); and entrusting Jewish infants to Gentiles (forbidden).

Most questions addressed the propriety of violating long-accepted practices: using the garments of dead Jews (permitted); praying the morning prayer with tefillin before sunrise (permitted); using wooden planks stolen from Germans for a sukkah (permitted); fulfilling the mitzvah of a Purim meal

with soup and no bread (permitted); placing a mezuzah on one’s home in the ghetto (a question because the object applies only to permanent dwellings – permitted); eating chametz after Passover when it could not be sold before the holiday (permitted after a declaration in front of the ghetto’s religious court). Although the sources do not mention that Jews abandoned their religion and God, it is highly likely that some did.

Rabbi Oshry’s history depicts formal martyrdom – the sacrifice of one’s life to honor God and, thereby, sustain another Jew’s will to live. On July 6, 1941, four Lithuanian Nazis entered a make-shift yeshiva and encountered a group that included Rabbi Wasserman and Rabbi Oshry. On the pretext that the rabbis were plotting a rebellion, the Nazis ordered them to march.

Rabbi Wasserman spoke to his colleagues: “Heaven apparently considers us righteous people, for it wants us to atone with our bodies for Jewry as a whole. So

FIRST PERSON PLURAL

Young teen discovers Holocaust lessons resonate today

First person accounts, books and films provide a window into history

BY ALISON KNASIN

Special to The Voice & Herald

MY NAME IS Alison Knasin and I am 12 years old. For three years now, I have been meeting with Alice Goldstein, a Holocaust survivor. We talk about the Holocaust and what it was like for her to live through it.

The idea to start meeting with her came from my cousin,

Zachary. At his *bar mitzvah*, he told his whole congregation that he interviewed a Holocaust survivor. Since he lives in New Jersey, we had to find out if there was a similar program in Rhode Island. My mom found nothing on the Internet. She asked around but no one knew of any local program. There were programs that would "twin" a *bar/bat mitzvah* child with a child who did not survive the Holocaust, though that wasn't what I was looking for.

My mom and her family have known May-Ronny Zeidman for years. Since she is the executive director of the Holocaust Education & Resource Center of RI, we thought maybe she could

help. May-Ronny had never had this request before, but thought it was such an interesting and innovative idea, and promised to give it some thought. A few days later, May-Ronny and the Holocaust Education & Resource Center of RI came through. I was given Alice Goldstein's name. So if it wasn't for May-Ronny and the Holocaust Education & Resource Center, I would still be searching. After a couple months, I finally got to meet Alice.

Since I met her, I have been reading books such as *The Diary of Anne Frank*, *Good Night Maman* by Norma Fox Mazer, *Night* by Elie Wiesel, and *The Boy in the Striped Pajamas* by John Boyne. I have also been watching movies on the Holocaust: *Watermarks* and *The Boy in the Striped Pajamas* (the movie version).

Also, I made a project using clay about my view of the Holocaust. I made a black line of clay down the middle of the shoebox I used and I made blonde, blue-eyed clay people on one side of the line and on the other side, I made just blobs of clay. Also, to represent the German side, I put a swastika and to represent the Jewish side, I put the Israeli flag. It was fun making it, but it also was supposed to represent a terrible time in history. Alice and I talk about history and the future.

We touched upon the Holocaust very lightly in fourth grade in Sunday school at my temple. When I was in fifth grade, we read a story on how Sempo Sugihara helped the Jewish refugees escape from the Germans. Sugihara was a Japanese consul in Kovno, Lithuania.

At my school, we had a project to make wreaths last year. When I came home with the note that said what to buy for it, my mom's head almost blew off! She was so upset about it. My mom said that she was not going to let me do it and she called my home room teacher to complain. My teacher said that she did not know that a wreath was thought of as a Christmas symbol and she also did not know what Judaism was. My mom also told my teacher how



ALICE GOLDSTEIN, a Holocaust survivor, has been a mentor for Alison Knasin in preparation for her Bat Mitzvah

offensive it was to her and that it goes against our religion. My teacher knew I was Jewish but she did not understand it at all!

The wreath project at my school is just like the Giving Tree program at most schools.

That is when you choose an ornament from a Christmas tree and give the child whose name and age is written on that ornament the gift he or she wants for

of a huge anti-American protest. These protesters wanted to be their own country, without U.S. support. Those people in Puerto Rico who we spoke with said that only about 5 percent of the population there wanted to be their own country. I mention this because we understood what it was like to be in a place where we were not welcome. Ever since then, I sort of know how the

Jewish people must have felt when they were forced out of their homes and into ghettos and camps.

These experiences have made me feel special for being Jewish and OK about being different from everyone in my neighborhood and in my

class at school. I also think that it is so cruel to judge people like the Germans did with the Jews. I know how it feels to be judged by religion and it is not fun at all. My neighbors do not like us because of our religion.

Alice and I have seen each other once a month now and I hope to learn more about the Holocaust on the path to my bat mitzvah. Even though it is sad hearing what the Nazis did to the Jews, I will not quit early. I also love seeing the Goldsteins; they are like family to us.

MUMBAI: Stand up to hatred, fear

From Page 4

a Jew in the middle, we engaged in conversation. Of course, they said that they had never met a Jew before – or talked with one.

It was very much a Studs Terkel moment. The Pulitzer Prize-winning author and radio show host from Chicago would have found a way to recount that strange cultural collision some five miles above the Earth.

Terkel, in his early 90s, recently died, and he leaves a rich body of work that tells the stories of the ordinary men and women who make up our world. In the manner of Terkel, who prided himself in asking what he termed "the impertinent question," I have always wondered if that chance meeting could have changed the worldview of the two gentlemen with whom I had the pleasure of sitting.

Thinking of the hundreds who died in the terrorist attacks in Mumbai, I could not help but recall an incident that occurred in India in the city of Bhopal in 1984, when an industrial accident spewed a toxic cloud of pesticide, killing as many as 10,000. It was one of my 15 minutes of fame; I was working for

an environmental group in Washington, D.C., and I appeared on ABC's "Nightline" and wrote an op-ed for *The Los Angeles Times*. In it I asked for a higher standard of corporate responsibility and railed against the inaction of government in protecting citizens here and abroad from such dangers. In retrospect, there are strong parallels between inaction on toxics and inaction on terrorism.

As I write this, word has come that blues singer Odetta has died. She had one of the most powerful voices in song I have ever heard, and she was not afraid to lend her voice to bring about social change. On stage, in performance, her voice had a mesmerizing tone, filling a room with its soulful power. In person, she was as gracious a person as I have ever met. She was also uncompromising in her belief in the power of song to bring people together.

Her voice was the embodiment of the words found on Peter Seeger's banjo: "This machine surrounds hate and forces it to surrender." Standing up against hatred and fear requires both vigilance and heart.

GHETTO: It didn't extinguish the fullness of all Jewish life

From Page 5

we must repent now on the spot. Time is short. We must make up our minds that we truly wish to sanctify God. If we repent, we will thereby save the remaining Jews, our brothers and sisters, so that they will be able to carry on as the remnant of Jewry."

He continued: "Let us walk with heads held high. We are about to fulfill the greatest *mitzvah* – the *mitzvah* of *kidush Hashem* (the sanctification of God's name, i.e., martyrdom). The fire that consumes our bodies is the fire that will rebuild the Jewish people."

The line of martyrs marched forward. Proudly, courageously, they walked on.... These holy sages – may God avenge their blood – were killed that night.

Women heard the piercing wails of the rabbis as they recited the Shema, the prayer that affirms God's existence,

the last prayer said before dying (and the text for martyrdom).

Knowing that they could not fight, Rabbi Wasserman led his colleagues to the ultimate expression of their worldview, death to sanctify God's name.

As we sustain the memories of Kristallnacht, Rabbi Was-

serman's martyrdom, and the doomed struggles of ordinary Jews to survive, we strengthen our own lives as Jews.

Alan Zuckerman is a political science professor at Brown University. He can be reached at alan_zuckerman@brown.edu.

"These experiences have made me feel special for being Jewish. I know how it feels to be judged by religion."

JFRI moves ahead with strategic plan initiatives

Where are we now, and where are we going?

On Oct. 28, Stephen Silberfarb, executive vice president and CEO of the Jewish Federation of Rhode Island (JFRI), presented an overview of the strategic plan at a meeting of JFRI's Community Leadership Council. Silberfarb's remarks are excerpted below.

JFRI's goal in this planning process, according to Richard Licht, chair of the Community Development Committee (formerly Priority and Allocations), was to produce a plan that "would not sit on the shelf, but rather would serve as a dynamic working roadmap."

In the broadest terms, Licht said, the guiding vision of the Federation, as reflected by the strategic plan, is to "deepen the commitment and increase the size and strength of the greater Rhode Island Jewish community, and to do so while being guided by our values – Torah (life-long Jewish learning); hesed (caring and loving-kindness); tzedakah (community responsibility and righteousness); klal Yisrael (responsibility to the community of Israel) and tikkun olam (repairing the world)."

On June 16, 2008, the JFRI Board of Directors voted unanimously to endorse a plan that reflected the participation and the collective vision of hundreds of members of the greater Rhode Island Jewish community.

By STEPHEN SILBERFARB
ssilberfarb@jfri.org

OVER THE LAST seven years, hundreds of people from across our Greater Rhode Island community participated in strategic planning initiatives, including agency leaders, rabbis and synagogue leaders, donors, activists, concerned members of the community in task forces, focus groups and committees to help plan for our community's future.

Over the course of the past 10 months, a working committee distilled this work into a comprehensive roadmap representing the most conclusive recommendations into a document now called "The Consolidated Plan for Jewish RI," which was adopted unanimously by the JFRI board of directors.

The plan identifies four strategic objectives to achieve the vision:

- Greater community capacity and increased engagement
- Strengthened professional and volunteer leadership
- Transformed community structure to anticipate and respond to the needs of the

Jewish community as they evolve

- Enhanced donor cultivation and funding

This plan will allow us to become a Jewish community that provides a set of Jewish choices that will attract and inspire, engage and welcome, while sustaining and growing those who are engaged, and developing and educating the next generation.

This plan is all about our community – our clients, our customers, our constituencies and our donors. It's not about which agency does what. It's about what needs to be done and the best way to do it.

We are changing from a position of strength and a commitment to values. Our strength comes from the achievements of several generations of community leaders, donors and activists who built and sustained this community. And yet even with these previous accomplishments, our community is not immune from the march of time. Few and far between are the programs, services and organizational structures that are perpetual. Even fewer are those that are perpetual and effective.

And our values will continue to guide us. The commitment to a community of caring, Jewish education and experiences, and tzedakah will only be reinforced by these changes.

And not only will our commitment be reinforced, but our accomplishments will match our commitment.

IMPLEMENTATION STEPS

Two of the implementation steps that are currently receiving the most attention include the new allocations process and the move to organizational consolidation. The new allocations process – now called Community Development – has been adopted by the JFRI Board and has at its core the principle that the community will fund programs that are in alignment with the mission of the community.

Consolidation, or a unified community model, means that the landscape of the community will change. Big picture, it means that the structure of JFRI and our communal agencies will be significantly different than what we know today. Why are we doing this?

- Because it is good for end-users – more cohesive program and service delivery means easier navigation for clients and customers
- Because it is good for our donors – more efficient use of donor dollars means bigger impact and greater philanthropic return on investment for donors.
- Because it is smart business operations – we will be

better employers, better financial stewards and better to engagers of our community's valuable volunteer corps.

- A unified entity means more effective capacity: to determine and reduce areas of redundancy and overlap; to determine and prioritize community needs, fund to achieve them and evaluate performance.

- To direct resources where they are needed most, when they are needed most and without the debilitating politics of agency turf.

- Without considerations that compete with our shared missions, without barriers to innovation, we will better be able to focus on bringing our values to life without institutional territoriality.

We all need to think, act and engage communally, not with institutional perspective. This is an extraordinary opportunity for all of us to maximize community human and financial resources, to stabilize and grow our community, raise the quality of Jewish life in Rhode Island and make our collective future as rich, vibrant, compassionate and exciting as has been our past.

The Voice & Herald will publish a series of articles in upcoming issues focusing on JFRI's four strategic objectives.

JFRI leadership responds to economic downturn

By JAMES PIOUS
Special to The Voice & Herald

THE JEWISH FEDERATION OF Rhode Island (JFRI) Community Economic Response is beingOe for the needs of the most vulnerable in our community. Our primary concern is to address urgent needs first. "Safety net" matters will be our first priority – ensuring that all in our community have enough food to eat, fuel to heat their homes and access to healthcare and job training.

JFRI has reached out to all local agencies and synagogues to determine how their constituents are being impacted by the economic situation. Federation staff members have also been discussing the situation with colleagues in comparable communities across the country to learn how others are addressing the current issues.

Our community's economic response is designed to:

- address the needs of individuals or families facing financial turmoil and emotional distress;
- publicize Jewish community services to ensure they are accessible to those who need them;
- monitor and respond promptly and effectively to changing conditions

JFRI has taken some very necessary first steps. The Caring and Social Responsibility Subcommit-

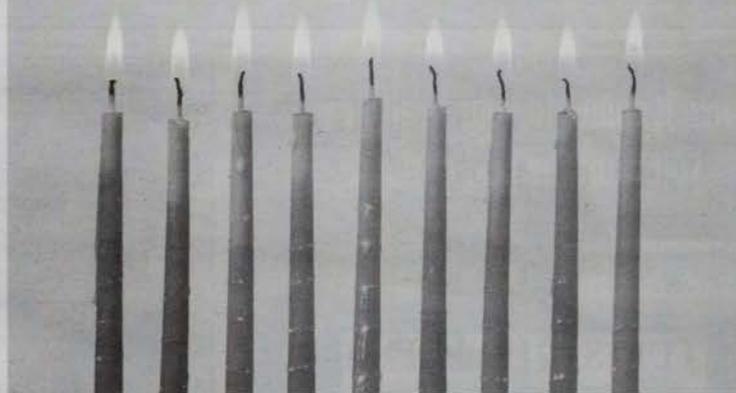
tee of the Community Development Committee will work with community partners to monitor needs and respond effectively to changing conditions. Along with our synagogues and agencies, we will continue to work together to help those in need.

On Dec. 9, the Board of the Jewish Federation voted to create a Community Emergency Fund to provide for "safety net" services. The Community Development Committee recommended – and the JFRI Board approved – the re-designation of \$12,000 in identified unspent grant dollars to support these services. Additionally, the Caring and Social Responsibility Subcommittee has been charged with developing the criteria to guide the distribution of these dollars, evaluate results, and to continue to monitor the situation.

Anxiety and uncertainty loom as the current economic downturn is having serious repercussions. No one knows how long or how deep this financial situation will go. We need to look ahead. But with careful planning, we will respond quickly and effectively on multiple fronts.

James Pious is the chair of the Caring and Social Responsibility Subcommittee of the Community Development Committee.

May this season and all the days that follow be filled with the light and warmth of community.



Happy Hanukkah



www.jfri.org

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חג אורים שמח

What 'Hineni' means to me?

By RONALD C. MARKOFF
Special to *The Voice & Herald*

MY BEGINNING years of Jewish education began at Temple Emanu-El Religious School. In those days, Hebrew school was three days a week, Tuesday and Thursday afternoons (right after a day at Nathan Bishop Junior High School) and Sunday morning.

Probably the first Hebrew word I learned (besides my own Hebrew name) was "Hineni" – here I am. It was in response to the attendance roll call at the beginning of each class. I can remember my name being called – "Yirachmeal!" I responded – of course – "Hineni."

My initial exposure in Hebrew School to charitable giving was "keren-ami." All of us passed the "envelope," so to speak, and we all gave, no matter how big or how small – a quarter, a dime,

a nickel – but it didn't matter. It became an internal obligation, a rite of passage that was always important and was required to help our fellow Jewish brothers and sisters all over the world. And then it followed that we gave more money to plant trees in Israel.

"My initial exposure in Hebrew School to charitable giving was *keren-ami*. All of us passed the envelope, so to speak, and we all gave, no matter how big or how small."

Although I had yet to visit Israel at my tender age and see the results of my giving, I pictured that the effects of my charity were for an excellent cause and I envisioned that even my small contribution was helping the young state of

Israel grow and cultivate into a land of "milk and honey." As I grew older, married and started a family of my own, my involvement in the Jewish community almost became like a second job. I immersed myself in various organizations – Brown Hillel, Jewish Family Service, Jewish Federation of Rhode Island and Temple Emanu-El, to name a few. I have chaired, on occasion, the JFRI Pacesetter Division for several years, and I went to Israel on various missions to see the results of our generosity. I always thought of my philanthropy for Jewish causes as part of my Jewish blood. Giving is an innate trait passing from generation to generation.

Because we are so small in numbers, I have always felt the need to support fellow Jews and their causes as a total duty,



obligation and requirement. It is this feeling of altruism that has kept us as a great people able to survive any and all adversities for more than 5,000 years. This is what "hineni" means to me – the necessity of making that contribution – whether monetary or other-

wise, which will, in the smallest way, better the lives of fellow Jews throughout Rhode Island, our country and our world.

Ronald C. Markoff is the co-chair of the Pacesetter Division of the Jewish Federation of Rhode Island.

PJ Library Calendar Dec. 12 – Dec 21

THURSDAY

December 16

PJ Library and Shalom Playgroup Hanukkah Party
WHERE: Epoch Senior Health Care on Blackstone Blvd., Butler Hospital Campus, 553 Blackstone Blvd., Providence

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

THURSDAY

December 18

PJ Library & Temple Habonim
WHERE: Barrington Books, 184 County Rd., Barrington
WHEN: 6:30 - 7:30 p.m.

SATURDAY

December 20

Shabbat Story Time
WHERE: Congregation Beth Shalom, 275 Camp St., Providence
WHEN: 10:30-11:30 a.m.

SUNDAY

December 21

Hanukkah Party
WHERE: Jewish Community Day School, 85 Taft St., Providence
WHEN: 3-5 p.m.

SUNDAY

December 21

Hanukkah Party
WHERE: Jewish Collaborative of Southern RI, 375 Kingstown Rd., Narragansett
WHEN: 11 a.m. – noon

All events are free and open to the public. For more information, call Nicole Katzman at 331-0956.

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PJ LIBRARY

CHILDREN from the Jewish Community Center of Rhode Island preschool program in Providence and Barrington singing during the all-day PJ Library Book Fair at Barnes & Noble in Warwick.

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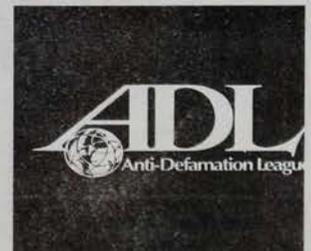
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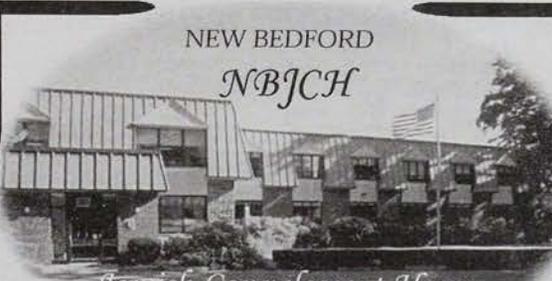
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MUMBAI: Interfaith community speaks out against terrorism

From Page 1

Individuals from the Jewish, Indian and faith communities attended; each held a candle to shed light on the darkness.

Speakers included R.I. Gov. Donald Carcieri, who was joined on the podium with his wife, Suzanne, Rabbi Yossi Laufer of the Chabad House in Warwick, JFRI's Sharon Gaines, who read a message from Nadav Tamir, Consul General of Israel to New England, Sharad Bhatia, a former president of the India Association of Rhode Island, the Rev. John Kiley, chaplain of ecumenical ministry at St. Frances of Assisi, reading a message from Pope Benedict, and the Rev. Dr. Liliana DaValle, executive minister for the American Baptist Churches in Rhode Island. Colonel Dean Esserman, the Providence police chief, representing Mayor David N. Cicilline, sat at the podium with other speakers, but did not address the crowd.

The candles, a powerful symbol of hope for peace, were almost extinguished before they could even be lit for the event. Knowing of code restrictions and aware of the organizers' desire to include candles, Barnaby Evans, creator of WaterFire, volunteered his services and delivered luminaries so that no candle wax could drip.

"WaterFire is all about celebrating the solidarity of community and the joy of life," Evans said. "When someone rends the fabric of society (as the Mumbai terrorists did), it's important to knit that fabric back together. That's what WaterFire does."

WaterFire has done a lot with both the Indian and Jewish communities, he said, citing the Sept. 17 WaterFire for Israel's 60th anniversary, sponsored by JFRI, and the WaterFires held for Indian Independence Day.

DO GOOD DEEDS

After the vigil, Cooper shared his feelings about the event. "Some quiet pride," he said. "It was important to speak out and condemn these horrific acts and, at the same time, encourage good people to continue to do good deeds — we don't want people to feel discouraged that their good deeds are overshadowed by the magnitude of such horrific acts."

Small groups have huge power to do evil or to do good, he continued. "They can wreak havoc — or help heal the world, even when their positive actions are less noticed, less dramatic."

Sharon Gaines, BJE/RI president and JFRI vice president, spoke for Doris Feinberg, JFRI president, who was out-of-town. Gaines read a statement from Consul General of Israel to New England, Nadav



WATERFIRE CREATOR Barnaby Evans provided the luminaries for the vigil, saying: "When someone rends the fabric of society (as the Mumbai terrorists did), it's important to knit that fabric back together."

Tamir, which said, in part: "The terrorists hit India, the largest democracy in the world. The world must unite and face this threat together. The murderers," she continued, "were also looking for tourists of American, British and Israeli citizenship. They also struck at a symbol of Judaism — the Chabad House in Mumbai, which provides a family and a home to Jewish travelers."

Rabbi Yossi Laufer of the Chabad House in Warwick encouraged everyone in attendance to continue to do good deeds to make the world a better place, just as his colleague, Rabbi Gavriel Holtzberg and his wife, Rivkah, did each and every day in Mumbai, including the day that they were murdered. "We stand with the people of India — they are heroes — and we must not fall toward the goals of terrorists," Laufer reminded the crowd. "Look at all the candles burning. Although some terrorists tried to put out those candles (of good deeds), we will keep the legacy of the good people alive, we will keep these candles burning," he concluded.

Although the vigil was intended to serve as a memorial to the dead and wounded, Sharad Bhatia, a former president of the India Association of Rhode Island, offered his own political commentary. He exhorted the American government and the world at large to initiate and enforce a tough embargo against Pakistan, the terrorists' home country: "Indians are stunned by this brazenness. How long will we suffer? When will this end? Will we only hear words of sympathy or will the United States join with India and say, 'enough is enough?'"

There is a mountain of evidence, he continued, that Pakistan is the epicenter of Islamic terrorism, quoting former Secretary of State Madeleine Albright's expression, "Pakistan is an international migraine."

The Bush Administration's good faith policy to steer Pakistan away from terrorism has failed, according to Bhatia. "A total embargo is the only thing that will make Pakistan control their terrorists," he said.

"There are moments in history when words are inadequate to express the horror and shock of depraved actions, and the terror in Pakistan on Nov. 26 that didn't end for 60 hours was one such event," said Bhatia.

GOVERNOR SPEAKS OUT

We stand in solidarity with our Jewish friends and our Indian friends, said Governor Donald Carcieri, who attended the ceremony with his wife, Suzanne. "Evil exists even if we want to deny it," he said, "as there's no other explanation for acts of terrorism against innocent people, innocent women and children." Carcieri, who has traveled to Afghanistan, said: "I understand the impact of Pakistan as a safe haven for terrorists there. We, as a nation, must lead the effort to stop the spread of terrorism."

Reverend John Kiley, chaplain of ecumenical ministry at St. Frances of Assisi in Warwick, shared messages of hope and condolences from Pope Benedict XVI who urged people to demonstrate meekness and kindness as positive examples.

Rev. Dr. Liliana DaValle, executive minister for the American Baptist Churches in Rhode Island, encouraged people to remember Ghandi's message. "Two evils live in people's hearts — fear and hatred," she said. "Without fear, without hatred, we will conquer terrorism."

Snehal Shah, a resident of Rhode Island, had boarded a plane from Mumbai just two hours after the attack began and, he said, his father heard the bombs going off as he was driving home from the airport.

"The Chabad House is at the end of an alley with a sign so faint you can barely read it," he said. "It was clearly a target."

The audience, like the speakers, was diverse. It included Richard Asinof, Marty Cooper, Rabbi Alvan and Marcia Kaunfer, Rabbi Andrew Klein and his husband Adam Mastoon; David Leach, Avi Nevel, and Maxine Richman, as were the Rev. Betsy Garland of Beneficent Congregational Church and Sister Ann Keefe of St. Michael's Church.

The next day, Maxine Richman said: "It's very important that the Jewish community and the interfaith community stand in solidarity with the Indian community."

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EXTREMISTS: Olmert calls Israeli settlers' violence a pogrom

From Page 1

close range and wounding at least two Palestinian men. Settlers also destroyed headstones in a Muslim cemetery and spray-painted slurs on mosque walls.

Meanwhile, in front of the disputed Hebron building, they recited prayers against the government, the army and the police.

In a recent Cabinet meeting, Olmert did not mince words.

"The sight of Jews firing at innocent Palestinians has no other name than a pogrom," he declared. "I am ashamed that Jews could do such a thing. I have asked the defense minister and other relevant individuals to do all it takes and to use whatever force they need in any place under Israeli control to stop these outrages."

The violent settler response to the evacuation of the building, dubbed the House of Contention by Israeli media and called the Peace House

by settlers, was symptomatic of a relatively new phenomenon: growing numbers of radical settlers who feel alienated from the state, don't accept its authority and are ready to use violence to prevent it from taking action against settler interests.

The eruption of violence in Hebron was not a case of spontaneous anger but part of a calculated strategy radical settlers call "price tag." The policy is intended to demonstrate to Israel that it will have to pay a very high price for any action the government takes against them in the hope that Israel eventually will get the message and desist.

This way, the settlers believe, they will prevent the Jewish settlements in the West Bank from suffering the same fate as those in the Gaza Strip, which were evacuated, destroyed and handed over to the Palestin-

ians in the summer of 2005.

Two seminal events inform this radical thinking: the 2005 "disengagement" and the destruction of illegal settler homes at the West Bank outpost of Amona in February 2006.

Radical elements among the settlers attribute these setbacks to insufficient settler resistance to the government, hence the new price tag policy.

Radical settlers also are telling their followers that in working against the settler movement, successive Israeli governments have acted against Jewish principles and the messianic era – and therefore are illegitimate.

"The sight of Jews firing at innocent Palestinians has no other name than a pogrom."

Prime Minister Ehud Olmert

Some settlers consequently have disavowed their allegiance to the State of Israel, refusing to serve in the army.

The extremist fringe is estimated at between several hundred to a few thousand out of the West Bank's 300,000 settlers. Most of the settlers' leadership, including the Judea and Samaria Council, disavow the radicals. Dani Dayan, the council chairman, says they are doing the settler enterprise more harm than good.

This year has seen approximately 700 cases of settler violence against Palestinians and Israeli soldiers. More than 500 criminal complaints have been filed and more than 200 people have been arrested.

The Shin Bet internal security service, which monitors radical Jewish activities on the West Bank, warns that extremists are ready to use

live fire to stop peacemaking with the Palestinians.

There is deep concern that this sort of settler action could spark a new Palestinian *intifada*. Indeed, Palestinian leaders have warned that if settler violence continues, acts of revenge are almost a certainty. This could spiral out of control quickly.

Some fear that if the Israeli army becomes involved against Palestinian lawbreakers, Palestinian police – who have won kudos from Israel recently for the way they are keeping the peace – might turn their weapons on the Israeli forces, sinking the peacekeeping framework their

American sponsors have so assiduously helped to build.

As for the spillover of violence into Israel proper, the September attack outside Sternhell's home in Jerusalem almost certainly was perpetrated by radical right-wingers. Pamphlets at the site of the bombing referred to the Kingdom of Judea and

offered a \$275,000 reward to anyone who kills a dovish leader.

After the evacuation of the house in Hebron, radical settlers blocked roads into Israel proper.

Olmert and Defense Minister Ehud Barak are taking the threat posed by the radicals very seriously.

The army has been given instructions to clamp down strongly on any hint of violence, and the Shin Bet's Jewish desk is stepping up its already intensive monitoring of radical groups.

Although the radicals have nothing like the wide base of tacit support they had when Yitzhak Rabin was assassinated by a right-wing extremist in 1995, the lesson of the past few months is that without concerted action by Israel's forces of law and order, these radical settlers will be very difficult to stop.

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U.S. groups denounce violence

By BEN HARRIS
JTA Staff Writer

NEW YORK (JTA) – Until late last week, the rising threat of violence by

Jewish settlers in Israel was greeted with silence by American Jewish groups.

But the outbreak of violence at a disputed property occupied by Jews in the heavily Palestinian city of Hebron, prompted a flurry of statements, the bulk of them condemning settlers who forcibly opposed the security forces sent to evacuate them.

Statements from the

American Jewish Committee, the Anti-Defamation League, the American Jewish Congress, and the dovish groups Ameinu and J

Street criticized the settler reaction, which included setting fire to olive trees, stoning vehicles and pedestrians, and defacing Muslim graves with the Star of David.

"The attacks against Palestinians, their farms, cemeteries and other

Muslim property by Jewish extremists are deeply troubling and unacceptable," the

ADL said. "These attacks and those against Israeli soldiers and police, who were there to enforce a Supreme Court order to evacuate a contested building, are a direct assault on the rule of law and only serve to undermine Israel's democratic institutions.

"We are also disturbed at reports that some of the Jewish extremists wrapped themselves in the imagery of the Holocaust by sewing yellow Stars of David into their clothing and shouting 'Nazi' at Israeli soldiers."

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We the undersigned, call on you, President-elect Obama, to pledge to make resolution of the Israeli-Palestinian conflict a top priority of your Administration. While you come into office with a long list of problems before you, the long-simmering conflict between Israel and the Palestinians is among the most urgent. After eight years of half-hearted diplomacy, there is no time left to walk softly and hope for the best.

The consequences of failing to establish a durable peace are grim. The influence of Iran and Hezbollah would grow among an increasingly bitter Palestinian population, and extremists would have further excuse to do vicious battle with the West. It is difficult to calculate the damage that a downward spiral into fresh waves of violence could hold.

American Presidents traditionally look to the Jewish community for insight on Israel-related policy. As Jewish clergy, we pledge to mobilize our people behind your leadership for a mutually-acceptable, two-state solution. We pledge to support you through difficult, trying times, and to celebrate with you when the job is done. We pledge to let the American public know: An American President who dedicates himself to the establishment of a durable Israeli-Palestinian peace acts in the best interests of Israel and the United States.

- We call on you to dedicate yourself to the establishment of a viable Palestinian state living in peace alongside Israel early in your first term.
- We call on you to appoint, within your first 100 days in office, a high-level, well-respected envoy to the region, an individual who has the ear of both Israelis and Palestinians, the respect of the American people, and ready access to your Oval Office.
- We call on you to establish mechanisms of enforcement and follow-through, so that decisions made and agreements signed will be respected and brought to fruition.

Signed:

Rabbi Jonathan Brumberg-Kraus
Rabbi Alan Flam
Rabbi Wayne M Franklin
Rabbi Andrea M. Gouze
Rabbi Shai Held

Rabbi Alvan Kaunfer
Rabbi Saul Leeman
Rabbi Sarah E. Mack
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Jewish Community Calendar

Editor's note: For our readers' convenience, a Jewish Community Hanukkah Calendar, focused on events related to celebrations, appears in the Hanukkah special section, pages 39-40.

FRIDAY

December 12

K'Tantan Shabbat

For families with very young children, ages toddler through grade one. Rabbi Sarah Mack leads service in Fain Sanctuary. Following the service, enjoy pizza and salad dinner in the boardroom.

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

WHEN: 7 p.m.

MORE INFO: 331-6070

Kollel Shabbat

Providence Community Kollel hosts Shabbat dinner, with guest speaker Dr. Harold Ganz.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

COST: \$18/adult, \$12/children

WHEN: 5:30 p.m.

MORE INFO: RSVP 383-2786

Social Action Shabbat

Rev. Dr. David Ames of the Global AIDS Interfaith Alliance speaks about his experiences in Africa this summer.

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 7:30 p.m.

MORE INFO: 942-8350

SATURDAY

December 13

Tot Shabbat

Temple Etz Chaim invites families with young children for a Hanukkah craft, story and yummy snack. Celebrate the miracles of the Festival of Light in a low-pressure, highly fun environment.

WHERE: Temple Etz Chaim, 900 Washington St., Franklin, Mass.

WHEN: 9 a.m.

MORE INFO: earlychildhood@temple-etzchaim.org.

Tot Shabbat

Services for young children, then seventh grade leads morning services

WHEN: 9:30 a.m., first services, 10:45 a.m., morning services

WHERE: Temple Sinai, 30 Hagen Avenue, Cranston

Evening of Jewish Renaissance

Presented by BJE and Dr. James Yashar and Judge Marjorie Yashar

WHERE: JCCRI, 401 Elm Grove Ave., Providence

WHEN: 6:30 - 10 p.m.

MORE INFO: 331-0956

Silent Auction

With guest auctioneer Gene Valicenti. All items available for cash & carry.

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

WHEN: 6:30 p.m.

weeks before the actual publication date of the issue. Please send all potential items to voiceherald@jfri.org, with the subject line, Calendar Item. Space limitations and editorial considerations may limit what items are included.



IT'S CHRISTMAS EVE, and what's a young Jew to do? Attend the 22nd annual Matzoball at Lupo's, beginning at 9 p.m., at the venerable home to live music at 79 Washington St., Providence.

COST: \$20/door

WHEN: 10 - 11 a.m., 8 - 9 p.m.

COST: \$10/Temple members, \$20/non-members

MORE INFO: 942-8350

SUNDAY

December 14

Concert

Rick Recht, the top-touring musician in Jewish music, will perform an all-ages family concert in Early Hanukkah Celebration.

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

WHEN: 4:30 p.m.

MORE INFO: 331-6070

Camp JORI reunion

Campers reunite

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

WHEN: 2-4 p.m.

MORE INFO: 463-3170

Rosh Chodesh

Educational Director Leonore Sones leads talk on Jewish mystery short stories.

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

WHEN: 11 a.m. - noon

MORE INFO: 942-8350

Israeli folk dancing

Open to all ages and levels of dance knowledge; meets every other Tuesday.

Where: Temple Israel, 125 Pond St., Sharon, Mass.

TUESDAY

December 16

Hasidic Judaism Seminar

This class will explore the early era of Hasidic Judaism as well as address how it has evolved through the years and what it represents in today's world.

WHERE: Temple Sinai, 30 Hagen Ave., Cranston

The Dr. James Yashar and Judge Marjorie Yashar

Evening of Jewish Renaissance

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WANT TO BE an enlightened, renaissance Jew? Attend an Evening of Jewish Renaissance at the Jewish Community Center of Rhode Island on Saturday, Dec. 13, from 6:30 to 10 p.m.

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Reform *Kibbutzim*: Judaism's two best-kept secrets

American Jews founded kibbutzim for one set of reasons; they stay for another

By NANCY KIRSCH
nkirsch@jfri.org

THE TWO BEST KEPT secrets of the Reform movement, says Dr. William F.S. Miles, a political science professor at Northeastern University and author of *Zion in the Desert: American Jews in Israel's Reform Kibbutzim*, are Yahel and Lotan, the Reform *kibbutzim* established in 1976 and 1983, respectively, in the Negev. Miles, who spoke to a small, but engaged, audience at a Temple Beth-El Lifelong Learning presentation on Nov. 12, read briefly from the book and shared some stories about these two *kibbutzim*, both established by American Reform Jews. Of the 270 *kibbutzim* through-



Photo by Nancy Kirsch

LOÏZA MILES, WILLIAM MILES AND RABBI SARAH MACK at Temple Beth-El

out the State of Israel, these are the only two non-Orthodox, yet religious, *kibbutzim*. That's remarkable, yet few American Jews know about them, he said.

Miles' love and passion for Israel first blossomed when he went to Israel to participate in an international Bible competition after winning the national

competition, as an idealistic teen. He came back to high school in Long Island and discovered, to his chagrin, that his closest friend, Lloyd, did

not share his interest, he was more interested in protesting our role in Vietnam. Different interests, college and time intervened, and they lost touch.

Fast forward to a chance encounter in 1983 on Long Island when Miles discovered that Lloyd, who renamed himself Elad, had married a Jewish woman from Newton, Mass., and was living on Kibbutz Yahel, which he and other American Jews helped establish. "It was the 'old switcheroo,'" said Miles. "I thought Lloyd, whose father was an avowed atheist, was the most likely to become assimilated, and the least likely to live in Israel. Yet, there he was living out my dream of living in Israel, while I was living in Boston and raising two French-speaking children. (Miles' wife, Loïza, is from Martinique.)

During a sabbatical in 1994, Miles visited Kibbutz Yahel,

See CHOICES, Page 26

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HEART: Individuals can control risk factors for disease

From Page 1

ologist and a fellow of the American College of Cardiology (FACC), Roberts established The Women's Cardiac Center at The Miriam Hospital in 2002, after Dr. Kathleen Hittner recruited her.

Despite the Center's name, it treats both men and women, though significantly more women than men come for treatment, and it handles about 2,000 patient visits annually. She was one of five cardiologists and internists chosen by the magazine in the Northeast and one of 18 nationwide.

Why do women need a cardiac care unit? Unfortunately, women come in with advanced heart disease, because their symptoms were misdiagnosed.

When women complain of shortness of breath or fatigue – the common symptoms for women of heart attack – they are often told that the symptoms are due to stress and anxiety.

Because women's symptoms are different and research tends to focus on men's symptoms, women get the short end of the (medical) stick, she said. Women who exhibit those symptoms and have many of the risk factors for heart disease should be evaluated, she said.

"Women are six to 10 times more likely to die of heart disease than they are of cancer,"

said Roberts, "yet most risk factors for heart disease are in our control. Only two risk factors are out of our control – age and family history; other than those, smoking, high blood pressure, obesity, and inadequate exercise can be changed."

With heart disease the number one killer of American women, Roberts is eager to inspire people to address the risk factors within our control. Numbers count, Roberts explained in *Women's Health*. Her advice: "If you're not getting a physical every year, ask your ob-gyn to check (your) blood pressure, blood sugar, and cholesterol at your annual appointment. These

are numbers that often go undetected in young adults, and by the time you've figured out that your numbers are high, you could have already caused severe damage."

Lifestyle changes can be difficult, she acknowledged, but resources to achieve them are available. Nicotine is more addictive than heroin, she said, though Lifespan's renowned smoking cessation program can help. Roberts is emphatic about what women – and men – can do to reduce their risks of stroke or heart attack. Contrary to popular belief, "chicken is meat,"

as she counsels her patients: "If it doesn't grow out of the ground or swim in water, don't eat it."

REDUCING RISKS

Roberts is not one to ignore the advice she doles out; she won't ask her patients to do anything she won't do. So, what does she do to reduce her risks? She follows, as much as possible, the Mediterranean diet (light on carbohydrates, heavy on vegetables and seafood, and olive oil rather than hydrogenated oils), exercises religiously, keeps her weight low, tries to

for ProCor (www.procor.org), a global network of low-cost communication technologies that provide health professionals in developing countries regular valuable medical information.

Roberts' feminist tendencies dovetail perfectly with her career as a cardiologist: "Violence against women around the world is increasing," she said, "and gender violence is a risk factor for cardiovascular disease. There are a significant number of young women with cardiovascular disease who are abused."

BREAKING THE GLASS CEILING

The oldest of 10 children, Roberts was pragmatic about choosing a career. She didn't

"If it doesn't grow out of the ground or swim in water, don't eat it."

get enough sleep, doesn't smoke, and sees her physician each year.

Inertia often leads people to buy and eat the heavily processed and calorie dense food, but it's lacking in nutrition, she said. Read food labels and focus on the less refined foods. At restaurants, ask your server to divide your meal in half. You'll still have plenty to eat – restaurant portions are huge – and you'll have another portion for the next day's lunch or dinner.

Roberts' work to promote cardiac health extends beyond Rhode Island's borders, as she is the women's heart health editor

want to repeat her mother's life (her mother had all 10 children in 10 years) and, as her father worshipped doctors and priests, she figured she'd go to medical school.

The only female doctor she knew of was Elizabeth Blackwell, the first woman to receive a medical degree from an American university, and an abolitionist. So, she broke glass ceilings, as the Rhode Island's first female cardiologist and the first woman accepted into the Gorlin cardiology fellowship at the former Peter Bent Brigham Hospital (now Brigham and

Women's Hospital) in Boston.

Now, 40 years after graduating from Case-Western Reserve Medical School, she does for other women doctors what no one could do for her. She had no one to seek advice from during her early days as a medical student, intern and resident – and her three children were born during those years. She's pleased that so many more women are in medical school than when she was a student.

What makes a good doctor? "Slowing down to listen, pay attention, and treat the patient as an individual, rather than a symptom or a diseased organ," said Roberts. "The single most important thing is to listen."

Roberts, who loves to bake, is hard at work on writing a cookbook of heart-healthy recipes, has already written two other books: *How to Keep from Breaking your Heart, What Every Woman Needs to Know About Cardiovascular Disease* and *The Lost Art of Treating and Beating Heart Disease: A Consumer's Guide to Cardiac Medicine*.

She's thrilled to be at The Miriam Hospital – a hospital run by women (of the six member senior management team, five are women), with wonderful staff and great board members. "I'm a lucky *shiksa*," she laughed.



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Heretic and hero: reason, religion and Spinoza

Author Rebecca Goldstein examines the Jewish roots of pure reason

BY FRANK BELSKY
Special to The Voice & Herald

DARTMOUTH, Mass. — It was a meeting of two illustrious 'minds' on Dec. 3 when Professor Rebecca Goldstein spoke at the University of Massachusetts.

In her talk, sponsored by the Center for Jewish Culture, Goldstein explored the life and times of Baruch Spinoza, who in 1656, at the age of 23, was excommunicated by Amsterdam's Jewish community.

Spinoza, who would go on to produce one of the more ambitious systems of Western philosophy, was the subject of Goldstein's book, *Betraying Spinoza*. It reconstructs Spinoza's life and traces his metaphysics to his efforts to solve the dilemmas of Jewish identity in the post-Inquisition world.

Goldstein, a MacArthur fellow who is currently lecturing at Harvard University, quoted Spinoza's view of reason: "There is only one faculty of mind, and it's the faculty suitable for perceiving the world as it truly is, the faculty of Pure Reason, the faculty that grasps logical connections."

According to Goldstein,



REBECCA GOLDSTEIN and RABBI JACQUELINE SATLOW

Photo by Frank Belsky

Spinoza's view is that facts are true universally perceived and hence preclude conflict; religion's superstitions, to the contrary, create conflict.

"For Spinoza, reason trumps religion," Goldstein said. "The presumption of reason entails not only the world, as it is, what it had to be and what it ought to be," she said.

In her book, *Betraying Spinoza*, Goldstein advances that

his beliefs arose as a product of Jewish history. Spinoza's grandfather, a Portuguese Jew from the Iberian Peninsula, was forced to renounce Judaism and convert to

Goldstein suggested to her audience that Spinoza's environment likely prompted his focus on identity. Born in 1632, roughly 100 years after the

beginning of the Portuguese Inquisition, Spinoza and his family moved to the more tolerant Netherlands.

There, he earned his living crafting eyeglasses. (Medical experts theorize that inhalation of glass dust led to an

early demise at age 43.)

Goldstein read excerpts from Spinoza's formal writ of excommunication: "By decree of the angels and by the command of the holy men, we excommunicate, expel, curse and damn Baruch de Espinoza with consent of God, Blessed be who had cursed [Spinoza] by day and by night. [Cursed] when he goes out and cursed when he comes him...none may contact him orally or in writing, nor do him any favor, nor stay under the roof with him, nor read any paper he made or wrote."

Goldstein asked the audience: "What had that studious boy done that had so enraged his community? Though the writ of excommunication is long on calumny it's short on specific charges. Only vague heresies are mentioned."

Historians have suggested an answer: if the Amsterdam Jewish community didn't show outrage against the man who changed his name to Benedicto Spinoza (Italian for blessing), than all Jewish families might have been at risk.

The Center for Jewish Culture at the University of Massachusetts regularly holds free lectures under the direction of Rabbi Jacqueline Satlow. Coffee and refreshments are served at no charge. For more information, call (508) 910-6551 or visit the web site at www.umassd.edu/cjc.

"For Spinoza, reason trumps religion."

Rebecca Goldstein

Catholicism during the Portuguese Inquisition. Such converts were known as *Morranos* and occupied the lowest social status.

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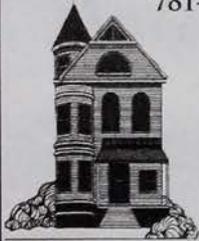
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AS WE GROW OLDER Excesses and deficiencies

Past generations' habits of thrift worthwhile today

VERY FEW readers of these words can recall the experiences of the financial Depression of the 1930s. They heard their parents or grandparents describe the trials that families endured;



Tema Gouse

but having lived most of their years witnessing minimal deprivations, the true impact of that crisis is more intellectual than emotional.

The terrible adjustments people had to make in that decade are painful to recall. Even those individuals who did not experience dire poverty were forced to change their way of

living. My father was a successful, old-fashioned family physician with a sizable practice, but when his patients needed medical care, they received it, even if they could not pay him. Which meant that my family learned to do without luxuries and kids were not supposed to ask for unnecessary items.

Unemployment was rampant and humiliating. But compassionate individuals helped to the extent they could and learned that it was possible for everyone to survive hardship. And then came the 1940s and the economy improved. And spending resumed. And increased. And increased.

So we can now talk about excesses. Do not discuss excesses with anyone under the age of 50. And whisper when you mention SAVINGS to them. I sometimes

wonder if the experience of thin wallets and the hope that new generations will not have to scrimp has made us over-indulgent with our children.

The inspiration for this theme came a few days ago when I read in my local newspaper that there were still available two

as much as we had paid for our house in the mid-1950s. I know. I am a crabby old miserly lady who never acknowledged the changes due to inflation. I also suffer from a concern about needy people.

But when I see a teenager boasting about her bargain purchase of a sweater that was more than I earned per month in my first job, I wonder what values we are teaching future generations.

And now it is December, 2008. And people who should (and people who have no need to) are worrying about the economy. And apparently, with good cause. The retail shops have dramatically fewer customers. The movie theatres are nearly empty. And it is no longer necessary to make reservations for your favorite restaurant on a Saturday night. I will not even begin to discuss the status of the treasuries

of our federal, state, or municipal governments. No need to create medical crises.

This is the time of the year when non-profit institutions and charitable organizations look to their communities to contribute money that is needed for continuation of their services. The average citizens in our state have always been quite generous. But this year, when usually giving people are anxious about their own "bottom lines," they are not comfortable supporting others.

I am a social worker, not a financial expert. I experienced the Big Depression. And I lived economically (not sparingly) through the better times. I am a very old senior citizen and chances are that I will not live long enough to be destitute. However, I worry about future generations. Many have learned to live the richer life. Many have no concept of what it is like

See TEMA, Page 26

"If we want our futures not to be determined by deficiencies, maybe we should consider living wisely, and not over-indulging in excesses."

season tickets (deluxe suite, of course) for the 2009 New York Yankees baseball team in their new stadium. (The inference was that the others had all been sold already.) Those that were available were available at the sale price of \$68,000 per ticket. Which is not a bad buy, considering that it was only five times

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Mezuzah Fund will provide relief for terrorist victims in Mumbai

BARRINGTON - In response to the tragic terrorist attack on Mumbai, India, members of Barrington's Jewish community met recently at the Chabad House of Barrington in a show of support for the community in Mumbai. The group decided to purchase *mezuzot* to send to the Mumbai Jewish community. Purchasing *mezuzot* will provide much needed material support, and demonstrate our

Rivka Holtzberg, the beloved directors of Chabad-Lubavitch of Mumbai, who were killed during an apparent terrorist attack. One hundred percent of the funds collected will be used to purchase *mezuzot* for the Jewish community in Mumbai, and will be distributed by the Chabad organization there.

Please make your tax-deductible contributions for the Chabad of Barrington's Mumbai *Mezuzah* Fund, before Dec. 21 and mail them to Chabad of Barrington's Mumbai *Mezuzah* Fund, 311 Maple Ave., Barrington, R.I. 02806, or through the website, www.jewishbarrington.com. Donations can also be sent to www.chabadindia.org to help rebuild the Chabad House of Mumbai and support the rabbi's children.

For more information, contact Rabbi Moshe Laufer

at 247-4747 or Marc and Janice Adler at 245-7329.

Special candle lighting ceremony at State House

ON DEC. 23, the Chabad of Rhode Island is hosting a special candle lighting ceremony and memorial program with prayers for those martyred in Mumbai, India. Join Governor Carcieri and other elected officials at this important community event. The candle-lighting will begin at 6:30 p.m.

For more information, call Chabad at 273-7238.

Camp JORI reunion and Hanukkah party

CRANSTON - Camp JORI is hosting its annual reunion with a Hanukkah party on Sunday, Dec. 14 from 2 to 4 p.m. Join your JORI friends at the party at Temple Torat Yisrael, 330 Park Ave., Cranston.

Camp JORI registration for this summer is in full swing. Visit www.campjori.com and click on online

registration to begin the easy, secure process. The new ropes challenge course, an enhanced theater program and inter-camp activities are among

the highlights campers can anticipate for this summer's camping experiences.

Campers who register on or before Dec. 14 will receive a special edition Camp JORI shirt designed by Leo Desforges.

For more information, call the office at 463-3170 or email campjori@hotmail.com.



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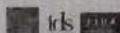


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South County Collaborative's blood drive is a mitzvah

WENDY MILLER, South County Hebrew School Committee member, stands in front of the blood drive van. At a recent blood drive, 10 individuals each donated one pint of blood; as one pint can save up to three lives, the blood drive potentially benefited up to 30 people in and around Rhode Island.



Photo courtesy of South County Hebrew School Committee

Comedian Joel Chasnoff headlines Hanukkah party

CRANSTON - Join comedian Joel Chasnoff, who has taken the stage in seven countries and at some of the world's biggest comedy venues, when he performs at the annual Ira S.

& Anna Galkin Hanukkah Program on Sunday, Dec. 21 at 2 p.m. at Temple Torat Yisrael, 330 Park Ave., Cranston. The program is suitable for families and admission is free.

Opening for Joel Chasnoff is comedienne Michelle Smoller, who is currently performing comedy in venues in New York City.

Wanted: New lyrics for 'I have a little dreidel'

South County Hebrew School contest

By SOUTH COUNTY HEBREW SCHOOL STAFF
Special to The Voice & Herald

SOUTH COUNTY Hebrew School is hosting a Hanukkah contest - it's in search of great new lyrics for "I have a little dreidel." You may be a winner, but only if you participate. Begin with the following lyrics:

I have a little dreidel
I made it out of _____
(fill in the blank)
Add new lyrics for lines 3 and 4

Make sure that the last word in line 4 rhymes with the last word in line 2.

Here are some examples:

ORIGINAL LYRICS

I have a little dreidel
I made it out of clay
And when it's dry and ready
Then dreidel I shall play.

NEW LYRICS

I have a little dreidel
I made it out of dirt
So if it falls on someone
I know they won't get hurt.

Now, it's your turn. Just complete new lyrics, as explained, and submit it by

email, eadler3@cox.net, or by mail, 60 Neptune St., Cranston, R.I. 02920.

All entries must be received by Dec. 17 - enter as often as you like.

Eight winning entries will be chosen by our nationally renowned dreidel lyric experts, and winners will receive a prize. And, the chosen entries will be sung at our Hanukkah program on Dec. 21. What's

better than that?

So, give your imaginations a spin, and see where it lands!



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Learning can be sweet and social at BJE/RI's Evening of Jewish Renaissance

Workshops offer something for everyone – arts, politics, the Talmud and more

By NANCY KIRSCH
nkirsch@jfri.org

RABBIS of ancient days tempted their students of Torah with tastes of honey, so that they would associate learning with sweetness. The Dr. James Yashar and Judge Marjorie Yashar Evening of Jewish Renaissance, on Sat. Dec. 13, offers sweetness and learning galore, with 40 different workshops sessions, 15 local artisans, and refreshments. The workshops and refreshments are free and the event is open to the public.

The evening of learning, which begins at 6:30 p.m., offers something for everyone, said Claire Roche, director of operations for the Bureau of Jewish Education of Rhode Island (BJE/RI). "The event is always a draw, in part because it's a chance for

people to catch up with friends and acquaintances who don't often see each other. It's a real mix and mingle evening."

This year, the addition of artists and vendors selling works made locally and in Israel, is so exciting, said Jamie Richman, community education coordinator at BJE/RI. "This is the first time we've done this; it's a great opportunity to support local artisans while getting your Hanukkah shopping done, all at the same time." The *shuk* (Hebrew for marketplace) will feature vendors selling jewelry, all sorts of Judaica, art, Israeli cosmetics and more.

The evening's study offerings always include some standards – Torah and text study, for

children; parenting workshop topics include, among others: "Jewish Camping: A Place of Our Own," "Help! I Have Kids," and "20 Concrete Ways to Fun Jewish Family Life."

Other offerings range from the lighthearted and indulgent – "Jewish Jewelry Making," and "Wine Tasting" – to the serious and thought-provoking – "Ethical Wills," "Kashrut in our Time: Considerations of Orthodox, Conservative, Reconstructionist and Reform Rabbis," and "Will an Obama Presidency be Good for the Jews?"

"The first Renaissance evening, eight years ago, was held in conjunction with the BJE's 50th anniversary year," said Richman. "It was so successful that we've continued it ever since. The entire building is occupied – there is no space to expand. It's fabulous to see our community committed to continuing Jewish education and Jewish learning."

The event, which typically draws between 400 and 500 people from all segments of the Jewish community, has been sponsored by Dr. James Yashar & Judge Marjorie

"it's a chance for people to catch up with friends and acquaintances. It's a real mix and mingle evening."

Claire Roche

example, and some perennial favorite presenters, such as the congregational rabbis, Ethan Adler, Professor William Miles, Miriam Esther Weiner and the Israeli emissaries, among others.

This year, though, a special effort was made to include programs to entice parents and grandparents of young

See RENAISSANCE, Page 26

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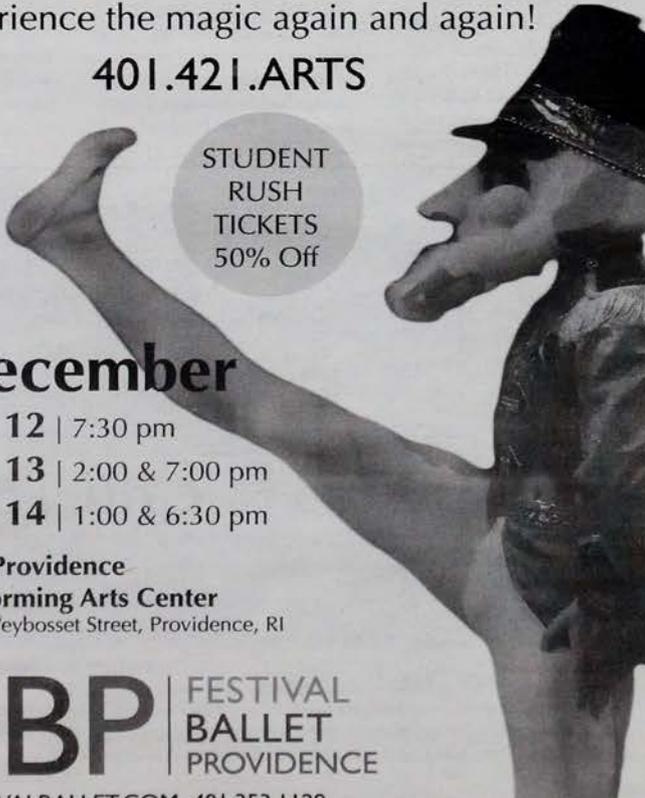
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**Rabbi Asher Oser installed as
Beth Shalom's spiritual leader**

*Ceremony celebrates,
lauds "not-so-new"
rabbi from Sydney*

By FRANK BELSKY
Special to The Voice & Herald

Congregation Beth Shalom officially welcomed Rabbi Asher C. Oser, as its spiritual leader, at a Nov. 23 installation and champagne brunch. The young scholar, from Sydney, Australia, has a "down-to-earth, humorous and open personality," said event organizer, Regina Schild.

Oser has served Congregation Beth Shalom for 14 months, long enough for members to report their satisfaction.

"He's bright, enthusiastic and energetic," Schild said.

"We've gotten a two-for-one package, when you add the energy that his wife, Rachel, has brought to the mix," said Ezra Stieglitz. "Rachel sponsors women's groups and teaches in New Bedford. Even though she's doing all that and working on her Ph.D., she's always available to help."

Acknowledging the critically important role she plays in his life, Oser said, "Rachel pushes me and pulls me and gives me the space to fall (and) time to get back up. She carries my burden. She does all this while forging her own career and having visions and dreams of her own. If I'm here today and in good spirits it's only because of her."

Rabbi Eliezer Gibber, leader of the New England Rabbinical College, and long considered a leader in Providence's Orthodox

community, praised the synagogue for bringing the Oser family to Providence, while lamenting the shrinking Jewish community. Everyone knows about the economic recession the state is facing, but, he said, "Another recession is plaguing the area, the recession of *Yiddishkeit* combined with the recession of Torah observance. The New England landscape is dotted with communities that only a few years ago were vibrant. Communities in which many observed *mitzvot* and were dedicated to *Yiddishkeit* - today, many are no longer even on the map."



Photo by Frank Belsky

RABBI OSER addresses the congregation from the *bimah*.

Rabbi David Horvitz, who mentored Oser, praised his intellectual and leadership skills.

He said that Rabbi Oser's intellectual and leadership skills have risen to the level of an independent thinker. He's the student who has grown quickly into wise and insightful manhood before my very eyes, Horvitz said.

Clearly a lover of learning and study, Oser attended nine institutions of higher learning, including Canada's McGill University, R.E.I.T.S. Yeshiva University and the University of Sydney. He's written three scholarly works and three for the lay audience.

After the installation, everyone enjoyed a brunch of good food, champagne and conversation.

"Providence is an oasis."

Rabbi Eliezer Y. Gibber

The good news, though, is that Providence is an oasis, given its many Jewish institutions, he said. "What makes this city and the Jewish community different is that we have many active synagogues, including Beth Shalom, Providence Hebrew Day School, the Providence Kollel, New England Rabbinical College, along with organizations of *cheseds*. In truth, we live in an almost unmatched community, large or small, in New England.



PJ LIBRARY AND SHALOM PLAYGROUP CELEBRATE STORY TIME AT A NEW SHOE STORE There's nothing better than getting to read and play with your young children in a fabulous new shoe store. Brooke Beranbaum, Isabelle Beranbaum, Zoey Joering, Maddie Kaplan, Aaron Sutton, Eva Joering and Lindsey Katzman demonstrate their fashion sense at the PJ Library and Shalom Playgroup on Dec. 3 at J. Marcel Shoes on Hope Street in Providence.



Photo courtesy of RWU

RWU PRESIDENT Roy Nirschel and Jonathan D. Fain.

RWU: School plans to invest in Jewish studies, activities

From Page 1

Museum in Washington, D.C.

This increase in activity caught the attention of President Roy J. Nirschel, who is actively promoting fund-raising to support new investment in Jewish studies and activities as part of a major initiative, "Learning to Bridge the World."

With the assistance of major gifts officer Nancy Thomas, the kick-off for the new campaign to raise funds took place Dec. 9 at the President's House, where Nirschel talked about the importance of enhancing Jewish studies on campus, affirming and celebrating Jewish history, customs and traditions.

He also paid tribute to the current academic leadership of Professors Josh Stein and Mel

Topf, who are both celebrating their 40th year at the school.

One of the advantages Roger Williams has, according to Nirschel, is that it can think about such investments as something more than just building a new structure. Nirschel announced that he would be traveling to Israel, his first trip there, in January 2009, seeking out new academic partnerships. He is visiting at the invitation of former Israeli ambassador to the United States, Daniel Ayalon, who spoke in February 2008 at Roger Williams as part of an ongoing series promoting civil discourse.

In a short talk to the assembled guests, Nirschel shared the fact that although he is not Jewish, his doctorate was a comparison of Jewish and Hispanic philan-

thropy trends, and he understood the importance of *tzedakah*.

Among the guests at the event were Jonathan Fain, whose family has made a major investment to build a new Hillel Center at the University of Rhode Island. Fain said that he saw the new efforts not as competition, but rather as important collaboration between campuses in Rhode Island.

Also attending were former *Providence Journal* columnist M. Charles Bakst and his wife, Sam Zurier, Richard Licht, Lawrence Sadwin, Andrea Decof, Rabbi Marc S. Jagolinzer (who serves as the school's rabbi to Hillel), Herman Rose, Lawrence R. Soforenko, Dr. Stephen R. Kaplan and Marilyn T. Kaplan, Marty Cooper, Arthur Plitt, and Paul Stanzler.

Jewish Community Calendar

From Page 13

Community Outreach

Jewish Eldercare of Rhode Island

WHERE: Temple Am-David

WHEN: 10-11:30 a.m.

Community Outreach

Jewish Eldercare of Rhode Island

WHERE: JERI office at Congregation Beth David

WHEN: 1:30-3:00 p.m.

SATURDAY

December 20

Film Festival

Congregation Beth Shalom hosts a showing of "Arranged," at 8 p.m.

WHEN: 8 p.m.

WHERE: Congregation Beth Shalom, corner of Camp and Rochambeau streets, Providence

COST: \$5/advance, \$7/door

MORE INFO: 621-9393, office-bethsholom@yahoo.com

WEDNESDAY

December 24

Matzoball

The 22nd annual Matzoball is a big happening at Lupo's.

WHEN: 9 p.m.

WHERE: 79 Washington St., Providence

MORE INFO: 331-5876

JBall

The J Connection invites Boston's Jewish young professionals, ages 21-39 to 2008 JBall

WHERE: Revolution Rock Bar Boston, 200 High St., Boston, Mass.

WHEN: 8:30 p.m. - 1 a.m.

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THURSDAY

December 25

Movie Day at the JCC

Bring your blanket and a picnic lunch, and join your friends for the movie. Candlelighting follows. Movies TBA

WHEN: noon-3p.m.

COST: \$3

MORE INFO: 861-8800, ext. 147

THURSDAY

January 8

Global Warming Conference

Rhode Island Interfaith Power and Light, a network of faith groups and individuals will convene to develop a religious community response to climate change.

WHERE: LaSalle Academy in Providence

WHEN: 5- 9:30

MORE INFO: 338-3916 to RSVP

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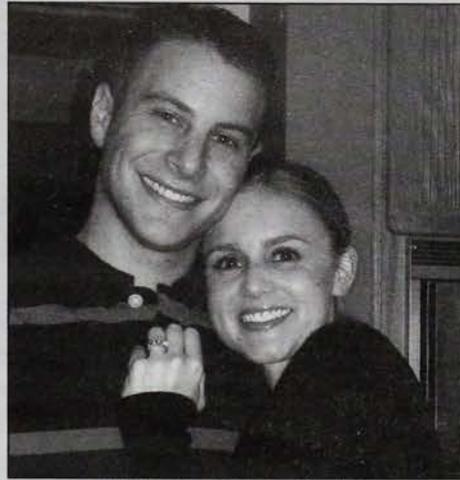
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Simchas

Award

DR. GAIL CHORNEY, daughter of Mr. and Mrs. Irving Chorney of Providence, was honored by the YWCA of the City of New York and the Academy of Women Leaders Advisory Council in Manhattan in recognition of providing high-quality orthopedic care to economically-disadvantaged patients. Dr. Chorney, the medical director for ambulatory care ser-

vices at NYU Hospital for Joint Diseases and assistant professor of orthopedic surgery at the NYU School of Medicine, was among a select group of female executives and leaders inducted into the Academy of Women Leaders on November 17. She joins a network of nearly 3,000 women recognized for their leadership, achievement, and contributions to their companies, institutions and communities.



Eric Gould and Sara Goldenberg

Engagement

Jacob and Elyse Goldenberg of Exeter are pleased to announce the engagement of their daughter, **Sara**, to **Eric Gould**, son of **Mark and Faye Gould** of Cheshire, Conn.

A graduate of the University of Rhode Island, Sara is employed as a teacher by the Scituate School Department. Eric, a graduate of Hofstra University, is employed by ESPN in Bristol, Conn. A June 2010 wedding is planned.

Birth

JILL and ANDREW LONDON of Natick, Mass. are happy to announce the birth of their son **Joshua Matthew** on April 22, 2008. He joins big sisters, **Emily and Samantha**. Maternal grandparents are **Carol**

and **Rob Trow** of Mashpee, Mass. and **Stephen Sofro** of Providence and paternal grandparents are **Alva and Howard London** of East Greenwich and the late **Elaine London**.



Birth

MARC and STEPHANIE Trachtenberg are pleased to welcome their first child, **Sanford Joel**, born Sept. 25, at St. Luke's Roosevelt Hospital in Manhattan. Trachtenberg, originally from Pawtucket, and his wife named their son for his late Uncle Sandy and his late grandmother, Janice. The name is also a tribute to his late father, Aron, whose life ended

too soon at 57. Trachtenberg's father would have loved this grandchild with all his heart and would have *kevelled* at the name. Trachtenberg owns Rock-a-Baby, www.rock-a-baby.net, a music class for infants and toddlers in several locations throughout New York, and his wife is the manager of corporate giving at Ann Taylor.

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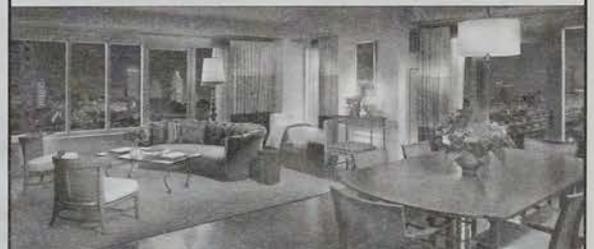
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Obituaries

Annette Cohen

SCRANTON, Pa. — Annette Rosenstein Cohen died Nov. 8 in the Jewish Home, in Scranton, Pa. She was preceded in death by her husbands, Al Rosenstein and Milton Cohen. Born in Scranton, Pa., she was the daughter of the late Morris and Ida Stone Gildar. She was the valedictorian of Scranton Technical High School's class of 1934.

Surviving are two daughters, Beverly Schnipper of Elizabeth, N.J., and Elaine Pachter and her husband Howard of Scranton, Pa.; her son, Jay Rosenberg and his wife Judith of Providence; two sisters, Sylvia Weintraub, of Newton, Mass., and Bernice Schwartz, of Newton, N.J. She also leaves eight grandchildren, 14 great-grandchildren, and nieces and nephews. She was preceded in death by a brother, Harold Gildar, and sisters, Rosalyn Weinberger and Lillian Friedland.

Contributions may be made to the donor's favorite charity.

Celia Pokross Dress, 100

MIDDLETOWN — Celia Dress, of Blenheim, died Nov. 10. She celebrated her 100th birthday in July at a grand party hosted by her daughter and son-in-law, Miriam and Charles Lasky, of Newport, surrounded by family and friends.

Born in Fall River, Mass., on July 11, 1908, she was the daughter of the late Jacob and Sarah Karnovsky Pokross. She lived most of her life in Fall River, moving to Middletown 20 years ago to be near her daughter. She was among the first residents of Blenheim when it opened in 1988.

After completing high school, she worked most of her working life as a bookkeeper at the Oak Grove Pharmacy in Fall River, Mass. After her retirement at age 77, she volunteered her time to maintain the 'Country Store' at Blenheim. She knitted hats for new babies at Newport Hospital, Child and Family Services and donated knitted afghans to children with Project Linus.

She was a member of Congregation Adas Israel and its Sisterhood,

the Jewish War Veterans, and the Jewish Home for the Aged, all of Fall River, Mass., and Hadassah.

In addition to her daughter, she leaves three grandsons, Marc Lasky and his wife Christine, Jay Lasky and his fiancé Heidi Werther, and Robert Lasky and his wife Lisa, all of Portsmouth, her granddaughter, Marcia Haber and her husband Larry, of Marietta, Ga., and nine great-grandchildren: Joshua, Zachary, Celia, Lydia, Daniel, Martin, Maggie, Adam and Matthew.

She was the sister of the late Dorothy Ginsburg of Newport and the late Samuel Pokross of Lewiston, Maine.

Contributions may be made to Temple Shalom, Valley Rd., Middletown, R.I. 02842, Adas Israel Synagogue, 1647 Robeson St., Fall River, Mass. 02720, or the charity of one's choice.

Bertha Grossman, 82

CRANSTON — Bertha Grossman, of 41 Fordson Ave., died Nov. 12 at home. Born in Providence, she was a beloved daughter of the late Joseph and Esther (Leberstein) Grossman. She had lived in Cranston, previously living in Providence. She was a clerk at Metropolitan Life Insurance Co. for 30 years, and was a member of the Retirees Association at Metropolitan.

Sister of Myer Grossman of Warwick, Sarah Zenofsky of Cranston, Emma Cohen of California, Florence Sarenson of Cranston and the late Samuel Grossman, Dora Galer and Miriam Kalmick.

Contributions in her memory may be made to American Parkinson Disease Association, 135 Parkinson Avenue, Staten Island, N.Y. 10305.

Barry S. Levin, 56

CRANSTON — Barry S. Levin, of 132 Council Rock Rd., died Nov. 22, at Rhode Island Hospital. He was the husband of Nancy (Schreiber) Levin. Born in Providence, a son Harold and Rita (Greenberg) Levin of Pawtucket, he had lived in Cranston for 26 years.

A graduate of the University

of Rhode Island, he was a former associate director of human resources for the State of Rhode Island until 2001. He was a board member of the RI Credit Union for 30 years and a former member of Kirkbrae Country Club.

Father of Cory Levin, at home; brother of Mark Levin and his wife Brenda of Elmhurst, Ill., and Lisa Goyette and her husband Jason of Pawtucket.

Contributions may be made to the Groden Center Inc, 86 Mt. Hope Ave., Providence, R.I. 02906 or FEAT/RI, P.O. Box 8460, Cranston, R.I. 02920.

Roslyn J. Luber, 84

ROCKLEIGH, N.J. — Roslyn J. (Glass) Luber died on Nov. 21 at The Jewish Home at Rockleigh, New Jersey.

Mrs. Luber lived for 30 years in Ft. Lauderdale, Fla., where she was owner and director of the Collector's Treasures Doll and Miniatures Show held annually at Thanksgiving at the Ft. Lauderdale Auditorium.

Mrs. Luber was originally from Providence, where she attended Hope High School "40" and later lived in Pawtucket. She was the wife of the late George Bentley Luber and the daughter of the late Bertha and Irving Glass of Providence.

She is survived by her two daughters, Donna Morse of Florida and Patti Goldman of New Jersey and a son-in-law, Steven Goldman, Esq. Her son, Mitchell Luber, Esq., died in 1996. Her grandchildren are Max, Beth and Roberta Goldman and Gavin Bentley, Cris Jerome, and Brielle Morse. Her nephews are Stephen G. Linder, Esq. of Providence and Dr. Alan Linder, of San Francisco.

Donations may be made to Temple Beth El, 70 Orchard Avenue, Providence, R.I. 02906.

Richard M. Oster, 73

BARRINGTON — Richard M. Oster of Barrington, a successful financier, philanthropist and civic leader, died Dec. 1 at The Miriam Hospital. Born in Providence, he was the son of

the late Aaron Joseph Oster and Ruth Leach Oster and the brother of the late Judith Gonicberg.

He was a graduate of Moses Brown School in Providence and the University of Rhode Island. He was also awarded honorary degrees from Brandeis University, Bryant University, Johnson & Wales University, The University of Rhode Island, Rhode Island College and the New England Institute of Technology.

He began his business career while in high school, working with his father at A.J. Oster Company, a brass manufacturer and supplier in Providence. As president of A.J. Oster, he grew the company into the largest metals supplier in the region and successfully sold the company to Cookson Group plc of London, England in 1979.

After the sale, he joined Cookson and led the acquisition and management of more than 40 companies and 20,000 employees worldwide. In 1992, he became chief executive of Cookson Group plc; he retired as chairman of Cookson in 1997.

He established Cookson's American headquarters in the former Union Station in Providence in the 1980s. The station's renovations marked one of the early successes in the transformation of modern Providence.

He served on the Board of The Federal Reserve Bank of Boston, Mass. and was also chairman of The African Development Foundation. He was chairman of the Rhode Island Convention Center Authority, overseeing the financing, construction and opening of the Rhode Island Convention Center and Westin Hotel in Providence. He served on many boards of directors, including Meeting Street School, Trinity Repertory Company, Rhode Island Philharmonic Orchestra, The Miriam Hospital, Aurora Civic Association, National

Conference of Christians and Jews, Big Brothers of Rhode Island and Volunteer Services for Animals.

He was the first recipient of the American Heart Association's Gold Heart, which later became known as The Richard M. Oster Gold Heart Award, and was a strong supporter of the Providence YMCA.

He is survived by his wife of 37 years, Sandra Dickens Oster; a brother Stephen Oster of Greenwich, Conn.; children Roberta and Noah Sachs of Richmond, Va.; Sara Jane Oster of Petaluma, Calif.; Jay and Donna Kaufman of Coventry; Allison and William Dessel of Barrington; and Stephanie and Robert Wilmarth of Rumford; and seven grandchildren.

Contributions may be made to The Richard M. Oster Memorial Fund in support of The Miriam Hospital.

Marlene Schechter, 95

PROVIDENCE — Marlene (Rich) Schechter, a lifelong resident of Providence, died Nov. 27. She was preceded in death by her husband, John Schechter, and her brothers Harold L. and Jordan Rich.

Born in Providence she was the daughter of the late Meyer and Anna (Levine) Rich. She had worked most of her adult life at Brown University, most recently as a receptionist in the admissions office until she retired at age 91. In 1998, she received her 25 year service award and was later recognized as Employee of the Year. She was a member of Temple Emanu-El, its Sisterhood, Hadassah, and B'nai Brith.

She leaves her son, David A. Schechter of Providence. Memorial contributions may be made to Hasbro Children's Hospital, Child Life Services, 593 Eddy St., Providence, RI 02903.

See OBITUARIES, PAGE 26

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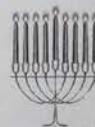
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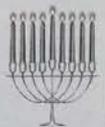
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CHOICES: High school friend leads Miles to self-evaluation and discovery

From Page 14

where Lloyd's son was preparing to become bar mitzvah, and to try to answer some questions: "Who would I have become if I'd done what they did at age 22 – what would my life be like now? How has the experiment to create a utopian style community in the harsh land of the Negev worked?" Those questions – and others – led to five years of fieldwork and, eventually, the publication of the book.

The answers were enlightening, as he learned that what motivated these idealistic young Americans to make *aliyah* is not what keeps them there. "The biggest enemy of utopian thinking is time," Miles said. Ideology, idealism, personal challenges and desire for spiritual growth are what took them there, yet other

factors – fairness, job satisfaction, solidarity and material security – were the reasons many *kibbutzniks* gave for staying.

"There's such a strong sense of community and solidarity," Miles said. "They are maintaining a community with the same people you've known for decades, even though they don't like all of them. They're in it for life."

However, not all of them are in it for life, as some 45 percent of *kibbutz* members or those eligible have left the *kibbutz* and moved to a city in Israel or the country from which they'd emigrated (in some cases, the United States). Some found *schlepping* from Israel to visit their ailing or aging parents in Florida too challenging, and so returned; others left when the Israeli economy was in crisis

in 1987-88. Those Americans who returned expressed a poignant sense of loss and nostalgia – no one who Miles interviewed was entirely happy about having left their unique community.

Those who do stay explain that the *kibbutz* offers so much – their children are educated, lifetime

(individuals born in Israel), who are moving there for reasons unrelated to Judaism. They want the nurturing, support and sense of community, and the founders wonder if can maintain the Jewish values and practices in the face of this change.

Asked his predictions for these *kibbutzim* a generation later, Miles says, "They'll both continue, though they'll have to adapt and become more like our gated communities," I think.

"They'll offer the same sense of solidarity and protection, but offer more private space."

"*Zion in the Desert: American Jews in Israel's Reform Kibbutzim*," published by the State University of New York Press, has been released in paperback. You can contact Dr. Miles at b.miles@neu.edu.

"The biggest enemy of utopian thinking is time."

health care and significant communal support. When someone's child was gravely ill, it was as if it was happening to everyone, and the *kibbutzniks* know that their children will be cared for if something happens to them, he said.

Ironically, these *kibbutzim* are facing an unexpected new challenge from non-religious sabras

RENAISSANCE: Something for everyone

From Page 21

Yashar for the past six years.

In a phone call from Florida, Judge Marjorie Yashar shared her thoughts. "It's been an honor and a privilege to provide this evening of learning for the Jewish community and I hope it will perpetuate our name long after we're gone," she said. "My former husband and I were looking for something to do for the Rhode Island Jewish community; when we attended our first Evening of Jewish Renaissance, we knew we had found the thing we wanted to do for the community." It's so impressive – people who are secular or ultra-Reform to the most religious and people from all over the state find something that appeals to them, she explained. "That rarely happens to have something for everyone. It makes me feel good."

In an email, Dr. James Yashar, wrote: "After spending almost a half a century in the State of Rhode Island, I wanted to express my gratitude for the wonderful time that I had living and practicing medicine in the beautiful state of Rhode Island. I was looking for broad lecture topics that would be appeal to the varied interests of the Jewish community of Rhode Island.

"I decided to endow in perpetuity the Jewish Renaissance Weekend ... It met my expectations for a wide range of interesting topics. The weekends in the past have been well received."

The Evening of Renaissance is Sat., Dec. 13 at the JCC, 401 Elm Grove Ave., Providence.

TEMA: Living within our means

From Page 18

to live on a limited budget. Their expectations and senses of entitlement may not have prepared them for what may be modified styles of living. What were luxuries to my generation are regarded as essentials by my grandchildren.

I cannot just end on such a morbid note. Because deep down I do believe that the economy will recover. We may end up with a little less but we will adjust and certainly survive. What I hope, is that this current disruption of economics can serve a purpose. Perhaps if we want our futures not to be deter-

mined by deficiencies, maybe we should consider living wisely, and not over-indulging in excesses. First generation Americans were savers. The next generation was made up of savers and investors. The current generation has too many spenders. Life should be enjoyed but over-indulgence can be costly. (End of lecture.)

(Incidentally, if you have not yet made your annual contribution to JFRI, please do so immediately – regardless of the state of the Dow Jones).

Tema Gouse is a retired social worker.

Peers remember community leader Richard Oster

RICHARD OSTER, who died on Dec. 1, left a lifetime of memories for people within and without the Jewish community. *The Voice & Herald* was able to connect with a few individuals who knew Oster well.

Matt Shuster remembers his extraordinary generosity within the Jewish community and beyond, particularly in his retirement years. After Shuster introduced him to the JCC executive director, he asked, "What do you need?" When the reply was, "a grand piano," Richard bought a grand piano for the JCC, Shuster said. "He had a good Jewish heart. He was a person who could mix with anyone. He wasn't someone who practiced Judaism by going to *minyan*, but he was always touched by religious

people, and he supported the Jewish community in his way." Skippy Weingeroff, who knew Oster for nearly 50 years, recalled, "Dick was a real man's man, he hunted, fished, raised Labrador Retrievers. He became the chief executive officer of a very staid British company (Cookson), which didn't have very many Jews there." There are a million stories about Dick, he said.

DeeDee Witman, remembered that her father, Sanford Zarum, bought Richard his first baseball glove. His wife, Sandra, was there for every bit of his journey as an equal partner, Witman said. "She was the one constant in his life and they had a remarkably devoted marriage. I don't see that kind of devotion today; Sandra wouldn't leave

his side when he was ill."

Dick loved his Portuguese water dogs so much; when he had to go to a rehab facility, he brought one of them with him, added Witman.

Governor Donald Carcieri, who Oster hired to work for Cookson in 1983, said, "He was a larger-than-life kind of character. A sportsman, an athlete, a fisherman, an accomplished businessman and wonderful family man. Dick never forgot who he was and where he came from." Carcieri added several other attributes: honesty, integrity, philanthropic to a fault, driven, dynamic, and gregarious. "Dick wouldn't have wanted a lot tears at his funeral, he loved the good times."

Obituaries

From Page 25

Slava Vilenskaya, 85

PROVIDENCE – Slava Vilenskaya of Providence, died Nov. 28, at Charlesgate Nursing Center. She was preceded in death by her husband, Abram Zaydes; her brother, Boris and sister, Malka.

Born in Timkovich, Belorussia, she was a daughter of the late Ruvim and Leah (Shpilchan) Vilensky. She lived most of her life in Belorussia, having graduated from Teaching College in Gomel, Belorussia. She was an elementary school teacher in Gomel for more than 30 years and retired in 1978. In 1991, she moved to Providence to be closer to her son and daughter-in-law.

She leaves her sons, Boris Zaydes and his wife, Genia, of Israel; and Leonid Zaydes and his wife Luba, of Providence; her

sister, Pollina Vilenskaya, of Israel; and her four grandchildren, Lena, Arkady, Marina and Gene Zaydes. Contributions may be made to: Alzheimer's Association, 245 Waterman St., Suite 306, Providence, R.I. 02906.

Dorothy A. Wiener

PROVIDENCE - Dorothy A. Wiener, 94, of Providence, and formerly of Pawtucket, died Nov. 27 at Tockwotton Home. She was preceded in death by her husband, Irving Wiener; her parents, David and Pauline Weintraub; her son, Sandy William Wiener; her granddaughter, Alison Beth Comar; and her siblings, Rosemary, Joshua and Irving.

She was born in New York City and attended Hunter College. In 1974, she founded Dorothy Ann Wiener Your Travel Agent in Providence, and she was a professional book reviewer for

many years. A member of Temple Beth-El and its Sisterhood, she also taught Sunday School there. She was a past president of the Providence chapter of Hadassah and a first vice president of the New England region of Hadassah.

She leaves her daughter and son-in-law, Jean and Stephen Comar, of Wilmette, Ill.; her grandsons, Dr. Timothy Comar and his wife Elaine, of Northbrook, Ill. and William Comar of Chicago, Ill.; and her great grandchildren Sarah and Jerome Comar.

Contributions may be made to: Tockwotton Home, Eliza B. Rogers Fund, 75 East St., Providence, R.I. 02903 or to Congregation Sukkat Shalom, 400 Linden Ave., Wilmette, Ill. 60091.

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Panama Canal Cruise

Beverly and Moris Teath, of Hamden, Conn., read *The Voice & Herald* on a recent Royal Caribbean cruise crossing the Panama Canal. Their daughter, and her family, Pam, Barry and Ben Schiff, live in Cranston.



Cape Town, South Africa

Carol and Ron (not pictured) Schwartz enjoy *The Voice & Herald* in Cape Town, South Africa.

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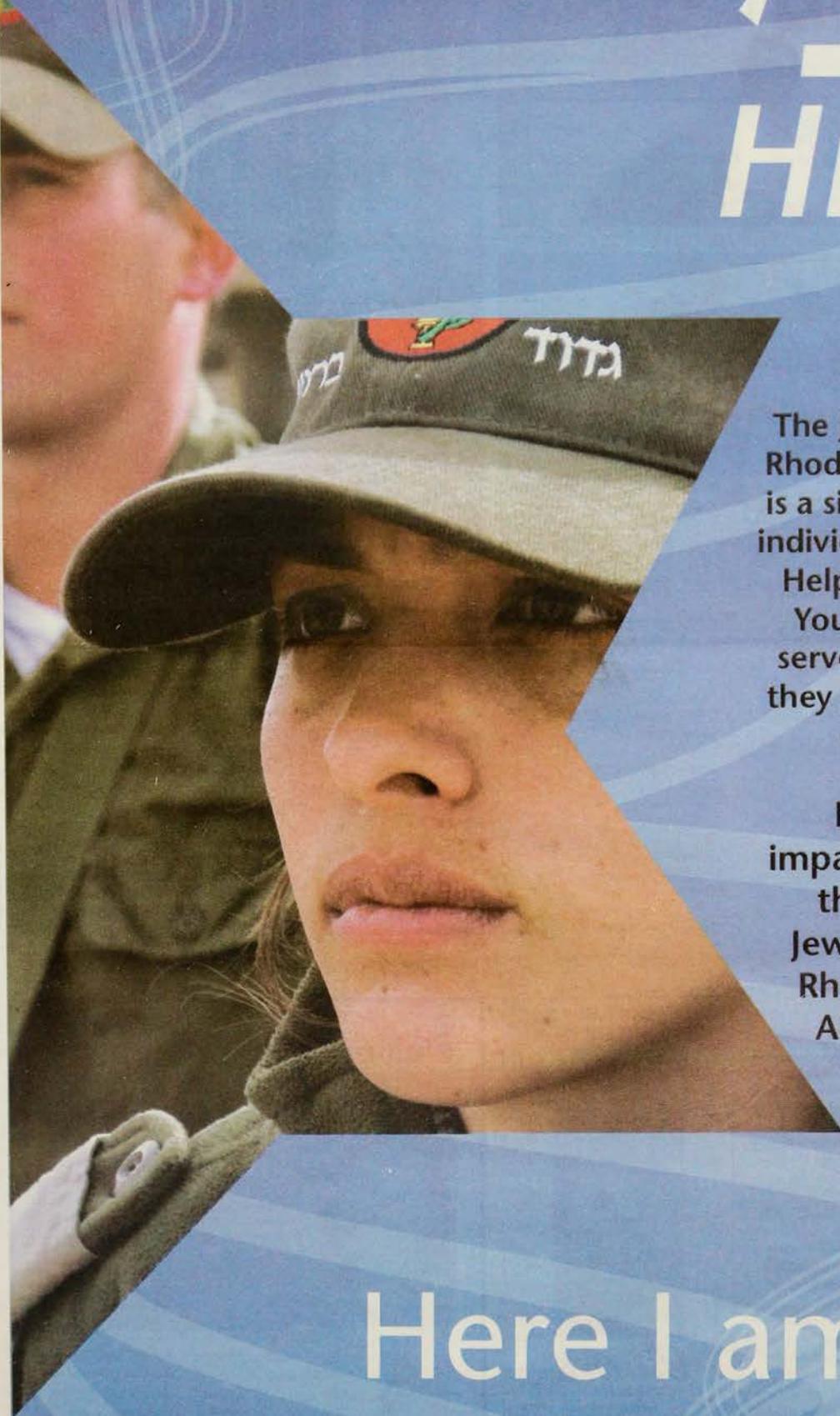
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Latkes made from foods other than potatoes

SEE Page 43



Photo JTA/Linda Morel

The JEWISH VOICE & HERALD

Happy Hanukkah

December 12, 2008 Page 29



Do you remember the Hanukkah Torch Run?

SEE Page 32

Hot fun in the wintertime at the JCC

A season to celebrate community

By CHRISTINE PARKER
Special to *The Voice & Herald*

PROVIDENCE – Hanukkah comes late this year – sundown on Dec. 21 – and the Jewish Community Center of Rhode Island (JCCRI) is ablaze with health, fitness and fun. As a gathering place for Jews from around the state, the JCCRI, in concert with other Jewish agencies, provides opportunities for Jews, affiliated or not, observant or not, to come together to celebrate the Festival of Lights.

AN EXCITING LINE-UP

Dec. 1-31: Give the gift of health with a JCC membership. Membership promotions include access to a state-of-the-art fitness center, including group exercise classes and yoga, and the pool. A three-month membership is available, as is a membership promotion that offers 13 months for the price of 12. Join one of these and you can enter the state-wide "Shape Up Rhode Island" program with a team and receive a 30-minute personal training session. Already a member?



THE QUICK YOUNG KIDS during JCCRI's Vacation Camp jump over the lazy dog.

Photo courtesy of JCCRI

Consider a gift certificate for a family member or friend. Some restrictions apply, so call 861-8800, ext. 116, for information, or see the

JCC web site, www.jccri.org.
Saturday, Dec. 13: The Bureau of Jewish Education of RI presents the 8th annual

Evening of Jewish Renaissance, at the JCCRI. For more information, contact Jamie Richman, community education

coordinator at 331-0956, ext. 181 or jrichman@bjeri.org.

See EVENTS Page 38

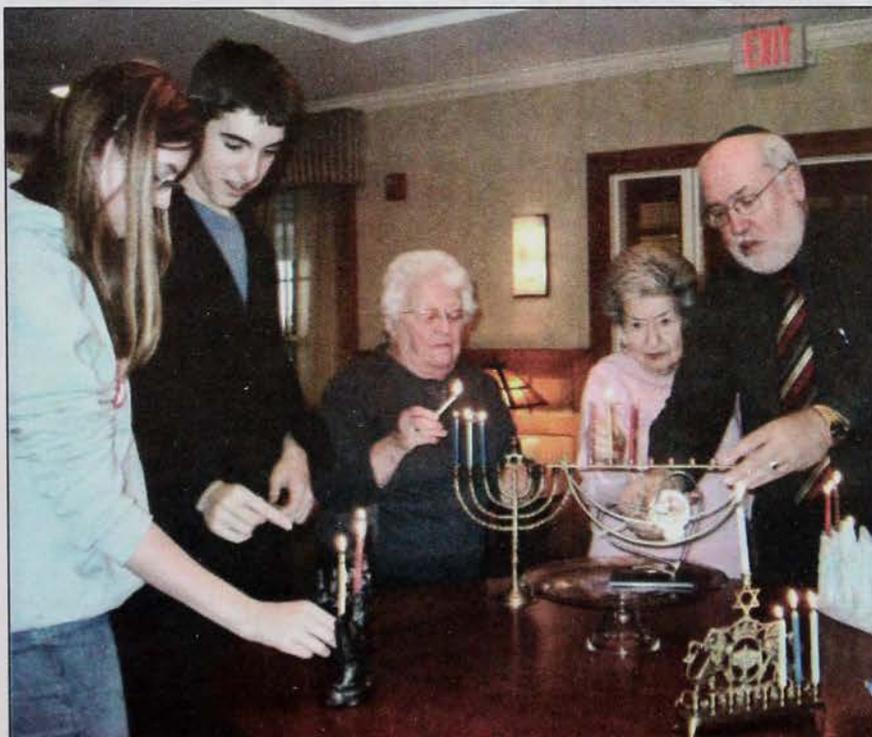


Photo courtesy of Lev Poplow

ETHAN ADLER joins with residents and family members in lighting the Hanukkah lights.

Spirit of life at Tamarisk shines brightly

The miracle of Hanukkah, from generation to generation

By LEV POPLOW AND SUSAN ADLER

Special to *The Voice & Herald*

THE MIRACLE of Hanukkah is clearly reflected in how the light from a tiny bit of oil that was meant to last for one day kept the hope of the Jewish people alive for eight. The light of those candles and what the miracle represents are still flickering strongly within the Jewish community.

For the past five years at Hanukkah, the smell of home-made potato *latkes* and *sufganiyot* has been filling the air at the Phyllis Siperstein Tamarisk Assisted Living Residence. Judy

Hochman, whose mother lives at Tamarisk, reflects on why Hanukkah is so special to the both of them. "Hanukkah is made special and meaningful for the grandchildren, residents as well the grown adult children," she said. "The warm feeling inside at Hanukkah time is made special by everyone gathering together as one large family."

The oil burning menorah stands proudly on a table in the main lobby that has become the centerpiece for the Hanukkah celebration. Through the years, Hanukkah nights have been celebrated at Tamarisk by having friends and prominent community members, such as Jewish Seniors Agency President Susan Leach DeBlasio, come to light the menorah in a celebration that brings together residents, family members and staff.

See TAMARISK, Page 36

In this season of light, Hanukkah candles, menorahs are plentiful

Everything you wanted to know and... maybe more... about Hanukkah candles

BY LINDA STEINHARDT
Special to *The Voice & Herald*

PROVIDENCE – Hanukkah is a celebration of hope and dedication. Jewish families around the world light candles for eight nights to commemorate the rededication of the Temple after the Maccabees' victory over the Greek-Syrian armies, when one day's worth of oil miraculously lasted for eight nights.

Part of the fun of this holiday is deciding what kind of candles to use. Here is a brief but, hopefully, illuminating, consumer guide to Hanukkah candles.

WHERE CAN I BUY HANUKKAH CANDLES

There are many good places to shop for Hanukkah candles, from Judaica stores, temples and sisterhood gift shops, to supermarkets, and even online Judaica businesses based in Rhode Island. The choice of where to shop is often about whom to support with your purchase: dollars from temple gift shop purchases flow back to the institution, commercial stores are for profit, while Judaica stores

often support artists who make Hanukkah items, and Israel by selling Israeli products. (Of course, *The Voice & Herald* offers this sage advice: Please support our advertisers and our community's Jewish institutions.)

TEMPLE AND SISTERHOOD GIFT SHOPS IN R.I.

Temple Habonim Sisterhood Hanukkah Gift Shop, 163 New Meadow Rd., Barrington, 245-6536, is located in the temple library. Like Shangi-La, it exists only briefly, for one month before Hanukkah. The shop sells candles ranging from \$1.25 to \$10 and menorahs ranging from \$25 to \$50. June Poses runs the store, which has a warm, social atmosphere. You can find all the basic Hanukkah things you need. The shop is open during regular temple hours and on Sunday mornings from 9:30 a.m. until noon.

Temple Emanu-El, 99 Taft St., Providence, 331-1616, carries a wide range of Hanukkah items. Hanukkah candles cost from \$11 to \$15, and the store carries both Israeli Safed and Alef Judaica candles. Also in the store is a wide variety of *hanukkiot*, from traditional to contemporary, ranging in price from \$30 to \$140.

The store will be open on Sunday, Dec. 14, from 9 a.m. to 1 p.m. and by appointment. Donna Stouber and Pam Kait-

lin-Miller are the buyers for the shop. They suggest that freezing candles will make them burn a bit longer. Each year, they attend a special gift show in New York City to help stock their shop with artistic and unique items.

Temple Shalom, 223 Valley Road, Middletown, 846-9002, has a gift shop that is open on Wednesday afternoons from 3:30 to 5:30 p.m. and Sunday mornings from 10 a.m. to noon. According to the rabbi, the shop offers traditional candles as well as contemporary ones including beeswax and "multi-colored, fancy ones, deluxe." The prices range from 75 cents a box to \$10 a box "for the really fancy, fancy."

Temple Sinai Judaica, 30 Hagen Ave., Cranston, 942-8350, is offering "beautiful" candles from Israel at prices ranging from \$8 to \$15 a box, at its gift shop, which includes Shabbat candlesticks, *mezuzot*, framed jewelry, books, children's gifts, menorahs, picture frames, albums, *yarmulkes*, *mah-jongg* and more. The shop is open on Sundays during religious school from 9 a.m. to 12:45 p.m. and by appointment.

Temple Am David, 40 Gardiner St., Warwick, 463-7944, advertises its gift shop as "where Hanukkah gifts abound," including candles, menorahs,

See CANDLES, Page 54



A STANDARD BOX of Hanukkah candles contains 45 candles. You can use candles left over from previous years' celebrations. You can also find candles that are dripless.

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This year's miracle may be found in thrift shopping

Save your budget, and do a mitzvah

By EDMON J. RODMAN
Special to The Voice & Herald

LOS ANGELES (JTA) – This Hanukkah, the miracle may need to come from your wallet. What with eight nights of family gift-giving, many recession-year budgets might have only enough cash for five or six.

The miracle can still happen. Jewish thrift shopping can light your way.

For eight days we are required in our windows to demonstrate the *nes*, the miracle. This year, beginning Dec. 21, the year's longest night, you can show the candles' flames anew with old menorahs purchased for students, family and friends at thrift shops.

This Chapter 11 year you may want to think outside the box store. Not all dreidels need be of clay. Thrift shops have them in porcelain, pine, silver plate and acrylic.

Jewish thrift shopping provides an opening not only to stretch your budget – *hamukiyot*, Shabbat candlesticks, *sefer* plates, books and artwork sell for a frac-

tion of their original retail price – but to recycle many gently used Jewish ritual items.

Through buying and contributing to Jewish and other nonprofit organizations, you can support organizations hard at work repairing our communities.

Jews have a tradition of *hiddur mitzvah*, of beautifying a *mitzvah*, and what better way than by putting to new use a pair of old Shabbat candlesticks and supporting organizations that help people to recover and start anew?

"This Chapter 11 year you may want to think outside the box store."

Nationally, NCJW, Hadasah and ORT run resale shops with Judaica in many major cities. Many towns also have thrift shops run by Jewish federation councils and hospitals. ORT resale shops help support 300,000 students, as well as communities and families.

The Torah concept of *bal tashchit*, do not destroy, finds an application in Jewish thrift shopping. In its Talmudic

interpretation, these words from Deuteronomy are an injunction against waste, of discarding what might still be of use.

Many of our grandparents immigrated here with very little, carrying with them a much different attitude than ours about product life. Their feelings toward what we call "reuse" can be summed up by the lyrics of the well-known Yiddish folk song "*Hob Ikh mir a mantl*," "I had a little coat":

"I had a little coat that I made long ago.
It had so many patches there was no place to sew.
Then I thought and I prayed and from that coat I made a vest."

The song continues with the vest wearing out and being made into a hat, then a pocket, then a *knepl* – a button. Once that is gone, the tailor left with nothing, makes a song of his experience.

Thrift shopping can be an adventure, a trip back in time. Each object has a story to tell that with a little observation and research you will be able to hear.



HADASSAH AND NJCW chapters often operate non-profit thrift and resale stores, as does ORT.

See MIRACLE, Page 56

Wishing you a Happy Chanukah!
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HANUKKAH TORCH RUN A running tradition of Hanukkahs past

From T.F. Green Airport to Providence, a torch relay to inspire

BY ANNE SHERMAN
Special to *The Voice & Herald*

HOW DO YOU celebrate Hanukkah? Our Jewish community celebrated Hanukkah, from 1972 through 1975, with the annual Hanukkah Torch Run, sponsored by the Rhode Island Jewish Youth Presidents' Council.

The torch was flown from Jerusalem to Kennedy Airport in New York City, and then flown by private plane to T.F. Green Airport in Warwick. There, Leonard Kortick and volunteer runners held a ceremonial lighting. The torch was

then carried by runners from the airport, through Warwick, South Providence, downtown Providence, the East Side and finally to the Jewish Community Center of RI (JCC). The run took about two hours and the torch was used to kindle the JCC's own gigantic outdoor Hanukkah menorah.

According to the Nov. 24, 1972, issue of *The Rhode Island Herald*, (a now-defunct paper that predated *The Voice & Herald*) the ceremony was held on Sunday, Dec. 3, at 4 p.m. The relay was a re-enactment that illustrated the spirit of the state of Israel and commemorated the Israeli athletes murdered at the Olympic Games in Munich.

Rabbi Eli Bohnen of Temple Emanu-El and Cantor Karl Kritz of Temple Beth Israel conducted a memorial service for the slain Israeli athletes. R.I. Gov. Frank Licht and other

dignitaries spoke at the lighting. After the ceremony, there were children's activities and a Hanukkah family supper.

The 1973 celebration was held on Sunday, Dec. 23. That year, 50 runners from area colleges and high schools, all led by Leonard Kortick, carried the torch from the airport to the JCC. Dignitaries included former Gov. Frank Licht; Rabbi William Braude from Temple Beth-El; Cantor Natan Zubar from Temple Beth Am; Max Alperin, president of the Jewish Federation of Rhode Island; Sigmund Hellmann, executive director of the JCC; and Jeremiah Gorin, president of the JCC Board of Directors. After the lighting, a family supper and activities for the children were held.

The following year, the 1974 celebration had a theme: "Shalom: In Israel and the

See Run, Page 34



Photos courtesy of R.I. Jewish Historical Association

LEONARD KORTICK carefully removes the torch from the private plane at T.F. Green Airport.

'Be active and keep fit'

IN A PHONE interview with *The Voice & Herald*, Stu Kortick, his nephew, remembered Kortick: "He was extremely proud of his heritage, of being Jewish, and of who he was. It was important to him to be active and keep fit. He was a very well-liked and generous man — my uncle was always doing

a *mitzvah* for someone." Stu remembered cheering his uncle on at the relays and supporting him in his training runs. Kortick, who died July 13, 1997, had trained some famous athletes, including boxer Vinny Pazienza and some professional football players. "He wanted people to run in open fields or at

athletic tracks, he never encouraged them to run on streets with traffic," Stu said.



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HANUKKAH TORCH RUN



LEONARD KORTICK, left, prepares to light the Hanukkah torch held by Harlan Espo (center), as Rabbi Jacob Handler observes. Can you identify the man at the far right? If so, please let us know.



Photos courtesy of R.I. Jewish Historical Association

GOV. FRANK LICHT congratulates Leonard Kortick after he finished the Hanukkah Torch 10-mile relay from T.F. Green Airport to the JCC.

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HANUKKAH TORCH RUN



LEFT TO RIGHT, Leonard Kortick, Harlan Espo, Marc Richmond, and Gov. Frank Licht celebrate, as the younger crowd at the JCC looks on.

RUN: Celebrating Jewish athletes, peace, community

From Page 32

World." Opening ceremonies were held at the airport with Rabbi Bernard Rotman of Temple Beth Am and Warwick Mayor Eugene McCaffrey speaking. At the JCC, after the menorah lighting, participants enjoyed singing, dancing and a Hanukkah family supper.

In 1975, according to a Dec. 1, 1975, article in The Providence Journal, 34 men and women ran from the airport to the JCC where a crowd of 300 people met them. The annual run, again led by Leonard

Kortick, symbolized the unity between Jews here and in Israel.

Speakers included Providence Mayor Vincent Cianci, Jr.; Robert Reisman, president of the Jewish Federation of Rhode Island and Jeremiah Gorin. Roberta Hofspenberg, one of the coordinators of the event, read a proclamation from Gov. Noel designating the week as Rhode Island Jewish Youth Presidents' Council Week.

Because there is no mention of a 1976 Hanukkah Torch Run in *The Herald*, we must assume that the run lasted four years.

Kortick, who ran the entire 10-mile relay in each run, was a real estate broker, a salesman and a running instructor with the old Providence YMCA on Broad Street.

Anne Sherman is the director of the R.I. Jewish Historical Association.

A different version of this story appeared in the Nov. 30, 2007 issue of The Voice & Herald. Additional reporting was done by Associate Editor Nancy Kirsch.



LEONARD KORTICK displays the torch.

*Warm Hannukah Wishes
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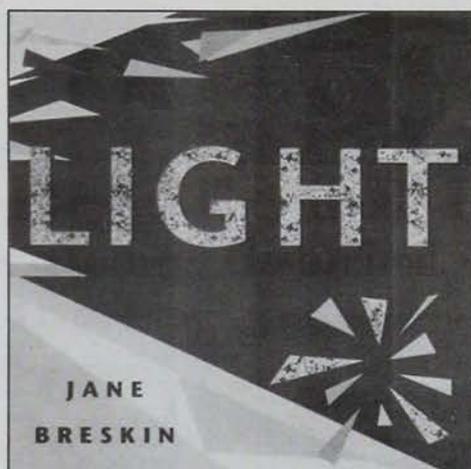
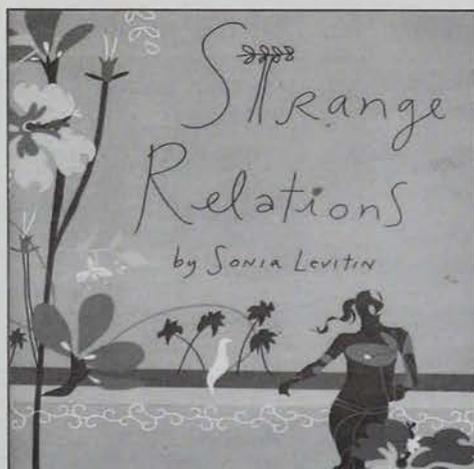
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BY ASSOCIATION OF JEWISH LIBRARIES STAFF
Special to *The Voice & Herald*

VETERAN librarians, the members of the Sydney Taylor Book Award

Committee of the Association of Jewish Libraries, read, rate and review every published Judaica children's book. The comprehensive (and lengthy) list of the award-winning books can be found at www.jewishlibraries.org/ajlweb/awards/st_books.htm.

The selected books are those with universal or Hanukkah themes.

"Jews are book lovers, and Jewish

librarians even more so," said Susan Dubin, president of the Association of Jewish Libraries.

What better gift at Hanukkah than a book? No one knows better than librarians what kids are reading, so take their advice.

YOUNGER READERS

The Bedtime Sh'ma: A Good Night Book, by Sarah Gershman. Illustrations by Kristina Swarner. Published by EKS Publishing, 2007, 40 pages, \$24.95, CD included, for grades preschool-2.

This book helps young children understand the meaning of the *Shema* prayers. The stunning artwork matches the mood of the text, and the words of the prayer in Hebrew, English, and transliteration are beautifully integrated into double spread illustrations.

The Castle on Hester Street, by Linda Heller and illustrated

by Boris Kulikov. Published by Simon & Schuster Books for Young Readers, 2007, 40 pages, \$15.99, for grades K-4.

A young girl visiting her grandparents learns the story of their immigration to the United States, their life on the Lower East Side of New York City, and how they met in this 25th anniversary edition of a beloved classic.

Letter on The Wind: A Chanukah Tale, by Sarah Marwil Lamstein and illustrated by Neil Waldman. Published by Boyd's Mills Press, 2007, 32 pages, \$16.95, for grades 1-4.

When his village suffers a drought leaving no olive oil for the menorahs, Hayim, a poor and humble man, writes

a letter to the Almighty to request enough oil for the entire village.

Light, by Jane Breskin Zalben.

Published by Dutton Children's Books, an imprint of Penguin Young Readers Group, 2007, 40 pages, \$17.99, for grades 1-4.

The concepts of *tikkun olam* and making the world a better place are explained simply, yet lyrically, in this picture book inspired by the writings of Rabbi Isaac Luria, a 16th century Kabbalist.

My Cousin Tamar Lives in Israel, by Michelle Shapiro Abraham and illustrated by Ann D. Koffsky. Published by URJ Press, 2007, 16 pages, \$6.95, for grades preschool-3.

A young North American boy compares his observances of the Jewish holidays to those of his cousin Tamar who lives in Israel.

A Nickel, a Trolley, a Treasure House, by Sharon Reiss Baker

"What better gift at Hanukkah than a book?"

See WINNERS, Page 38

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TAMARISK: Where Hanukkah is a family affair for all generations

From Page 29

As resident Hy Jacobson said, "This is my home. Tamarisk makes me feel even more at home during the holidays as opposed to being on my own where I might skip something. I appreciate celebrating Hanukkah in our community where time is taken to make sure we can observe the holidays. I appreciate being part of a community staffed by people who work so hard to bring me joy, especially during the holidays."

Tamarisk residents and family members have also had the pleasure, on more than one occasion, of making olive oil with Rabbi Yossi Laufer. Helen Silverberg said: "The part I love the most is the oil-pressing demonstration, especially with the rabbi's children. It's so cute how they help their father. Just as all the kids who come into our community to help out at Hanukkah."

As residents gathered around the *hanukkiyah* you could feel the *ruach b'hayim* (Spirit of Life) in the singing of the blessings and traditional songs.

The inner child comes out in all of us with anticipation of a game of *dreidel*, eating chocolate *gelt* and getting our hands on those *latkes*.

Other guest lighters, the Cantors Richard and Ivan Perlman, talked about the shared experience. "The miracle of Hanukkah has so much meaning. From



Photo courtesy of Lev Poplow

JEWISH SENIORS AGENCY President Susan Leach DeBlasio lights the menorah in a celebration that brings together residents, family members and staff.

the miracle of the Maccabees who against all odds, and, with the help of God, overcame

what seemed to be an undefeatable army – to a moment of time when sons and their fathers are gifted with the miracle to stand together for so many years of dedicated love of God as we dedicate the lights of Hanukkah together – hand in hand. It doesn't get better than

that!"

As the *Shamas* represents being the leader among the

cates, proudly stand together as one community. As we look forward to rejoicing this

year the community will be gathering in homes all over Rhode Island. For seniors these homes might be a nursing home, an assisted living residence, the Shalom Apartments, Tamarisk or your own home.

While they might have different addresses the goal has been the

"This is my home. Tamarisk makes me feel even more at home during the holidays."

Hy Jacobson

candles we, as the elders of the community and their advo-

same – to bring them a *haimi-she* Hanukkah that celebrates family, community, joy and love.

MIRACLES OF HANUKKAH

The first miracle of Hanukkah has been the generosity of the JSA Women's Association, which for their 15th consecutive year, have come together to assemble Hanukkah gift bags. With the assistance of To Life Center Adult Day Services participants, working together with Women's Association volunteers, the assembly of the gifts has become a fun celebration of women coming together to perform a wonderful *mitzvah*.

This year alone, more than 165 people living in nursing homes will be receiving Hanukkah gifts. This act of giving gifts to our Jewish seniors lets them know that they continue to be a valued community member.

The second miracle is the volunteers connected with Jewish Eldercare of Rhode Island (JERI) who have been delivering all the Hanukkah gifts every year. It is a rewarding experience for parents and children who have been delivering not only gifts but smiles. This act of *tikkun olam* is a great example of *l'dor v'dor*. The lessons are being passed from one generation to another.

The third miracle is the Hanukkah parties that are

See SENIORS Facing Page

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SENIORS: Celebrating the 'nine' miracles of Hanukkah

Continued from previous page
 celebrated in facilities all over the state such as at JSA's To Life Center. The miracle for the To Life Center is that many of the participants come from former Eastern Bloc countries and now have the freedom to openly celebrate Hanukkah. Liana Kaplan, originally from Russia, talked about celebrating Hanukkah at the To Life Center: "We all are from Jewish origin, our grandfathers were religious and able to follow the traditions of Hanukkah. It has a special meaning to us to be able to follow in their path as our ancestors have. We are keeping their traditions alive."

Menorahs are lit, *latkes* are eaten, songs are sung with joy, and we talk of the miracles in our own lives. It's difficult to describe the joy that these parties bring to our elders who enrich our lives by participating in the rituals of Hanukkah.

The fourth miracle of Hanukkah has been collaborations with other organizations such as Temple Sinai Seniors led by Baila Bender. Each year they reach out to us and the rest of the community to see which of our seniors and families are in need of assistance. Hanukkah baskets are put together by Temple Sinai members and then distributed to families in need throughout the area.

The fifth miracle has been

the opportunities that have been given to all of us to bring young people together with our elders to celebrate the miracle of light. The students from the Jewish Community Day School, Temple Am-David Religious School, Providence Hebrew Day School, Temple Beth-El and the campers from Camp JORI have all been given the gift of learning.

The lessons of *biddur p'nei zaken*, honoring the elderly is evident by the songs they have sung for us at Tamarisk, the menorahs they decorated at Camp JORI for distribution at Hanukkah time and the gift that they are giving back at such a young age are miracles.

The sixth miracle has been our community itself, which this year will be gathering at Tamarisk to show how the strike of a match can clearly spark the enthusiasm of a community to come together as one during this Hanukkah season. As agency delegations from throughout the community gather to kindle the menorah they will represent each night of Hanukkah by being the "*shamases*" that they are. While singing and rejoicing together we all will be able to reflect upon the miracle that as one community anything is possible.

No matter where your loved one lives it is not easy to be far away, especially on a holiday.

The seventh miracle is the families who have seen how fulfilled the spirit of their loved ones have been by the celebrations of not only Hanukkah but of their parents' lives.

The families have been celebrating along with all of us from our first Hanukkah Klezmer Party at Tamarisk (featuring the Klezphonics and Amy Olson, daughter of a Tamarisk resident) to this year's celebration.

Longtime resident Dorothy Lippman said: "It's very heartwarming to be able to spend Hanukkah, or any Jewish holiday, in a family atmosphere like we have at Tamarisk. It may not be the same as being with our 'original' family but it is a delightful and wonderful substitute." An additional blessing this year, as in years past, is the many families who sponsor Hanukkah parties in nursing homes.

The eighth miracle of Hanukkah is the seniors themselves. Without their years of hard work, dedication, commitment, and perseverance none of us would be able to shine on this Festival of Lights. It is all of us who live in the community who should be saying *todah rabah*, thank you, to them for all that they have taught us. This is what we reflect on when we recite the Shehechyanu on the first night.

"The lights of the Hanukkah menorah that we kindle in



Photo courtesy of Lev Poplov

CANTORS RICHARD AND IVAN PERLMAN light the Hanukkiyah.

our homes are a reminder both of the Menorah in the Temple in Jerusalem and the light that shines brightly within each of us. For as it says in Proverbs 20:27 - "The candle of God is the soul of man." (Libi Astair)

The seniors we are so blessed to represent make each of us shine brightly. Through the lighting of the menorah we are forever connected to those who have come before us and those yet to come. The flames of *Tikvah*, hope, have infused, nurtured and sustained our people with the spirit of life at

the darkest time of the year in an unending chain stretching back for thousands of years. We look forward to future simchas together with the knowledge that the link from one generation to another will never be broken. Happy Hanukkah.

Lev Poplov is the director of resident programming at Tamarisk. Susan Adler is the director of Jewish Eldercare Rhode Island, a division of Jewish Seniors Agency.



Edith H. Ajello
 State Representative

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EVENTS: Something for all family members

From Page 29

Sunday, Dec. 14: Family Hanukkah Workshop, at JCCRI. The event is free and scheduled from 10 a.m. to 2 p.m. This is the perfect opportunity to create a handmade gift or two. A hands-on arts and craft workshop for the entire family and a menorah building workshop are included. You can enter your menorah in the Menorah Building Contest, sponsored by The Gertrude Solomon Fund. Call 861-8800, ext. 147.

Sunday, Dec. 14 – Sunday, Dec. 21: Hanukkah Shuk and Gift Fair, JCCRI lobby. Come and shop for gifts and holiday related items from around the world, and Judaic Traditions for sale during normal business hours. No admission fee.

Monday, Dec. 15: "Buying the perfect age appropriate gift for your child," is a presentation by Director of JCC Early Childhood Education, Robin Meyerowitz, sponsored by Shalom RI, JCCRI and Creatoyvity. The event will be held from 7 to 9 p.m. at Creatoyvity Toy Store, 736 Hope St.; admission is free and you receive 10 percent off all items bought during the program. Call 861-8800, ext. 130, for information.

Wednesday, Dec. 17: Chicago Rhythm and Jews: a free morning concert. The University of Chicago's Jewish *cappella* group offers a high energy concert at 11 a.m. at the JCC. Call 861-8800, ext. 108.

Thursday, Dec. 18: Fantastic Family Dinner, at the JCC, from 6 to 8 p.m. Family and child friendly celebration that welcomes non-members and fami-

lies of all kinds. Food, drinks, singing, games and fun for all ages, including a *latke* contest and menorah contest judging. Admission is \$7/adult, \$25/family at the door. Call 861-800, ext. 147 for more information.

Thursday, Dec. 18: "Live from the 92nd Street Y," with featured speaker, Secretary of the United States Treasury Henry Paulson, at 8 p.m. This is the final session for the season and it's free of charge. Call 861-8800, ext. 108 for more information.

Tuesday, Dec. 23: Young Jewish adults, ages 21 to 35, are invited to join Gesher City's Hanukkah party, at Restaurant Dolce Vita, beginning at 7 p.m. Fee includes dinner, tickets for two drinks, games and raffle. For details or to sign up, email reutler@jccri.org.

Dec. 22-24, 26, 29-Jan. 2 and Jan. 5: Vacation Camp at the JCC for grades K-6. Counselor in Training (CIT) program available for grades 7-11. Remember, if school is out of session, the JCC is in! Different activities, with snacks and swimming, are offered each day; you can select your activities. Hours are 9 a.m. to 4 p.m., with early arrival (8 to 8:50 a.m.) and extended day (4 to 6 p.m.) options are available. Call 861-8800, ext. 147, for rates and information.

Thursday, Dec. 25: It's "Movie Day at the J!" Bring your blanket, a picnic lunch and join your friends for the movies, from noon to 3 p.m., admission \$3/person. Movie selections to be announced, and candlelighting will follow the movies. Call 861-8800, ext. 147.



PROVIDENCE MAYOR DAVID CICILLINE lights the Hanukkiyah at the family celebration in 2007.



Photos courtesy of JCCRI

CHILDREN MAKE their own menorahs as part of the family Hanukkah workshop.



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Jewish Community Hanukkah Calendar

SUNDAY

December 14

Family Hanukkah Workshop
Menorah building contest, arts and crafts workshop

WHEN: 10 a.m. – 2 p.m.

WHERE: JCC, 401 Elm Grove Ave.,

MORE INFO: 861-8800, ext. 147

Hanukkah Shuk, Gift Fair

Gifts and holiday items from around the world

WHERE: JCC lobby, 401 Elm Grove Ave., Providence

WHEN: The week of Dec. 14 – Dec. 21, normal business hours

MORE INFO: 861-8800

Concert

Rick Recht, the top-touring musician in Jewish music, will perform an all-ages family concert in Early Hanukkah Celebration. Latkes & applesauce, sufganiyot, and presents for the children.

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

WHEN: 4:30 p.m.

MORE INFO: 331-6070

MONDAY

December 15



FISHEL BRESLER'S KLEZMER & HASIDIC ENSEMBLE will perform their 18th annual concert on Wednesday, Dec. 24, at 7:30 p.m. at Congregation Ohave Shalom Coffee House, 671 East Ave., Pawtucket. Doors open at 7 p.m. Adults/\$10; children/\$7. In honor of Hanukkah, latkes will be on sale, along with other snacks and beverages. Funded in part by a grant from the RI State Council on the Arts. For more information, call 273-9814.

Age-appropriate kids' gifts

Talk by Robin Meyerowitz, director of JCC Early Childhood Education

WHEN: 7-9 pm

WHERE: Creativity Toy Store, 808 Hope St.

COST: Free (10 percent off all-

purchases during program)

MORE INFO: Call 861-8800, ext. 130

Kids-friendly Hanukkah celebration

WHEN: 6-8 p.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

COST: Adults/\$7; families/\$25

MORE INFO: 861-8800

THURSDAY

December 18

Fantastic Family Dinner

FRIDAY

December 19

Lunch & Learn at JCCRI

Intergenerational Hanukkah party featuring klezmer with Fishel Bresler, Israeli youth emissaries, Ziv and Zohar. No charge for seniors.

WHEN: 11:45 a.m.-1:45 p.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

MORE INFO: 861-8800, please RSVP

Yiddish Shmooz

Group will celebrate Hanukkah with lighting of candles and singing song.

WHEN: 9:30 – 11:30 a.m.

WHERE: JCCRI, 401 Elm Grove Ave., Providence

MORE INFO: Elly, 861-8800, ext. 107

Hanukkah Shabbat

Temple Shalom welcomes new members

WHEN: Dinner 6 p.m., worship at 7:30 p.m.

WHERE: 223 Valley Road, Middletown

MORE INFO: 846-9002

See CALENDAR, Page 40



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Jewish Community Hanukkah Calendar

From Page 39

SUNDAY

December 21

Sisterhood Celebration
Family Hanukkah celebration at Temple Habonim, with a latke dinner, a live band, and a song fest hosted by Emily Mathis. Bring a menorah and a dessert to share

WHEN: 5 p.m.

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

MORE INFO: 245-6536

Hanukkah at Warwick Mall

Chabad of West Bay presents menorah lighting, magic show, latkes & gelt, Jewish music by Stan Freedman and Sounds of Simcha and more.

WHEN: 3-4:30 p.m.

MORE INFO: 884-7888

Hanukkah Program

Comedian Joel Chasoff to headline annual Ira S. and Anna Galkin Hanukkah Program

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

WHEN: 2 p.m.

MORE INFO: 935-9890

Giant Menorah Lighting

Barrington Chabad will host its second annual grand menorah lighting

WHEN: 3:30 p.m., refreshments at Barrington Library; 4:30 p.m. menorah lighting (the lighting will continue from Dec. 22-28 at 5:30 p.m.)

WHERE: In front of Barrington Town Hall, County Road, Barrington.

MORE INFO: 247-4747

Hanukkah Party

Potluck dinner, holiday music, fun games and candle lighting.

WHERE: Agudas Achim, 901 N. Main St., Attleboro, Mass.

WHEN: 4-7 p.m.

MORE INFO: Lori Abbott, levis-haina@comcast.net

MONDAY

December 22

Hanukkah Legoland
Lego fun and a giant menorah lighting, hot latkes

WHERE: Cranston City Hall

WHEN 5 P.M.

MORE INFO: 884-7888

TUESDAY

December 23

Gesher City's Hanukkah party

Young Jewish adults ages 21-35 are invited to join Gesher City's Hanukkah party

WHERE: Caffe Dolce Vita, 59 DePasquale Sq., Providence

WHEN: 7 p.m.

MORE INFO: rcutler@jccri.org

Candle Lighting

Join the governor, elected officials and Chabad for a special Hanukkah Candle Lighting Ceremony and memorial program and prayers for those martyred in Mumbai, India.

WHERE: R.I. Statehouse

WHEN: 6:30 p.m.

MORE INFO: 273-7238

WEDNESDAY

December 24

Fishel Bresler's Klezmer & Hasidic Ensemble

Group host 18th annual concert

WHEN: Doors open at 7 p.m.

WHERE: Congregation Ohave Shalom Coffee House, 671 East Ave., Pawtucket.

COST: Adults/\$10; children/\$7.

MORE INFO: 273-9814

Dec. 25

Children's Hanukkah Party

With pizza, dreidel tournaments, arts and crafts, raffle and prizes, and decorate your own Hanukkah cookies.

WHERE: Chabad House, 171-173 Prospect St., corner of Olney, Providence

WHEN: 1 p.m.

MORE INFO: 273-7238

FRIDAY

December 26

Hanukkah Dinner

Followed by candle lighting and Shabbat Services.

WHERE: Temple Sinai, 30 Hagen Ave., Cranston.

WHEN: 6 p.m.

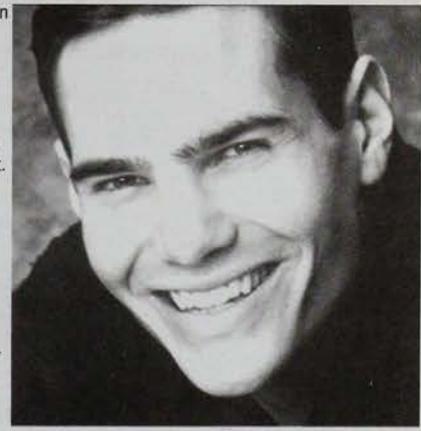
COST: \$5/person, \$20 family max.

MORE INFO: 942-8350 to RSVP

Erev Shabbat services

Join us for worship, song and lighting of our giant, hand-made Chanukah menorah!

WHERE: Temple Etz Chaim, 900



COMEDIAN JOEL CHASOFF will headline a Hanukkah party at Temple Torat Yisrael, 330 Park Ave., Cranston on Sunday, Dec. 21, at 2 p.m. Free.

Washington St., Franklin, Mass.

WHEN: 7:30 p.m.

MORE INFO: www.temple-etz-chaim.org

SATURDAY

December 27

Chabad Hanukkah Café

Melave Malka - post-Shabbat dinner featuring guest speaker and "The Power of Light and Goodness over the Forces of Darkness and Evil." Enjoy latkes and hot apple cider.

WHERE: The Laufer Home, 48 Savoy St., Providence

WHEN: 7:30 p.m.

MORE INFO: 273-7238



Photo by Sam Asinof

BARRINGTON CHABAD will host its second annual grand menorah lighting in front of Barrington Town Hall on Sunday, Dec. 21, at 4:30 p.m. Refreshments will be available at 3:30 p.m. at the Barrington Library.

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Thurs. Dec. 18th 5:00 p.m. - 8:00 p.m.

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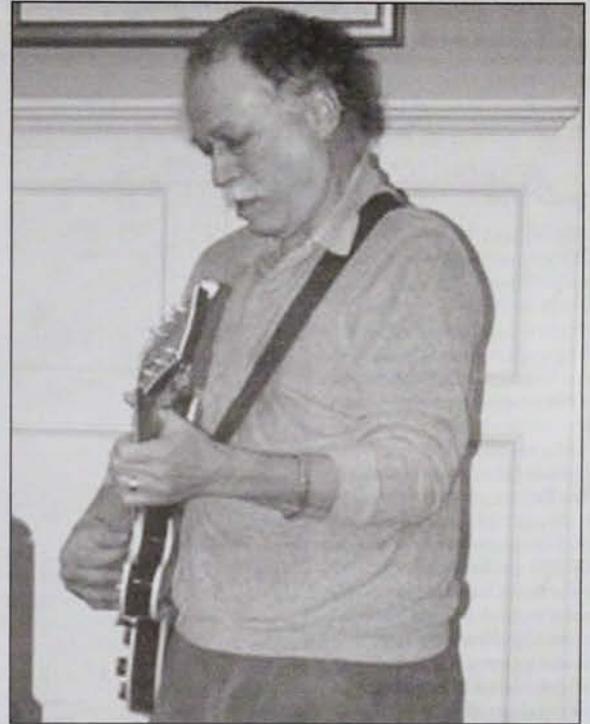
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Hanukkah Greetings

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'The Heart Strings' play at Tamarisk



Photos by Lev Poplow

DAVID WASHINGTON, left, on trombone, is co-founder with Jennifer Gao of the musical group Chordae Tendinae (the heart strings or tendons in the heart). The group performed Dec. 7 at Tamarisk Assisted Living in Warwick. The group of Brown University medical students brings

music to nursing homes, hospitals, and assisted living sites. Brown medical students are also participating in a gerontology program with Tamarisk. Two physicians also perform with the students, Dr. Raymond Welch on bass and Dr. Kenneth Korri, above, on guitar.



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URJ promotes 'Nothing But Nets' for Hanukkah

\$10 gift provides anti-malaria nets to Sudanese refugees

By **ARI GELLER**

Special to The Voice & Herald

WASHINGTON, D.C.

— This year, as we celebrate Hanukkah with family and friends, the Union for Reform Judaism (URJ) is calling on Jews across the country to take part in the Nothing But Nets campaign, which provides insecticide-treated bed nets to Sudanese refugees as part of the global fight against malaria.

The Reform movement has already raised more than \$250,000 towards its goal of \$500,000 and hopes by reaching out to the broader community to reach its goal within the year. Nothing But Nets provides an economical way to celebrate Hanukkah and teach children about tikkun olam.

"Nothing But Nets allows parents and grandparents to teach their children the importance of saving a life by giving the gift of life," said Rabbi Marla Feldman, director of the Commission on Social Action of Reform Judaism. "Give a gift that will markedly improve the living conditions of a family of Sudanese refugees — and do it in honor of loved ones. A \$10



MALARIA RATES are reduced significantly with the use of the bed nets.

holiday donation to Nothing But Nets makes the perfect gift."

Feldman noted that the Reform movement has, for several years, encouraged families to designate one night of Hanukkah for the Ner Shel Tzedakah — the Candle of Righteousness project, which encourages families to make a donation to a worthy cause instead of exchanging gifts.

Past projects have included

an effort to provide Hanukkah gifts to less fortunate children,

"Nothing But Nets allows parents and grandparents to teach their children the importance of saving a life by giving the gift of life."

Rabbi Marla Feldman

organized clothing drives, and Judaica donations to develop-

ing Jewish communities. This year, the Reform movement

has made it easy for givers to help their recipients understand the meaning of the gift to Nothing But Nets by providing "e-cards" and forms that can be printed and given to the recipient.

Malaria causes more than 1 million deaths and infects 500 million people each year

worldwide, devastating societies and economies. Providing bed nets treated with insecticide to refugee camps and less fortunate areas has proven to be one of the most effective mechanisms of halting the spread of malaria in Africa, which has pulled valuable resources away from other priorities. The nets have been proven to protect entire families by reducing transmission of the disease by as much as 90 percent. The Reform movement's

See **NETS**, Page 53

Happy Hanukkah

December 21 - 29

all are welcome to join us for:

Family Hanukkah Workshop at JCCRI
Sunday, December 14, 10am - 2pm. FREE

Hands on arts and crafts workshop for the whole family, PLUS Menorah building workshop that you can use to enter in the JCC's Menorah Building contest! Menorah building contest is sponsored by the Gertrude Solomon Fund.

Funtastic Family Dinner, at JCCRI
Thursday, December 18, 6-8pm,

Adults \$5, Families \$18 by 12/11, \$7 and \$25 at the door. Everyone is welcome to join us for this kid-friendly celebration! Food, drinks, Latke contest, judging of Menorah contest, singing, games and fun for all ages.

For more events and Hanukkah activities, please visit our website

www.jccri.org

or call

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The latke variations: Move over, potatoes

Latkes galore, with bananas, chocolate and lemon all used in new twists

BY LINDA MOREL
JTA Staff Writer

NEW YORK - My brother-in-law asked me a surprising question: "How many different kinds of *latkes* do you make at Chanukah?" "Just the potato kind," I said. "Why?"

"Since you prepare eight different charosets at Passover, I figured you'd make lots of exotic *latkes* too," he said.

He caught me off guard. Since he knows I enjoy cooking and inventing recipes, he set the bar high. Yet his question got me thinking.

Why are *latkes* usually made from potatoes? Why are they almost exclusively served at Hanukkah parties or for dinner? What's wrong with other times of day?

Everyone loves *latkes*, so I thought it would be fun to create a new *latke* recipe for each day of Hanukkah. For years I've had a secret desire to eat *latkes* all day, starting at breakfast. I wondered why no one had ever created cocktail-hour *latkes*, but none worth eating again.

One cold October weekend, I decided to revamp Hanukkah's



Photo courtesy of Enlitened Kosher Cooking

THESE ZUCCHINI LATKES make a delicious addition to a Hanukkah brunch.

signature dish, experimenting with ingredients as far-flung as bananas, salmon and chocolate.

Yet with a twinge of Jewish guilt, I questioned if it was right to take *latkes* so far from

their roots, the lowly potato?

In Yiddish, the word *latke* means pancake. The definition doesn't include a connection to potatoes. After consulting Webster's Dictionary, I confirmed

that a pancake is a thin, flat cake of batter fried on both sides on a griddle or in a frying pan.

Although Ashkenazi Jews are famous for preparing *latke* batters with grated potatoes, the

tuber is a relatively recent addition to their culinary repertoire.

Originating in South America, potatoes were unknown in Europe until the 16th century, when explorers brought back tuber shoots from their travels. Once planted, these shoots grew abundantly throughout Eastern and Central Europe, where produce was sparse during harsh winters. Potatoes became an inexpensive crop to farm and arose as a staple of the Ashkenazi diet.

It didn't take long for Jewish housewives to discover the wonders of grated potato batter sizzling in chicken schmaltz. At Hanukkah, the shortening of choice was goose fat. The crunchy result is now history.

Although potatoes have proven to be a superior *latke* ingredient, I decided to see if other foods could enhance the Jewish pancake genre.

Since breakfast is my favorite meal, I began by dropping a dollop of yogurt into my basic flapjack recipe, creating a tender pancake as airy as a cloud. From that recipe I played around with ingredients, giving rise to three more early-morning delights: fragrant banana *latkes*, dripping with maple syrup; creamy lemon *latkes*, dusted with confectioner's sugar; and assertive Tex-Mex *latkes*, spiced with chili and cumin.

My original pancake recipe was delicate, so I turned my

See LATKES, page 44

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LATKES: Eight nights of Hanukkah lead to innovative thinking outside the potato

Continued from Page 29
attention to dessert. Two sensational confections evolved: pumpkin *latkes*, flavored with cinnamon, nutmeg, and cardamom; and chocolate chip *latkes*, smothered in chocolate sauce and vanilla ice cream.

Satisfied with my results so far, I had to admit I missed the texture of potato *latkes*. Noticing a package of fine egg noodles in my pantry, I remembered the zucchinis in my refrigerator. Together these two ingredients fried up every bit as crisp as their traditional counterpart.

My husband thought I was crazy as he observed me fry everything inside of our refrigerator - except the bins and the shelves.

But after weeding out a few wacky flavor combinations, he reaped the benefits of tasting some amazing *latkes*. Asian fusion ginger *latkes* dipped in soy sauce were a notable failure.

"What makes you think people want to try new *latkes*?" he asked, sampling the noodle pancake. "Wow. This is amazingly crisp."

"A few days into Hanukkah, potato *latkes* can grow tiresome," I said.

Nibbling a salmon *latke*, he said, "This one is a keeper. I'd serve it with a crisp white wine or maybe champagne."

"It's possible there are people who'd like to entertain during Hanukkah without making an elaborate meal," I said. "They could throw an hors d'oeuvre party or just serve dessert. After attending a couple

potato *latke* parties, some people might desire new recipes to surprise their guests."

"I haven't tried the Tex-Mex *latkes* yet," he said.

"I thought brunch *latkes* would be good for people who can't be torn from Sunday afternoon football games," I said. "For people like you."

He nodded, indicating that I'd whipped up

1 ¼ cup 2 percent low-fat milk
1 2/3 cups flour
2 ½ teaspoons baking powder
½ teaspoon salt

Method:

In a small pot, melt 3 tablespoons butter. Cool briefly.

In a large bowl, beat egg, yogurt, milk, and melted butter, until foamy.

Sift flour, baking powder, and salt into egg mixture.

With a wooden spoon, stir ingredients until well combined.

Melt 2 tablespoons butter in a large (12-inch diameter) skillet, preferably the no-stick variety, until butter sizzles but doesn't burn.

Pour half a soup ladle of batter at a time into hot pan. When bubbles appear in batter and bottom surface turns golden brown, flip pancakes. Turn only once. Gradually add more milk to batter if it thickens while first batch cooks. Add more butter to pan, if needed.

Serve pancakes immediately. If making several batches, pile pancakes onto an ovenproof dish and keep warm in a 200 degree oven until ready to serve.

BANANA LATKES

Mash 1 banana (preferably over-ripe) with a fork until mushy. Add banana to step 3 of Basic Flour *Latke* recipe and follow remaining directions. Serve with maple

syrup and chopped walnuts.

CREAMY LEMON LATKES

To step 3 of Basic Flour *Latke* recipe, add 1/2 cup whipped cottage cheese, 1/2 teaspoon vanilla, 1/2 teaspoon lemon zest, and 1 teaspoon sugar. Follow remaining directions. Sprinkle confectioner's sugar over top of *latkes* and serve with black cherry preserves.

TEX-MEX LATKES

To step 3 of Basic Flour *Latke* recipe, add 1/2 cup canned cream style corn, 2 minced garlic cloves, 1 tablespoon minced roasted red pepper (from jar), 1/2 teaspoon ground cumin and 1/2 teaspoon chili powder. Fry *latkes* in peanut oil and follow remaining directions. Sprinkle freshly minced cilantro on *latkes*. Serve with sour cream.

HORS D'OEUVRES OR LIGHT BITE

Yield: 10 *latkes*

Salmon *Latkes*

Ingredients:

2 pounds salmon, skinned, boned and ground.

(For convenience, ask your fish-monger to grind the salmon.)

1 small onion, chopped fine

2 tablespoons dill, finely minced

1/4 cup flour or matzah meal

1 egg, beaten

See DESSERTS, Facing Page

"Yet with a twinge of Jewish guilt, I questioned if it was right to take *latkes* so far from their roots, the lowly potato?"

another winner. "But did you ever consider working with jalepeno peppers?" he asked.

"That sounds tempting," I said. "It's too bad Hanukkah has only eight days. There's so little time and so many foods to fry."

BASIC FLOUR LATKES

Yield: 8 *latkes*, 4 inches in diameter

Ingredients:

3 tablespoons butter for batter, plus 2 tablespoons, or more, for frying
1 egg, beaten
1 teaspoon plain yogurt



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DESSERTS: *Just rewards for those who like innovative cuisine*

From previous page

Kosher salt to taste
Ground pepper to taste
3 tablespoons olive oil

Method:

In a large bowl, mix together with a wooden spoon the salmon, onion, dill, flour, egg, salt and pepper until well combined.

Form salmon mixture into *latkes*, 3 inches in diameter.

Heat oil in a large skillet on a medium flame.

Fry *latkes* in oil until bottom surface browns, then turn *latkes* and brown the other side.

Fry for about 6 minutes per side, or until *latkes* are cooked through. Serve immediately with sour cream.

ZUCCHINI BIRDS' NEST

LATKES

Ingredients:

12 ounce package fine egg noodles
4 tablespoons peanut oil, or more, if needed
1 onion, chopped
3 zucchinis, grated. If grating with a food processor, squeeze out excess liquid that forms
2 eggs, beaten
4 tablespoons flour

Kosher salt to taste
Ground pepper to taste

Method:

Prepare noodles according to package directions.

Drain and place in a large bowl.

Mix in 1 tablespoon of peanut oil. Cool briefly.

Mix in remaining ingredients.

Form batter into 3 inch *latkes*. Heat 3 tablespoons of oil in a large skillet.

Fry *latkes* in skillet. Turn over when bottom surface is well browned.

Continue frying until top is well browned, too.

Drain on paper towels and serve immediately.

PUMPKIN LATKES

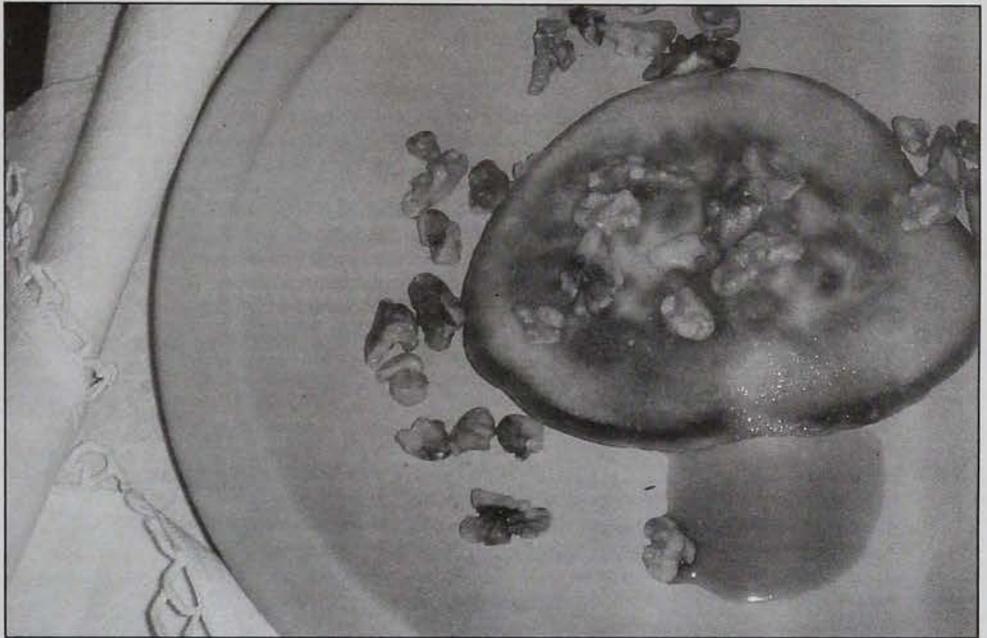
To step 3 of Basic Flour Latke recipe, add 1/2 cup canned pumpkin, 1 tablespoon brown sugar, 1/2 teaspoon cinnamon, 1/4 teaspoon nutmeg, 1/4

teaspoon ground cloves and 1/4 teaspoon cardamom. Follow remaining directions. Serve with butter pecan ice cream.

CHOCOLATE LATKES

To step 3 of Basic Flour Latke recipe, add 1/2 cup chopped semi-sweet morsels and 1 tablespoon granulated sugar. Follow remaining directions,

but fry on a medium-low flame so chocolate doesn't burn. Serve with warm chocolate sauce (or melted semi-sweet morsels) and vanilla ice cream.



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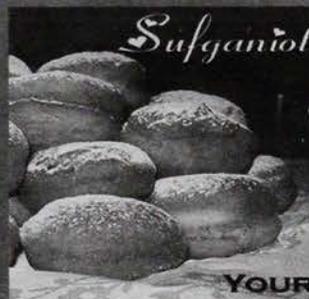
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Man, oh Manischewitz! New recipes, contest

It's more than latkes for Hanukkah food

BY MANISCHEWITZ STAFF
Special to The Voice & Herald

T IRED OF potato latkes? Consider some new twists on old standards.

Black Bean Potato Latkes

Ingredients:

- 1 box Manischewitz® Mini Potato Knish Mix
- 1 can black beans
- 5 cups of water
- vegetable oil for frying
- 1 jar salsa
- 1 cup sour cream

Method:

In a small soup pot, heat beans. Drain the liquid and set aside. Prepare the Manischewitz Mini Potato Knish Mix according to package directions. Add the cooked black beans to the potato knish batter and mix to combine.

In a large frying pan, bring vegetable oil to boil and reduce heat.

Using your hands shape small round latke patties and add drop into the hot oil.

Let the latkes fry until golden brown about 2-3 minutes.

Remove latkes from oil and drain on paper towels.

Serve these black bean potato latkes - Mexican style with some salsa and sour cream for dipping.

Recipe by Sarah Lasry for Manischewitz

Falafel Crusted Chicken

Ingredients:

- 6 boneless, skinless chicken breast halves
- 3 cups Manischewitz falafel mix (about 15 ounces), divided
- 3 tablespoons olive oil
- 2 plum tomatoes
- 1 cucumber, peeled
- Prepared Manischewitz hummus

Method:

Slice each chicken breast in half horizontally and then into thin strips.

Set out 2 medium bowls. In the first bowl place 1 cup dry falafel mix. Place 2 cups of the mix into the second bowl.

Add 2 ½ cups of water to the second bowl and stir until fully combined. Allow the batter to rest for 10 minutes.

Meanwhile, pour olive oil into a large skillet to come three-fourths of the way up the sides and heat over medium.

Toss each chicken strip into the bowl of dry falafel mix, coating well. Shake off the excess.

Check the wet batter to make sure it is a spreadable, slightly liquid consistency. If it is too thick, mix in additional 1-2 tablespoons of water. Working quickly, dip the coated chicken strips into the batter and pat it on to form a crust. Add the chicken strips to the hot oil in the skillet in a single layer, leaving room



Photos courtesy of Manischewitz

This fabulous falafel crusted chicken is a great main dish with Mediterranean flair.

between strips. Allow the crust to form before flipping to cook on the other side, about 4-5 minutes per side. Do this in batches as necessary. Discard any extra batter. Meanwhile, cut the tomatoes and cucumbers into medium dice.

Serve the falafel chicken with the diced vegetables and a dollop of hummus.

Recipe by Susie Fishbein for Manischewitz



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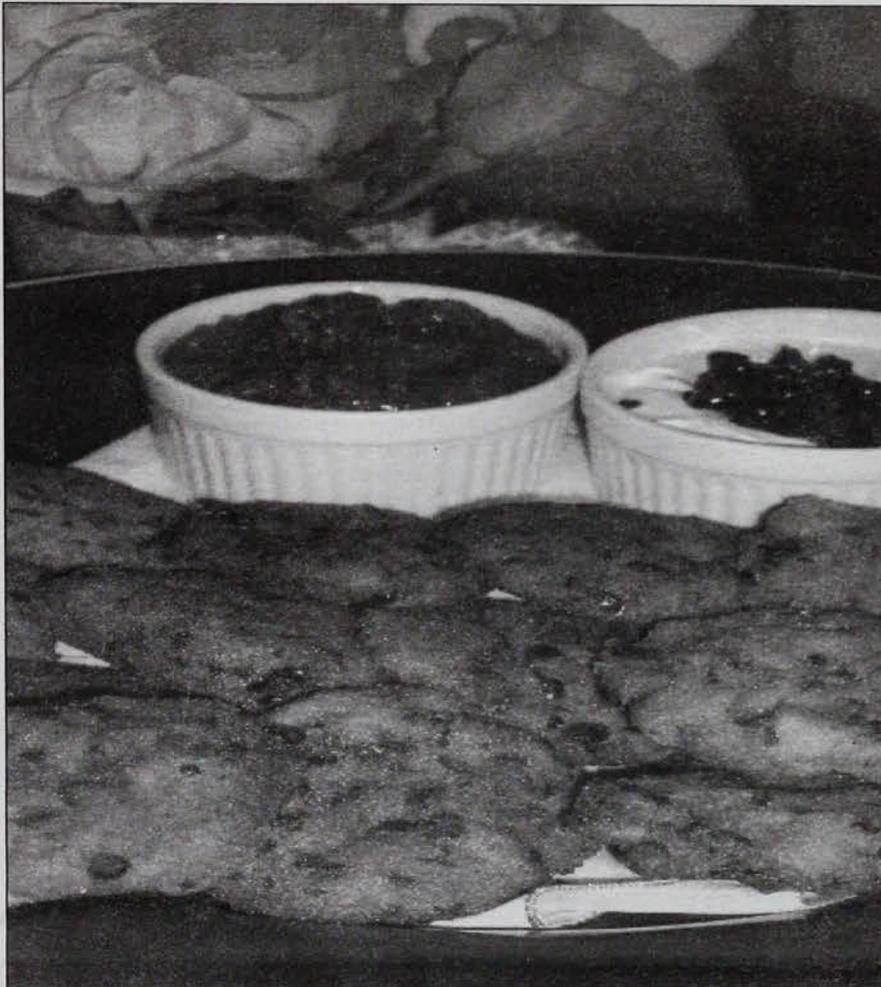


Photo courtesy of Manischewitz

This black bean potato latkes recipe is a unique and funky twist on an original holiday classic.

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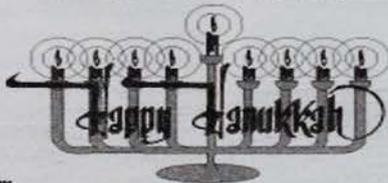
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WINNERS: Snuggle up with your children, read a good book

From Page 35

and illustrated by Beth Peck. Published by Viking Children's Books, an imprint of Penguin Young Readers Group, 2007, 32 pages, \$16.99, for grades 1-4.

Young Lionel loves to draw, a hobby not much appreciated by his immigrant parents. When his teacher sees his drawings, she arranges to take him, by trolley, to the Metropolitan Museum of Art.

Papa Jethro, by Deborah Bodi Cohen and illustrated by Jane Dippold. Published by Kar-Ben/Lerner, 2007, 32 pages, \$17.95, for grades K-3.

A young girl asks her grandfather why she goes to synagogue and he goes to church. He explains that she is Jewish and he is Christian, and retells the biblical story of Jethro, the Midianite father-in-law of Moses.

Hanukkah Moon, by Deborah DaCosta and illustrated by Gosi Mosz. Published by Kar-Ben/Lerner, 2007, 32 pages, \$17.95, for grades K-3.

Isobel spends the first three nights of Hanukkah with her Aunt Luisa who has just emigrated from Mexico. She learns how to take pictures with her new camera, creates a bird scrapbook, bakes dreidel-shaped cookies while singing "I have a little dreidel" in English and in Spanish, and observes Rosh Hodesh, the celebration of the new moon.

Mendel's Accordion, by Heidi Smith Hyde and illustrated by Johanna Van Der Sterre. Published by Kar-Ben/Lerner, 2007, 32 pages, \$16.95, for grades K-4.

Mendel plays the accordion in his small village but when things become difficult for the Jews of Eastern Europe, Mendel takes his accordion to America. When his great-grandson discovers the old accordion in the attic, he repairs it and pledges to learn to play.

A Mezuzah on the Door, by Amy Meltzer and illustrations by Janice Fried. Published by Kar-Ben/Lerner, 2007, 32 pages, \$17.95, for grades K-3.

When Noah's family moves from an apartment in the city to a house in the suburbs, his family plans a Hanukkah party to put up the mezuzot and celebrate their new home.

Ten Good Rules: A Counting Book, by Susan Remick Topek and photographs by Tod Cohen. Published by Kar-Ben/Lerner in 2007, 24 pages,

\$15.95, for grades preschool -2.

With the same simple, child-friendly text as the original 1991 edition, this new version features full-color photographs of contemporary children illustrating the Ten Commandments.

OLDER READERS

A Picture for Marc, by Eric A. Kimmel and illustrated by Matthew Trueman. Published by Random House Children's Books, 2007, 101 pages, \$11.99, for grades 3-5.

Very loosely based on the life of Marc Chagall, this highly fictionalized, light-hearted biography focuses on the beginning of the artist's experience with drawing.

Passover Around the World, by Tami Lehman-Wilzig and illustrated by Elizabeth Wolf.

okay to willingly participate in someone else's culture?

All-Star Season, by T.S. Yavin. Published by Kar-Ben/Lerner, 2007, 160 pages, \$15.95, for grades 4-6.

Brothers Reuven and Avi are the best pitcher and catcher duo in the league. But, when only one player from each team makes the All-Stars, which brother will be selected?

TEEN READERS

Strange Relations, by Sonia Levitin. Published by Knopf, an imprint of Random

House Children's Books in 2007, 298 pages, \$15.99, ISBN: 978-0-375-63751-7, for grades 8-10.

Fifteen-year-old Marne decides to spend the summer with her Aunt Carole in Hawaii.

But, Aunt Carole is now Aunt Chaya who is married to a chabad rabbi with seven children. What Marne anticipates will be a relaxing summer of jogging on the beach, surfing, sun tanning, and

shopping turns out to be a summer of exploration, spirituality, and growth.

How

to Ruin My Teenage Life, by Simone Elkeles. Published by Flux, 2007, 281 pages, \$8.95, for grades 9-12.

Continuing her adventures from *How to Ruin a Summer Vacation*, Amy Nelson-Barak is now living with her Israeli father in Chicago, and spending her senior year at the Chicago Academy, while she waits for the summer so she can return to Israel to see her family and her "non-boyfriend" Avi again.

Homeland: The Illustrated History of the State of Israel, by Mary Wolfman and illustrated by Mario Ruiz. Published by Nachshon Press, 2007, 124 pages, \$34.95, for grades 8-12.

This over-sized graphic non-fiction volume begins with biblical Israel, proceeds through Jewish history, the creation of the modern state of Israel, the wars, the Intifada, Arab terrorism, efforts toward peace, and includes the broad contemporary accomplishments of Israelis in various fields.



Published by Kar-Ben/Lerner, 2007, 48 pages, \$15.95, for grades 3-6.

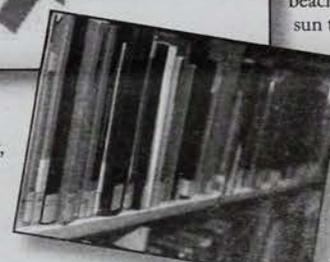
The customs and observances of Passover are described in this colorful book that includes stories, recipes, and a brief history and description of the Jewish communities of the United States, Gibraltar, Turkey, Ethiopia, India, Israel, Iran, and Morocco.

The Whirlwind, by Carol Matas. Published by Orca Book Publishers, 2007, \$8.95, 128 pages, for grades 5-8.

Fifteen-year-old Ben immigrates to Seattle in 1942 with his family. He quickly befriends John, a Japanese-American classmate, as both boys endure taunting from their peers because of their origins.

Penina Levine Is a Hard-Boiled Egg, by Rebecca O'Connell and illustrated by Majella Lue Sue. Published by Roaring Brook Press, 2007, 164 pages, \$16.95, for grades 3-5.

Penina Levine is one of only two Jewish children in her sixth grade class. When her teacher gives the class an assignment - writing a letter as the Easter Bunny - Penina balks. Is she standing up for a meaningful principle, or is it



From our family to yours...

HAPPY Chanukah



shaws

Good things are just around the corner.

A cold wind blows through Chelm

Villagers cope with economic hard times

The story so far: The influenza epidemic in Smyrna has been foiled. However the village of Chelm has fallen on hard times.

By MARK BINDER
Special to The Voice & Herald

IT WAS A COLD DAY for a walk. The sun was barely peeking above the horizon. The leaves all fallen and the wind blew fiercely. The ground was frozen. The river was a block of ice.

Rabbi Yohon Abrahams the schoolteacher and Reb Isa ac Cantor the merchant huffed and puffed their way up to the top of East Hill, barely able to catch their breaths.

When at last they stood on the summit, they paused and marveled at the sudden warmth from the bright red sun on their faces.

Still with his eyes closed, the junior rabbi of Chelm spoke. "So, what's so urgent you had to terrify me out of bed in the dead of night?"

"No one is buying Hanukkah presents this year," the merchant said. "They are saving all their money for food and clothing and firewood."

Rabbi Abrahams nodded. "It is a difficult time. People are worried."

While Chelm had never been wealthy, rarely had its larder been so empty. Food was scarce and the villagers were frightened.

"I'm worried too," Reb Cantor agreed. "I have a warehouse of *tchotchkes* that I've been collecting to sell for Hanukkah. It's become almost a third of my business, and no one in Chelm is buying anything."

"What about Smyrna?"

Reb Cantor shook his head. "They're still recovering from the influenza."

"So what if this year you don't sell your stuff?" Rabbi Abrahams shrugged. "It will keep. Next year, when we have new chickens and new carrots, we'll buy new presents."

The merchant shook his head. "There is

no such thing as next year."

This comment took the young rabbi of Chelm by surprise. "Is the end of the world coming already? I haven't even washed my dishes!"

"No, you don't understand. If I don't sell my stock this year, then I won't have any money to buy things for next year, and my business dies."

"You're making my head hurt," the poor young rabbi said.

"Your head hurts?" said Reb Cantor. "It's worse than that. If people don't buy from me, then I won't have any extra money. I won't be able to eat breakfast

the hill toward the village.

Over the past few years everyone in Chelm had grown accustomed to the merchant's wealth. His free spending and generous contributions had become dependable and expected. The villagers had grown lazy and comfortable, and if there was one thing tradition taught, it was that when you became complacent, disaster was around the corner. Better to be hungry and work hard, than full and relaxed. They had fallen asleep, and now there was a sudden hammering at the door!

At Rabbi Abrahams' house they both rushed to the stove to warm their hands.

"You could have a sale," Rabbi Abrahams suggested.

"Everything is already on sale!"

"A bigger discount?"

"But no one is buying!" the older man sputtered.

"Then give it away," said the younger man. He reached for a log, opened the stove, and threw it in.

Reb Cantor stared at his friend. "Are you insane? I paid good money for all that nonsense. I have dried figs from Turkey. I have silk from China. I have fourteen beautiful chess sets from Morocco.

I have cotton underpants from America! How can I give that away?"

"One item at a time?" Rabbi Abrahams spoke carefully, because he really could use a new pair of cotton underpants, but that wasn't his reason. "What good is it doing sitting in your warehouse? Give it away and you will be repaid in good will."

"Feb." The merchant opened the door to the stove and spat inside. "I can't feed my family with good will. It wouldn't work. My job in this community is to bring things in and take things out. I've got lots of things here, but nothing is going out. The flow of money is like the flow of water over a mill wheel. As long as it keeps moving, the wheel turns. When the water freezes, the mill stops and no one gets any more flour. Do you get it?"

Rabbi Abrahams had never heard such wisdom from the merchant. "I understand. At least we will all starve together."

SKINNY AND FAT

"That's small comfort to me," the merchant said, "Skinny people like you are used to being

"As soon as we have an idea, the entire world becomes possible."

at Mrs. Chaipul's restaurant. I can't purchase a new pair of shoes. I won't be able to afford the dresses for my daughters. I won't be able to contribute to the Yeshiva, so the school teacher will have to take a cut in pay."

"Why didn't you say so?"

Rabbi Abrahams blinked.

"What are we going to do?"



"I don't know!"
At that moment the sun went behind a cloud and both men felt chilled to their marrows. They quickly turned around and were quiet as they walked back down

See SCARCITY, Page 50

Happy Hanukkah



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SCARCITY: Villagers of Chelm cope with hard times

From Page 49

hungry. As a fat man, whenever I miss a meal I already think I'm starving. What's this?"

Reb Cantor was paging through a pile of papers on the rabbi's table.

"It's nothing. I'm writing about what it has been like to live in Chelm."

Reb Cantor chuckled. "Did we really do this?"

Rabbi Abrahms looked over his shoulder. "Nail the moon into a rain barrel? Yes. We tried."

Reb Cantor flipped a page. "Oh, I remember this. When we hired those poor fellows from Smyrna to carry us through the snow. The looks on their faces were priceless."

Rabbi Abrahms shrugged. "I had a cold that day."

"You know these stories are pretty funny."

"Not really," said the young man. "As I recall, the fellow who carried you hurt his back

so badly that Mrs. Chaipul had to walk on it to fix him."

"I bet I could sell these stories," said the merchant thoughtfully. "Put a few drawings in. Print a thousand copies or so. Offer the book with different bindings... Will you sell this manuscript to me?"

"I thought you didn't have any money."

"I'll pay you in underwear," said the merchant.

"You think that will solve all our problems?" The rabbi laughed. "Why would anyone buy a tale of Chelm?"

Now the merchant grinned. "If it's one thing I've learned in my life it is that people like to feel superior. The Smyrnans like to think they're better than us, just as we like to think we are better than the Smyrnans. When your book comes out next year, they will gladly pay good money to be certain that it is true!"

"Yes, but what happens if it

doesn't work?" Rabbi Abrahms looked doubtful. "I thought you said there was no next year."

"That was before I had this new project." Reb Cantor smiled. "Whether it works or not, we'll find out later. When you and I have nothing but fear, there is no future. As soon as we have an idea, the entire world becomes possible."

"Red flannel long johns?" Rabbi Abrahms asked. "Five pair?"

"It's a deal!" said the delighted merchant.

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Mark Binder is the author of *The Brothers Schlemiel*. His book, *A Hanukkah Present*, was the finalist for the National Jewish Book Award for Family Literature. This is an excerpt from his novel, *The Council of Wise Women*.

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Wrestling with new ways to celebrate Hanukkah

It's much more than the gifts

By LISA KEYS
JTA Staff Writer

NEW YORK (JTA) – I'll admit it: Hanukkah is a holiday I've approached with diminishing enthusiasm over the years. I'm not into latkes; I prefer egg rolls. Dreidel's not nearly as fun as Scrabble. And as the holiday approaches, so, too, does our loaded debate: Are we giving gifts this year or what?

It wasn't always this way. Growing up in a nonobservant-but-you-have-to-go-to-Sunday-school household, Hanukkah was a pretty awesome holiday that was on par – scratch that, better – than Christmas. I remember the excitement

building in the air as my mom hung a "Happy Hanukkah" banner in the window next to the blue "helping hand" sign that signified crazy people do not live within. (Anyone remember those?)

We lit the menorah every night. The extended family would have a party at my grandparents' place. And then there were the presents: 16 blue-wrapped boxes, divided into two piles – eight gifts for me, eight for my sister, Amy. Every night we made an exciting choice: which gift should we open tonight? Sometimes the boxes contained the practical, like pajamas or slippers, two great passions of my mom. Sometimes they were just pure fun, like games or stuffed animals.

As we got older, things changed, of course. Multiple gifts were rolled into a single one. The family Hanukkah gathering dissolved. Once I was living on my own, I'd probably find my way to a menorah once or twice over the holiday. Hanukkah was more or less uneventful – it became downright complicated when my husband, Julian, entered the picture.

His family didn't exchange gifts during the holiday; to him, presents weren't part of the Hanukkah equation. But I'd feel slighted because I thought it was meaningful for spouses to exchange a gift or two. He'd be insistent that we light the menorah; I'd feel weird because we rarely, if ever, lit Shabbat candles – and Judaism considers that a

much more significant holiday.

Over the years, as married couples do, we've whittled each other down. I'm pretty certain Julian now knows to buy me a present (or he will after reading this – right, dear?) and I am committed to lighting the menorah.

Still, I felt there had to be a better way to connect with Hanukkah. And now that we're parents, the situation seems more pressing, as I'd like for our young son, Leon, to look forward to Hanukkah the same way I did. Or do I Am I just teaching him to love Hanukkah because, hey, who doesn't love getting presents? And if we're strict about the menorah but totally (read: completely) lax about Shabbat candles, are we sending the wrong message?

How exactly should we be

celebrating Hanukkah, anyway? I've come to realize, however, that my approach is all wrong.

"The interesting thing about Hanukkah is that it's had different definitions in different years," said Rabbi Brad Hirschfield, the president of CLAL, a pluralistic Jewish think tank. "In every generation Hanukkah has been a celebration of overcoming whatever the biggest challenge the Jewish people were facing." In fact, the rabbi said my questioning was appropriate.

"It's in the spirit of the day," he told me. "Asking new questions, celebrating new answers, knowing how that's always been." Hirschfield poo-hoed my hang-ups, starting with concerns about lighting candles on Hanukkah while often skipping the ritual on Shabbat.

"To be able to perform one mitzvah is a tremendously exciting thing," he told me. So, too, did he wave away the argument that presents have no place in a so-called "minor" holiday?

"Ever look at a kid's face when he or she opens a pres-

ent?" he asked. "It's a real problem that we're taught that gift-giving is unspiritual."

MODERN JEWISH MAMA

Meredith Jacobs, the Jewish mama maven and founder of the web site ModernJewishMom.com, has some excellent ideas, too. In the Jacobs household in Potomac, Md., each night of Hanukkah has a different theme. One night is game night; the kids (Sophie, 12, and Joel, 10) receive board games and the family plays them together. One night is all about homemade presents, another is tzedakah night, when in lieu of receiving gifts, her kids give one to those in need.

Jacobs says she also heeds her mother's advice to "make the house smell like yontif." For Jacobs, that means latkes and

brisket – even though, she concedes, brisket is not considered a "traditional" Hanukkah food.

"I try and make the house feel and smell a little different," she told me, "so it feels exciting and like a holiday."

That got me thinking. I typically make rugelach this time of year – they're fun to make, they're a perfect party food and, packed into a Chinese takeout container, they make great gifts. Inadvertently, I realized, rugelach had evolved into my family's Hanukkah food. It may

not be a canonical choice, but it's a tradition that's become as real in my household as a Passover seder and Friday-night pizza.

The more I thought about it, the more I understood that we were forging a family Hanukkah, after all. I started thinking about all the moments of triumph this year – from watching Leon take his first steps to Barack Obama's inspiring victory – and how they were worthy of celebration.

"There are more ways of celebrating Hanukkah than people who want to [celebrate it]," Hirschfield told me. "The only wrong way to celebrate this holiday is effectively not to celebrate it at all."

And so, my rocky relationship with Hanukkah is on the mend. We're still not sure exactly how we'll celebrate this year, but I can tell you this: There will be love and gifts and rugelach. We'll light the menorah, we'll eat some egg rolls and we'll take it from there.

Lisa Keys, aka JewMama, is JTA's family living columnist.



TO BE ABLE to perform one mitzvah, lighting the Hanukkah lights, is tremendously exciting.

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Our struggles, like those of Jacob's, lead to painful, but productive, growth

PARASHAT VAVISHLACH
Challenging experiences can be transformative

By ALANA ALPERT
Special to The Voice & Herald

WHEN I traveled to Ghana with American Jewish World Service (AJWS) during the summer of 2005, I was seeking a challenging experience. I hoped it would be an opportunity to learn, through mind and body, just a little bit about what it means to live in the Global South. I did not know just how challenging it would be; how it would force me to look at the world and at me differently; how painful it would

be to see the injustice of poverty up close. Yet it is critical to seek out productive discomfort such as this, and to let the experience stay with us, change us and shape us, and lead us to action.

Jacob experiences such a life-changing encounter. The night before his reconciliation with Esau, he finds himself alone and wrestles with a "man" whom the commentaries have commonly viewed to be an angel. The wrestling match is typically understood as an attack on Jacob by the angel, but one commentator suggests that Jacob may have sought out the confrontation. Her interpretation of Jacob as the instigator, stemming from a grammatical reading of the text, presents a radically different understanding of this mysterious scene: Jacob has left the comfort zone of his

family and actively grapples with the unknown. The commentaries offer many interpretations for what this encounter means, but all agree that Jacob is fundamentally changed by it.

During their wrestling, the angel injures Jacob's thigh. Some commentators say that he will always limp, and the pain stays with him the rest of his life. Jacob learns that it is not enough to have had this strange and intense experience. He says to the angel, "I will not let you go, unless you bless me." The blessing he receives is a new name, one fitting to the experience: he will be called Israel "because (he) has striven with beings divine and human."

Because of Jacob's name change, his identity is now intertwined with this encounter and he becomes defined by



THE WRESTLING MATCH between Jacob and the Angel is an occasion for clarification, for discovery of the parameters of personal power.

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it: as someone who "strives" – or struggles – with both the moral and the human.

Our own moral and human struggles – like my transformative encounter in Ghana – are rarely marked with physical pain or public changes. Yet they are often emotionally painful and visceral. We feel the pain of new and uncomfortable knowledge. Visiting the Global South, we learn that rights that we take for granted, such as education, are not afforded to all. We realize that millions of children are malnourished. We witness the debilitating effects of lack of health care. And perhaps most painfully, we realize that our societies are

complicit in these injustices. And though the pain dulls, as did Jacob's, we carry with us the emotional scars.

Our challenge, since we are lacking something as concrete as a new name or a limp, is to retain the sharpness and urgency of life-changing experiences that tend to fade over time when we return to every-day life.

We need a way to hold on to these experiences, to make our discomfort productive, to lead us to take action. "Jacob wants to become Israel, by mastering the angel. The wrestling match is an occasion for clarification, for discovery of the parameters of personal power." Our own wrestling with injustice should help us gain clarity and discovery, to find our full "personal

power" as change-makers.

One way to do this is to share the experience and help others to be transformed. While Jacob's injured thigh was an internal reminder of his transformative encounter, his change of name was a public sign that would become the name for the entire Jewish people. In this case, the power of an individual's experience affects the consciousness of the collective. We learn from this that it is not enough to wrestle alone; rather, we must push others within our communities and governments to act

"It is not enough to wrestle alone; rather, we must push others within our communities and governments to act."

as well. Let us not only witness hunger, disease and poverty. Let us be transformed by what

we have encountered and, with our communities, let us go to our personal limits to seek domestic and global change. The name "Israel" is descriptive and prescriptive. To be a Jew is to be Jacob: to struggle, to be transformed and stretched by experience, and to inspire a nation defined by action.

And as Jacob realizes when he says, "I have seen a divine being face to face," the struggle is holy.

Alana Alpert earned her undergraduate degree from the University of California in Santa Cruz. She is currently studying at the Conservative yeshiva and volunteering with organizations working toward Israeli-Palestinian peace. This piece is reprinted with permission from AJWS.

Alloy Gallery offers array of fine jewelry

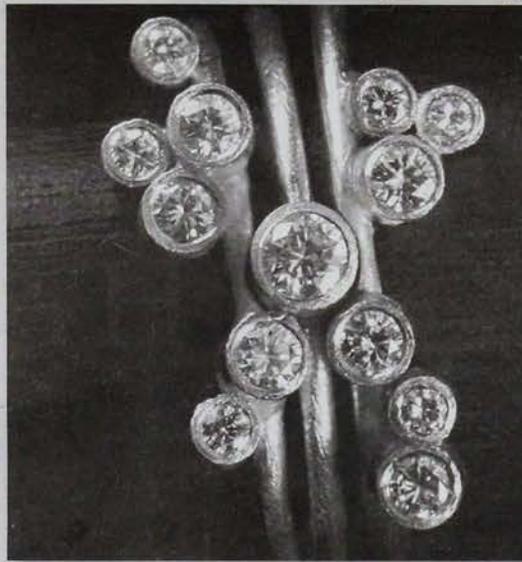
All that glitters is not gold

By NANCY KIRSCH
nkirsch@jfri.org

ALLOY GALLERY, in the historic area of downtown Newport, offers jewelry made from gold, silver, precious stones and other fine materials. With some 12 different jewelry designers selling their wares at the gallery, shoppers can browse – and buy – to their hearts' content; as the gallery owner, Tamar Kern, who holds a master's degree in jewelry and light metals from Rhode Island School of Design (RISD), creates her jewelry in her studio within the gallery.

One of Kern's particular pleasures is with conversions – taking a family heirloom and reconfiguring it to fit the recipient's personality and tastes. "People often get jewelry and won't wear it, even if they want to, as they are still connected to the person who gave them the jewelry," she said. Kern will create something new out of something old and valuable.

Alloy Gallery, which draws Newport residents and tour-



THESE DIAMOND RINGS are a one-of-a-kind creation that were made from a woman's pendant. The three rings can be stacked and worn together or worn separately.

ists to the shop, provides an experiential shopping opportunity. "People would rather spend money, especially these days, on something meaningful," she said. The chance to meet the artist, to select something created locally, or to have the jeweler create a

one-of-a-piece can create a wonderful memory, she said.

Wonder about the gallery name? Tamar explained that "alloy" describes the process of cutting the karat of the gold with different metals. And, for those who can never remember, 24 karat is pure gold, while 14 karat and 18 karat are less pure.



Photos courtesy of Tamar Kern

A CLIENT gave the ram's horn to Tamar Kern to make candlestick holders from it.

Alloy Gallery (www.alloygallery.com) is open every day, 11 a.m. to 6 p.m., though she will be on vacation (helping celebrate her parents' 50th wedding anniversary in Israel), so it's always best to call ahead, 619-2265

NETS: Simple treatment to reduce spread of malaria

From Page 42

Nothing But Nets initiative, in partnership with the U.N. Foundation, provides these bed nets to those most susceptible to malaria. Donations to the campaign go directly toward the purchase and distribution of a family bed net, as well as education about its use. Funds raised through the Reform movement specifically assists Sudanese refugees who have crossed borders into Uganda, the Central African Republic and Chad.

To purchase a net, visit www.urg.org/nets.

Geller is a media representative with Rabinowitz/Dorf Communications.

Nancy Kirsch, associate editor of The Voice & Herald, contributed to this article.

Local Reform rabbis share their perspectives

RABBI PETER STEIN, with Temple Sinai in Cranston, wrote: "I think this is a very important initiative. Especially at Hanukkah, as we celebrate the miracle of renewed life and freedom, it is wonderful for us to take advantage of the opportunity to give the gift of safety and freedom from fear to those who are most in need." Rabbi Stein added that he has mentioned the *ner shel tzedakah*, having a night for *tzedakah* in lieu of a gift, to his congregants in the past, though he hasn't yet had a chance to discuss this particular program.

Temple Beth-El's Rabbi Leslie Gutterman wrote:

"What better way to hold a candle of hope against the dark despair that attends this dread disease?" The synagogue's religious school has made generous donations to the Union for Reform Judaism to be distributed to those in need, he said.

Rabbi Andrew Klein, of Barrington's Temple Habonim, said: "Nothing But Nets is a great project. I love the way that Judaism's social action projects are so diverse. For some people, this issue will have a strong pull, not so for others. It's a great project – and not just for Hanukkah – and one we promote at Habonim."

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WISH ALL A

Happy Hanukkah!

CANDLES: From simple to ornate, they all illumine our *hanukkiyot*

From Page 30

dreidels and much more. The venerable gift shop is run by Karen Weintraub and is open Sundays from 9:30 a.m. to 12:30 p.m. and by appointment.

JUDAIC ONLINE OUTLETS IN R.I.

Judaic Traditions, 454-4755, www.judaictraditions.com, or Jeff@judaictraditions.com, offers a large selection of general Judaica and, during the Hanukkah season, carries everything you might want or need. As the owner, Jeff Davis, says, it is the one-stop shop for everything Jewish. The web site, which states that the online store supports Israel, offers a variety of candles and sells menorahs made by American and Israeli artisans.

Forgotten Judaica, 305-6620, or www.forgottenjudaica.com, is an online Judaica store run from Pawtucket, which strives to reconnect Jewish peoples to their heritage. For Hanukkah, it offers the Hanukkah Chair Menorah, cast in bronze by Richard Wessner, for \$390. The webpage displaying the menorah features a quote from Natan Sharansky on celebrating Hanukkah in prison in Siberia, where he lit pieces of waxed paper with the hope that they would last long enough for him to say the prayers over them.

JUDAICA STORES IN MASSACHUSETTS

Kolbo Fine Judaica, 437 Harvard St., Brookline, Mass., 800-238-8743, or www.kolbo.com, is a 3,000 square foot gallery filled with a large selection of Hanukkah items. Commercial and handmade non-drip candles from Israel, the United States and China range from \$4.50 to \$18. Beautiful menorahs are among a large selection of Judaica items.

Israel Book Shop, 410 Harvard St., Brookline, Mass., 800-323-7723, or www.israelbookshop.com, carries an extensive collection of Judaica including Hanukkah items. Hanukkah candles range in price from \$1.75 to \$16.99.

SUPERMARKETS AND DRUG STORES
Eastside Marketplace, some



Forgotten Judaica, an online store based in Pawtucket, offers a Hanukkah Chair Menorah, cast in bronze.

Stop & Shop stores, some Shaw's stores, some CVS locations, and Whole Foods all carry a variety of Hanukkah candles.

WHERE ARE THE CANDLES MANUFACTURED?

Most Hanukkah candles are made in, yes, China. Many American and Israeli companies import their candles from China. To date, no hazards have been associated with the made-in-China candles. They come in a variety of qualities.

Here is a breakdown of the Hanukkah candle products this intrepid reporter (and consumer) saw on the shelves in Rhode Island:

- China: Rite Lie, Rokeach, Aviv Judaica
- Israel: Safed, Menorah Tel Aviv, Alef Judaica
- United States: Mole Hollow beeswax, Big Dipper beeswax

According to a 2005 report by the U.S. International Trade Commission, "revocation of the anti-dumping duty order on petroleum wax candles from China would likely lead to contribution or recurrence of material injury to an industry in the United States..." In other words, candles made in

location; do not leave your home with the menorah and lit candles unattended.

What are the materials from which Hanukkah candles are made? Most candles and oils are made from paraffin, which is a petroleum product. It may come in either liquid or solid form. Some candles are made of beeswax. Chemical dyes are often used to color paraffin candles.

Many shops offer a wide variety of drip-less candles. As Lev Friedman of Kolbo Fine Judaica says, "You have a beautiful menorah, why drip wax all over it?"

WHAT ABOUT SHAPES, SIZES AND COLORS?

Candles can be smooth or textured, solid or patterned, white or multi-colored. Some beeswax candles have a honeycomb texture. Both Rite-Lite and Safed make candles with

many different kinds of textures and colors. Some have metallic decoration in gold or silver. The basic Hanukkah candles come in standard multi-color selection. Beeswax candles tend to be a creamy off-white. Some candles are tapers and some are spiral-shaped. All standard candles should fit any standard hanukkiyah.

HOW MANY CANDLES IN A STANDARD BOX OF HANUKKAH CANDLES?

A standard box of Hanukkah candles contains 45 candles. Rite Lite makes a family value pack of 180 candles for \$15.99. In one tradition, everyone in the family has their own hanukkiyah to light each night, so this is an economical way to supply four family members with eight nights of candles.

MAY I USE HANUKKAH CANDLES LEFT OVER FROM LAST YEAR?

Yes, you can, but you probably don't have enough left. There is no prohibition against using candles from last year.

IS THERE A PROPER WAY TO LIGHT THE HANUKKAH CANDLES?

For Hanukkah, a special candelabrum, the *hanukkiyah*, is used (which is often referred to as a menorah). It holds nine candles: one for each night, plus a shamash, or servant candle, which is at a different height than the rest of the candles. For each night of the celebration, new candles are placed in the hanukkiyah, from right to left, just as with the Hebrew language. Each night of the holiday, at sundown, the shamash is lit first, and the blessings are said as the candles are lit from left to right, to honor each new night. The candles should burn down by themselves, and not be extinguished.

A version of this story first appeared in the Nov. 30, 2007, issue of The Voice & Herald. Additional reporting by The Voice & Herald Associate Editor Nancy Kirsch.

"You have a beautiful menorah, why drip wax all over it?"

Lev Friedman
Kolbo Fine Judaica

China cost less and are seen as harmful to the economics of the U.S. candle industry.

ARE THERE ANY HAZARDS?

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Changing the image of Hanukkah music

New album does a modern remix

By HADARA GRAUBART
Nextbook.com

FOR ANY self-respecting cynic, it's de rigueur to despise Christmas music — primarily for its relentlessness, and the forced irony it creates in many, many otherwise joy-free environments (malls, car repair shops, pharmacies).

Hanukkah music has been saved from this fate by its obscurity, and as a result, the general public probably doesn't realize just how limited and infantile the catalog really is.

Then again, why shouldn't it be? Winter holidays are under no obligation to have larger or more adult musical repertoires than other festivals — and Hanukkah is most definitely a children's holiday. Still, there is certainly no reason why its songs cannot be transformed into more pleasurable fare, or some new ones added to the mix.

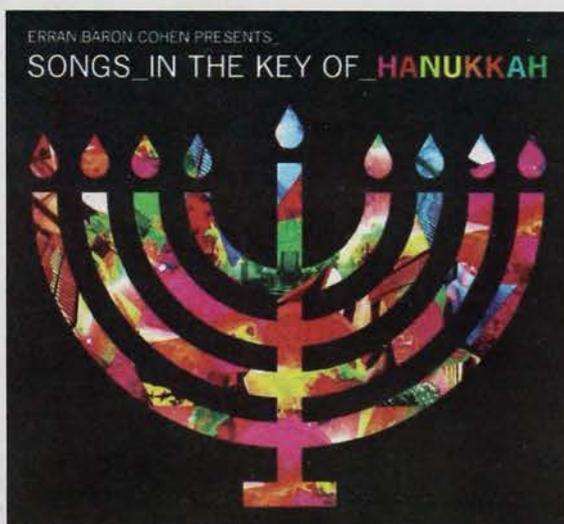
Along with a cadre of talented collaborators, Erran Baron Cohen (that would be neither Borat, nor the neuroscientist, but a third talented

brother), has taken on the task, producing the new album "Songs in the Key of Hanukkah."

Baron Cohen seems to be banking on the possibility that at the root of some Jews' distaste for Christmas music is the fact that, by definition, it's not ours. We may even envy the celebratory mood that the endless seasonal loop of Christmas music seems to engender in some people.

But we don't have a soundtrack to amplify those emotions in ourselves.

Hanukkah music can never compete when it comes to sheer volume, but if it were done well enough, we might actually listen to it. Don't we deserve the opportunity to bask in our own nostalgia (not to mention a tiny dash of elitist superiority over impeccable produc-



"SONGS IN THE KEY OF HANUKKAH" by Erran Baron Cohen

tion values and the multicultural cachet of Sephardic music)?

"Songs in the Key of Hanukkah" starts off with the Jewish answer to "Twas the Night Before Christmas," the play-by-play rundown of the festivities known as "Hanukkah Oh Hanukkah." While I never thought I would hear the word "sufganiya" in a rap song, I'm not totally surprised — there's been a bit of a trend

toward Jewish novelty rap.

But things start to get interesting when, in his klezmer-inflected take on "I Have a Little Dreidel" (the classic ode to DIY toy-making that has confounded generations of children whose dreidels are clearly mass-produced out of plastic), Jules Brookes growls the words "dreidel I shall play" as if he is singing about starting a rumble,

not spinning a top.

Later in the song, Brookes' wailing might convince listeners that "Dreidel" is actually the name of his tragically lost love.

This drama provides a welcome makeover for a song about a soul-crushingly un-fun game. "Spin It Up" is, essentially, an instrumental remix of the same song's Hebrew version, "Sevivon, Sov, Sov, Sov" (the main

lyrics translate to "Chanukah is a good holiday"; they aren't missed here). The pulsing electronic reggae imbues the ditty with a previously un-mined sonic dignity that's only slightly compromised by the chanting of the title phrase (possibly excusable as an allusion to DJ-ing).

The sultry Ladino tune "Ocho Kandalikas" has the benefit of not being in English, so its lyrics don't sound as silly as they might otherwise.

Another original, "Look to the Light," sounds so much like the 1970s hit "Dancing in the Moonlight" that I kept expecting someone to rhyme "light a candle tonight" with "supernatural delight." With a folkie groove and painfully earnest lyrics — "We struggle for freedom, and tyranny tries to exert itself/But tyranny weakens, and in the end justice will prevail" — the song attempts to infuse Hanukkah with a spirit typical of other modern Jewish festivities: the call to use our own history of oppression to inspire a fight for the greater good of all mankind.

Hadara Graubart is the music editor at Nextbook.org. The article is published with permission of Nextbook.org.



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MIRACLE: Hanukkah shopping outside the box store

From Page 31

A DISCOVERY OR TWO

When you find a blue-green metal *menorah*, you're back in the 1960s. An olive wood "Shalom" *challah* cutting board says hello and goodbye to the 1970s.

You might even make a discovery or two. A few years ago, on a tip from a friend, I visited the Hadassah thrift shop and found a box of numbered screen prints from a series titled "Scrolls of Fire." Printed from a series of artworks that grace the walls of Beth Hatefutsoth,

the Diaspora Museum in Tel Aviv, the prints interpretively represent pogroms and tragedies of the Jewish people. The thrift shop price allowed me to buy more than 20. That year they formed the heart of a Tisha b'Av program held at my minyan.

On Hanukkah many sing "Al HaNisim," which commemorates the Maccabees' victory and is a prayer of gratitude to God for performing miracles. A recent trip to a nearby Jewish thrift shop showed me that not all struggles and miracles occur at war.

Amid racks of suits, shirts

and blouses, I saw spread before me on dusty bookcases and faded trays the detritus of a generation battling to keep its identity, tradition and hope.

I found prayer books with inscriptions to children at their bar or bat mitzvah, certificates of tree planting, *kasbrut* instruction booklets, and Hebrew instruction books of every level and size.

Thrift shop paintings have become hip as of late, and Jewish work is well represented.

You will find rabbis at study and at table; rabbis in a hurry, *tallis* under arm; rabbis in

acrylic, in oil, watercolor, paint by numbers; rabbis on velvet.

Making a thrift shop purchase this Hanukkah and/or dropping off a bag or two of still usable stuff begins a journey that brings us to the foot of Maimonides' famous *tzedakah* ladder – a ladder where the highest rung is giving so that someone can become self-sufficient. It's a rung that many thrift shop operators need your help to reach.

The miracle is in stepping up.

Edmon J. Rodman is a writer and designer of children's toys and media.



THROUGH BUYING at Jewish community thrift stores, you can support organizations hard at work repairing our communities.

Temple Sinai Seniors: learn a little, help a lot

CRANSTON - Temple Sinai Seniors invite everyone to bring nonperishable food items to the Temple office by Dec. 15, as the group will pack and deliver them to those in need on Dec. 18. The group needs to fill 16 baskets, so please be generous with food donations.

On Friday, Dec. 19, the Temple Sinai Seniors will meet to hear Stephen Perente, a physical therapist, and will enjoy dessert and beverages. Bring your own brown bag lunch.

For more information, please contact Baila at 461-6124.

How to Celebrate Chanukah

Kindle the Menorah on each of the eight nights of Chanukah. See below for the times, number of lights and the order of kindling. The Chanukah lights are kindled in the front window or by a doorway.

You may use olive oil or paraffin candles which are large enough to burn until half an hour after nightfall. Use the *shamash* (service candle) to kindle the lights and place it in its special place on the Menorah.

All members of the family should be present at the kindling of the Chanukah lights. Students and singles who live in a dormitory or in their own apartments, should kindle in their own rooms.

Friday afternoon, the Chanukah lights (which will burn until 1/2 hour after nightfall) are kindled **before** the Shabbat candles. The Menorah should not be relit, moved or prepared, from the time Shabbat candles are lit, until Shabbat ends and the *Havdalah* prayer is recited. After this time the Chanukah lights for Saturday are kindled.

Menorah Kindling Blessings *Before kindling the lights, recite:*

1. **Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lom A-sher Ki-di-sha-nu Bi-mitz-vo-sov Vi-tzi-va-nu Li-had-lik Ner Cha-nu-kah.**
Blessed are You, L-rd our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us to kindle the lights of Chanukah.

2. **Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lam She-a-sa Ni-sim La-a-vo-sey-nu Ba-ya-mim Ha-heim Bi-z'man Ha-zeh.**
Blessed are You, L-rd our G-d, King of the universe, who wrought miracles for our fathers in days of old, at this season.

The following blessing is said only on the first evening (or the first time one kindles the lights this Chanukah):

3. **Bo-ruch A-toh A-do-noi E-lo-hey-nu Me-lech Ha-o-lom She-he-chi-ya-nu Vi-ki-yi-ma-nu Vi-hi-gi-ya-nu Li-z'man Ha-zeh.**
Blessed are You, L-rd our G-d, King of the universe, who has kept us alive, and has preserved us, and enabled us to reach this season.

2008 Menorah Kindling Calendar for Rhode Island

Nightfall..... 5:03 pm		Wednesday, Dec. 24
Shabbos Candle Lighting:		After Nightfall
Dec. 26, before 4:02 pm		Blessings No. 1 & 2
Shabbos ends Dec. 27..... 5:07 pm		Thursday, Dec. 25
		After Nightfall
		Blessings No. 1 & 2
		Friday, Dec. 26
Sunday, Dec. 21		Before Lighting
After Nightfall		Shabbat Candles
Blessings No. 1, 2 & 3		Blessings No. 1 & 2
		Saturday, Dec. 27
Monday, Dec. 22		After Shabbat ends &
After Nightfall		Havdalah is recited
Blessings No. 1 & 2		Blessings No. 1 & 2
		Sunday, Dec. 28
Tuesday, Dec. 23		After Nightfall
After Nightfall		Blessings No. 1 & 2
Blessings No. 1 & 2		

Chanukah calendar prepared courtesy of Chabad of Rhode Island

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